

Manuale di Teologia Pratica

PREFACE TO THE ORIGINAL WORK.

THE first part of this Manual appeared without any other prefatory words than a dedication by the writer, "with thankful remembrance and heartfelt salutation, to those who in earlier and later years attended his Lectures on Practical Theology." The second and last part, however, must not be suffered to leave my hand without a word of gladness on the friendly reception which the first part has thus far met with, and specially of deeply humble acknowledgment to Him who has enabled me to complete without interruption this work also, already long promised, and undertaken with ardour and affection. When I reflect how much was demanded to this end, and how many difficulties had to be surmounted, I may reckon myself in this respect among the highly privileged ones, and make my grateful boast in the goodness of God, who has granted my unspoken desire, and once more has made perfect His strength in my weakness.

With regard to the Manual itself, which is now placed in the hands of young Theologians, I have but comparatively little to say on this occasion. It will not be difficult to recognise therein the fruit of the instruction in Practical Theology, given by me during a period of fifteen years at the University of Utrecht. It was only to be supposed, however, that not a little has been either abbreviated or expanded, modified or supplemented, which was originally designed exclusively for the Lecture Room. I had at one time the intention of retaining the form of "Lectures," in which I gave this instruction during the first years; perhaps the work would not have suffered in that form, but the dread of too great diffuseness exerted a timely restraint. If, in consequence,

old friends and students miss some things which they would not unwillingly have met with, that which they now receive in place thereof will perhaps not be unacceptable or unimportant for them.

All things considered, I have judged it advisable to assimilate this Manual, so far as regards form and arrangement, as much as possible to that on the *Theology of the New Testament* and on *Christian Dogmatics*, both earlier reprinted, with which the present work on *Practical Theology* may be regarded as forming one whole ; a representative at the same time, in writing, of a period of my life now for ever closed, upon which, with all gratitude, I look back not without silent regret.

Yet the explanation is due to myself in the first place, that however my task and surroundings may be modified in the future, my theological and ecclesiastical standpoint has remained and still remains the same, and that I have no more ardent desire than to see many labourers entering the sacred service of the Church, who shall work in that spirit which has found its imperfect expression in the following pages also.

With this wish I now give forth this Manual into the hands of older and younger friends, whose form is involuntarily present to my mind as I write these lines. Those of them who have put forth every effort to advance upon the pathway here indicated will, I am convinced, on reading and meditating, call to mind once more hours of blessing, and will now better than then appreciate the full force and significance of many a word earlier listened to. Others—and their number is not small—who seek their weal and that of the Church in other paths, whether to the right hand or to the left, will, if they should take these pages into their hands, be perhaps enticed thereby to a self-criticism, never superfluous, of their own labours and aims.

All, even of those outside of the Academic and Ecclesiastical circle, who still feel some interest in Church and Theology, will be able to ascertain from the contents of this Manual in what spirit

the future Pastors and Teachers of the Church have here been formed and trained during the last few years, and those who care to do so may decide whether this spirit has been beneficial or hurtful.

Whether, now called to entirely different studies, I shall later have something to give, either in this or in some other ecclesiastical or theological domain, regarded by me with interest and affection, is a question which only the future can answer. There is no lack of readiness, thanks be to God, and just as little of material, but the time is short, life is uncertain, and—to bring autumnal fruits to maturity—fostering sunshine is necessary. In the midst of the clouds and storms of our days, stronger ones than I gradually draw in the sails, and easily might the heart, on a glance at so much finished and unfinished work, repeat the words of Da Vinci's gravestone: "Peregi quæ potui; veniam da mihi, Posteritas." In every domain there are witnessed indications, such as render perfectly explicable the Pessimism of those who have no faith, and even the best and most faithful feels, after a life of unceasing endeavour, now and then overwhelmed by the sense of his absolute powerlessness to stem the destructive tide which he sees coming in on every side. NEVERTHELESS, in hoping against hope the watchword remains, that religion cannot die, Christianity can never perish; the Kingdom of God will come, and the everlasting Gospel, anew restored to its rights by the Reformation, must eventually triumph, even over the fiercest opposition of its obdurate foes and the saddest folly of its well-meaning but unteachable friends. He who in God's strength has lived and laboured for *this*—it matters not whether his name was here celebrated or ignored—has wrought for eternity, and whatever of his work may perish in the fiery ordeal of time, that which is best in it will remain; remain, even when the tired workman has long ago been forgotten, and has found above that rest which he has not sought here.

PREFACE TO THE ENGLISH EDITION.

IN preparing an English edition of the *Practical Theology*, the Translator has, in accordance with the Author's wish, supplemented the historic portion of the work with such brief notices of our leading Anglo-Saxon preachers, Christian poets, and catechists as seemed necessary to furnish the connecting link in English Church history between the movements of the Reformation age and those of our own day, and to make evident the unbroken continuity of the Church's life amidst the constant variation of outward forms. Among the meritorious Practical Theologians of the most recent times, many honoured names are of necessity omitted, owing to the exigencies of space, and others have been inadvertently passed over in arranging my notes for the press. Those Professors, however, who may employ this Manual as a text-book for their lectures on Practical Theology, will find no difficulty in greatly enlarging the list now given; while sufficient reference has been made, in the literature at the end of the different sections, to original sources, for enabling the student to become acquainted for himself with the lives and writings of some of our greatest and best pastors and teachers. If the roll of Christian worthies here presented should serve to stimulate the young theologian to a more extended research in this field of labour, and above all to a more enthusiastic admiration and imitation of the great and good of all ages and communities, the end of its preparation will be answered, though the

list itself should form but the nucleus of a much larger one, to be formed by the student for himself.

The history of Homiletics and Pastoral Theology presents, in many respects, one of the brightest pages in the history of the world. This history reveals the names, amidst the various branches of the Christian Church, of saints and martyrs, of heroic confessors and obscure sufferers, of faithful ones half forgotten in the records of the world, of whom, nevertheless, "the world was not worthy." In the time of the deepest spiritual gloom, especially after the Reformation, the light of evangelical truth has never been entirely quenched. The after-glow of the setting sun of Howe and Bunyan has been prolonged, in a sort of dim twilight, to the first radiance of the morning of Whitefield and Wesley, of Daniel Rowlands and Howell Harris. The smouldering fire of Puritanism burst forth into a flame in New England, under the preaching of John Tennent (1730—1732) and Jonathan Edwards (1734); in Wales, the life awakened by Cradock, Vavasor Powell, and others, was sustained by the Christian poetry of Rees Prichard (d. 1644), and culminated in the great revival at the beginning of 1739, under the preaching of Griffith Jones, Howell Harris, Whitefield, and a host of others. In Scotland the new life began to exert its power in the revival which burst forth in May, 1742. For this the way had been specially prepared by the life and writings of Thomas Boston and the two Erskines, and, to some extent, of Isaac Ambrose. Walter Kerr, a Scottish preacher and confessor, who, under James II., "was banished to the plantations, Sept. 3, 1685," lived to rejoice in the great work in New England, where he was still enjoying a hale old age in 1744. The wave of new life even extended to the British army in Flanders, Cope's dragoons (the regiment so much missed by Gardiner in 1745) being mentioned among others as affected by it.¹

¹ A very interesting account of this great revival was published about the year 1847, by Dr. Macfarlan, then of Renfrew (died during the first half of the century), from which

The hymns, original and translated, by the Wesleys, Augustus Toplady,¹ John Newton, and others, did much to fan to a flame the new life then awakened. When will the verses of Toplady, "Rock of Ages" (composed in 1776, about two years before the author's death), cease to express the deepest feelings of the trusting heart? Or when will some of those composed by Joseph Hart (1759), or by William Batty (1757), or that of William Cowper, "There is a fountain" (1779), cease to exert their influence upon the Church's life? or, in New England, those of President Davies, equally famed as a preacher and poet? These hymns have been the first drops of a baptism of blessing to the Church of God, wherever the English language is spoken. And that baptism has been richly continued ever since, in the new life of the Church's song.

The neglect of the work of Catechising, on which the Churches of the Reformation set so great store, made itself painfully felt in the gross ignorance of the second half of the eighteenth century. The need of Christian instruction for the young pressed so greatly upon the mind of Mr. Raikes and others, as to lead the former to establish the first Sunday-school, in Gloucester, about the year 1781. Nearly a century has passed since then, and the good fruits of Sunday-schools during that time have been incalculably great. And yet it is felt by some of the most thoughtful friends of Christianity that the place of the catechetical lesson has not been filled up by the teaching of the Sunday-schools. The mind may receive the impression of a Divine ideal in childhood, which it would with difficulty receive after it is preoccupied with the anti-Christian philosophy of unbelief and utilitarianism. No part, therefore, of a minister's work in the present day calls for more

it appears that the number of communicants at Cambuslang, on a certain occasion in 1742, was not four thousand, but three thousand, although fully a thousand more were desirous of communicating.

¹ For an account of the German poets whose hymns have been translated into English, see the "Christian Singers of Germany," by Catherine Winkworth (1869).

serious attention than that which is here treated under the head of Catechetics.

Towards the close of last century, Mission work naturally received "the impulse to an everlasting movement" from the new life which had been awakened. In place of the little Danish mission to the East Indies, in 1705, powerful societies now sprang up on every side, and mighty hosts went forth to proclaim in distant lands the glories of the Cross; and even scientific research has been deeply indebted to the labours of men like William Carey in India, the Legges in China, and David Livingstone in Africa; while out of the same movement arose the Bible and Tract Societies at home.

That Sacred Oratory, too, should celebrate its highest triumphs in the half-century which opened with the formation of the Bible and Missionary Societies, was only to be expected. The new life of necessity imparted fresh vigour to the proclamation of the Gospel; and the eloquence of the pulpit, in its highest representatives, kept at least equal pace with that of the Senate and the Forum. If the same progress is not to be observed during the past quarter of a century, the radical cause can hardly be sought elsewhere than in the diminished life of the Church. That such declension now exists to a very large extent must be frankly acknowledged, and that, if possible, the present indifference must be overcome, is self-evident. "That it be aggressive," in the words of an excellent theologian, "is the one condition of the life of Christianity." The task of the minister of the Gospel in the latter part of the nineteenth century is therefore more comprehensive than ever, as his ideal must also be higher than ever before. He has not only to sustain, but to extend and carry forward towards completion the great work begun at the close of the eighteenth century. To awaken in the young theologian the consciousness of a lofty Christian ideal, to afford him useful hints and aid for the efficient performance of his arduous labour, and

to direct him to the true source of encouragement amidst the many discouraging signs of the times, is the design of the present and kindred works on Practical Theology.

The sheets of the English edition have been compared, in passing through the press, with those of the German one—so far as the latter has yet been published. That this work also may, through the blessing of God, contribute in its measure to advance the good cause dear to the hearts of all Christians, wherever the German or English language is spoken, as well as in Holland, is the ardent wish with which it is now sent forth in its English form.

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impression. Is not, one may ask, the whole of Theology a pre-eminently practical science, born of the life of the Church, and destined to the fostering of that life? Undoubtedly, and yet we must immediately make a distinction between the tendency of the whole and the character of each part. The whole of Theology is a science of practical tendency (*scientia ad praxin*), but here we have to do with the science of practice itself (*scientia praxeos*), and thus much is at once apparent, that in doing so we enter upon a province entirely distinct from that in which, *e.g.*, we devote the attention to a purely exegetic or historic investigation. One may be an accomplished exegete or critic, a polyhistor in the domain of Church History or the History of Doctrines, a speculative genius, a subtle canonist, without being in the least degree qualified to stand at the head of a Christian congregation. The direct training and preparation of its leaders as such is the goal at which Practical Theology aims. It is occupied not exclusively or mainly with the theologian of the time to come, but with the future minister of the Gospel, and moves, more than other branches in the domain of life and concrete reality in the Church of the Lord. As Christian Dogmatics is the science of the mystery of the Kingdom of God, so is Practical Theology the science of labour for the Kingdom of God, as this is accomplished by the pastor and teacher in particular.

3. The scientific *character*, properly so called, of Practical Theology has been, specially in earlier times, not without a show of reason called in question. Is it really a science? it has been asked on different sides. Is it not rather an art, an instruction, a training of the future minister of the Church to take, so far as possible, the right course on every occasion that may present itself? That which specially gave rise to this question was the less scientific manner in which the "Practica" was frequently treated in earlier times. Not seldom was it confounded with the so-called Pastoral Theology; in other words, a comparatively small and subordinate portion of the science was interchanged with the much more comprehensive whole. What wonder that this *Pastorals*, as it was by preference termed by the Romish theologians—after the analogy of the word *Morals*—was sometimes regarded by scientific men as a crutch for the feeble, as a sort of special doctrine of *Morals* for preachers of the Gospel, side by side with the more general one for Christians; a supposition which very soon led a speculative theologian of our age (Rosenkranz) to the conclusion that no such thing as Pastoral Theology could exist upon Protestant ground. That it nevertheless *does* exist, and in our time especially has been developed to a remarkable extent, is evident, *i.e.*, from the admirable Handbook of Palmer;¹ but it cannot be denied that what is now termed Pastoral Theology was during last century treated as a sort of instruction in the wisdom and prudence of the preacher ("Pastoral-klugheit"), which now and then even degenerated into a frivolous casuistry; a pastoral medicine chest for all conceivable and inconceivable ailments. Nothing is easier than to express one's contempt for such recipes, but also nothing is more unreasonable than on such grounds to deny the scientific character of the whole of

¹ C. PALMER, *Pastoral-theologie*, 2^{te} Aug., 1863.

Practical Theology. Certainly this last not only embraces more than the first mentioned, but also treats that wider subject in an entirely different manner. While Pastoral Theology—in its more developed form termed also “Pastoralics,” “Hodogetics,” or “Hierotechnics”—exclusively concerns itself with the pastor of the Church, Practical Theology seeks at the same time to form qualified Homiletes, Liturgists, and Catechetes, and to this end not only offers them lessons of practical wisdom, but proceeds by a fixed method from fixed principles, in order, by the results of scientific investigation, to serve the Church of the Lord and its future ministers. No wonder: it is the theory of the churchly *praxis*; “a knowledge aiming at the self-edification of the Church” (L. Pelt); without doubt a knowing which is destined to pass over into action, but then surely still a science of and for that action, designed to lead the minister of the Gospel to become a “man of God, thoroughly furnished unto every good work.”¹ In a certain sense, “l’art après la science” (Vinet), but then also “la science, se résolvant en art.” In any case no art-theory alone, but an applied science, born of the life, as cherished for the life.

4. By what has been said, the *place* which must be assigned to Practical Theology in the encyclopædia of our science is already determined. This place is one which has not only, by the influence of Schleiermacher and his school in Germany, been permanently secured to it, but one which in some respects is duly and deservedly regarded as the place of honour.² Our science forms not the root, but the crown of the whole sacred stem, and, if we follow the most ordinary and convenient division of Theology into Exegetical, Historic, Systematic, and Practical, can come under consideration immediately after the three before named. From the first it derives specially its basis, from the second its materials, from the third in particular its whole right of existence. It teaches the minister of the Gospel to apply, and render fruitful in the service of the Church of Christ, the knowledge which he has already acquired in the theoretic domain. That it horders, more closely perhaps than on any other, upon the domain of Ethics, need not be denied; it may even have its utility to bring out into greater prominence than is frequently done the inner connection between the Christian moral and the practical churchly life. But nevertheless the wide compass, and still more the peculiar tendency of Practical Theology, in itself gives it a claim to an independent place in the circle; and here if anywhere the words apply, that the last shall straightway again become the first. It is even so; for all the other parts of theological science exist, properly speaking, for the service of the practical, or are commonly studied—at least by the theologians before mentioned—whether directly or indirectly, with a view to later churchly practice.

5. Already have we begun to point to the *value* of Practical Theology, even regarded as an academic institute, and in reality this value cannot easily be too highly estimated. It is true it has sometimes been *overrated* in the place assigned to it by those who at heart desire nothing more of the theologian than that he should become a good practician. As though he

¹ 2 Tim. iii. 17.

² F. SCHLEIERMACHER, *Kürze Darstellung des Acad. Studiums*, 2^e Aufl. (1811), s. 5.

could become this if he was in the domain of theory only a stranger, a bungler! Such slighting of thorough study avenges itself later in a painful manner; and where, as not seldom takes place, this comes into contact with a high-church current, there eventually not only the whole of the pining theology, but also the despised Church, will reap the bitter fruits thereof. Yet, as opposed to this one-sidedness, there is an *under-estimating* of the value of the "Practica," upon which equally little blessing can rest. It encounters this not seldom on the part of young students of the theological science, in other respects men of ability, who suppose they may much better devote time and toil to any other branch of their study, than precisely to this one. And certainly life itself is the best school of practice, and neglect of other indispensable study in favour of this will be thought desirable by no one. There have even never been wanting distinguished practitioners who have later in life, in a surprising manner, made up for the want of that which at the University they hardly thought worthy of their attention. Thus the renowned F. V. Reinhard¹ confesses that in his youth he attended no single college of practical homiletics; but in addition to the fact that he cannot be very severely reproached for this neglect, which was, moreover, in another way counterbalanced, we must bear in mind that in this case the proverb is applicable—"Quod licet Jovi, non licet bovi." If Reinhard afterwards became an excellent preacher, it certainly was not because of, but in spite of, this neglect of duty. Certainly in running one learns at last the art of running, even though it be at the expense of many a tumble; but the guide who preserves the future walker from painful stumpling, nevertheless renders him no bad service. Theory can never supply the lack of the lessons of practice, but yet it may prepare the way for them; and how many have later suffered shipwreck, because they looked upon it as beneath them to devote attention expressly to the first principles of the art of steering the ship of the Church! Just because the transition from the University to the Church is so astonishingly great, and even in some cases so difficult, must the study of Practical Theology, as it were, erect a bridge, which it is elsewhere sought to construct between school and church by means of theological seminaries, or in other ways.

While we avoid a one-sided overrating on the one hand, and an unreasonable depreciation on the other, the real value and high importance of Practical Theology is, after what has been said, clearly apparent. It has this importance, even regarded in itself, as an independent part of that organic whole of science, of which no single side can leave the true theologian wholly indifferent. But not less is it of importance for the Church of the Lord, for which it seeks to prepare an increasing number of well-furnished and qualified pastors and teachers. Yet higher rises its value for the future minister of the Church himself, who only by the light it has kindled can with firm step pursue his way, and straightway in turn will experience—"Grau, Freund, ist jede Theorie, und grün des Lebens goldner Baum."² And specially does the importance of the investigation which

¹ F. V. REINHARD, in his well-known *Geständnisse seine Bildung zum Prediger betreffend*.

² "Worn out, friend, is every theory; but fresh the golden tree of life."—GOETHE.

awaits us become evident, upon a glance at the peculiar condition of the age, which makes higher demands than ever upon the future minister of the deeply shaken Church. If *anything* can heal the disorders of the present time, it must be the blessing-fraught influence of ministers of the Gospel, labouring in the spirit which—once expressed by the God-fearing Joh. Val. Andreae in Germany († 1654), in a poem more than a century later emphatically commended, as “a Pastoral Theology in verse,” by the great J. G. Herder († 1803) at the close of his “Letters on Theology”—must even in the present day form the ornament of all who truly desire to feed, not themselves, but the flock of the Lord.

Compare, on this remarkable poem, J. G. HERDER, in the forty-ninth of his Letters above referred to. (*Sämmtl. Werke zur Rel. u. Theol.*, xiv., s. 273 ff.) See further the Art. **Pastoral-theologic*, in Herzog's *R. E.*, xi., ss. 175—190, and the literature there given; and especially* C. PALMER, *zur Pract. Theol.*, in the *Jahrb. für Deutsche Theol.*, 1856, i. 2. Moreover, the Encyclopædias of Clarisse, Pelt, Hagenbach, Doedes, and others, on this point. Also some few Academic Dissertations, as that of L. SURINGAR, *De muneris doctrinæ Christianæ interpretum præstantiâ* (1815); J. VAN GILSE, *De Theol. disciplinâ, ad minus S. bene gerendum necessariâ* (1849); A. NIERMEYER, *De Theol. Pract. studio, fut. Ev. ministro prorsus necessario* (1854).

POINTS FOR INQUIRY.

Sense and truth of 1 Tim. iii. 1.—Review and criticism of other definitions.—Connection and difference between Pastoral Theology and Moral Theology.—To what extent is a purely theoretic treatment of Practical Theology possible?—How can pleasure in the study of it be best awakened?

§ II.

ITS HISTORY.

AS every other part of Christian Theology, so has this too its own history, of which a thorough knowledge is demanded, in order that we may duly understand the comprehensive nature of the requirement made upon us by its scientific study. Here, too, a long period of preparation preceded the independent rise and vigorous development of the theologic literary life.

1. It is more than caprice or vain display of learning, when, in connection with the introduction to any scientific investigation, its history too is brought under review. It is this alone which satisfactorily explains to us not only the genesis and continued development, but also the present condition of the science, while at the same time it gives us most important hints for the further prosecution of its study. We speak for the present only of the history of Practical Theology *in general*, while intending later to direct attention to that of its particular parts separately. If in doing so we premise that the systematic treatment of Practical Theology in its whole extent, as an independent science, dates from a period not much earlier than the

beginning of the present century, then all that preceded this epoch may be best sketched as one long-continued period of *preparation*.

2. Even in the four Gospels of the first age we meet with not a little that may be termed the starting-point for later development. With regard to the ministry of the Gospel, too, the Lord has expressed great principles, and given lessons of all-surpassing value. Think of His discourses at the sending forth of the twelve,¹ of the seventy,² and at the hour of His farewell.³ It is the less necessary here to mention everything, because His whole teaching, intercourse, and example displayed in this respect a pedagogic, practical character. Among the Apostles, it is Paul in particular who, in connection with our subject, has laid foundations upon which we may safely build. Not to speak of the Epistles to the Corinthians and Ephesians, let any one think of the Pastoral Epistles, together with that to Philemon, itself a model of Apostolic pastoral wisdom. Well did the Saxon liturgy, shortly after the Reformation, prescribe to the ministers of the Word the diligent reading of the Epistles to Titus and Timothy, "in order that every one may learn therefrom how he has to comport himself in doctrine and life."⁴ In the writings, too, of the Apostolic Fathers there are not wanting important directions; especially, however, do the first six books of the *Constitutiones*, as also the *Canones Apostolicæ*, here shed a clear light upon the manner in which, during the first ages of the Church, the work of her ministry was conceived of and regulated; while also single writings of Tertullian († 220), *De Jejuniis*, *De Cultu Fæminarum*, *De Pudicitia*, and of Cyprian († 258)—specially some of his Letters—must not here be overlooked. It can hardly be regarded as an advance, at least from the Protestant point of view, that, specially during and after the fourth century, the pastor and teacher of the Church was constantly more placed upon the same level with the priests of the Old Testament. And yet, save for this difficulty, the renowned work of Joh. Chrysostom († 406) on the clerical estate, *Περὶ ἱερωσύνης* (*De Sacerdotio*), must be mentioned with eulogy, as a fervent and eloquent plea for the ministry of the Gospel, accompanied with an enthusiastic commendation of its sacred duties.⁵ In a not less elevated tone is the priesthood exalted in the three books of Ambrose, *De officiis clericorum* († 397), and in the treatise of Ephraem Syrus († 379), *De Sacerdotio*, in which even the conjecture is expressed that the Apostle had reference to this office when he gave utterance to the language of praise, "O depth of the riches," etc. A like spirit, too, pervades the book *De Pastoralis Cura*, ascribed to Leo the Great († 461), and the *Liber Pastoralis* of Gregory the Great († 604), in which the pastor's care is looked upon as "regimen animarum," exercised by the priest as "ruler" (*præsul*) over his "subjects" (*subditi*). This writing, the most important

¹ Matt. x.

² Luke x.

³ John xiii.—xvii.

⁴ Comp. the Comm. on the *Pastoral Epistles*, in Lange's series, sec. 3 of the Introduction.

⁵ See the general analysis of this work in the first volume of NEANDER'S *Der heilige Johannes Chrysostomus*. Berlin, 1849.

on the subject belonging to the ancient Church, treats on the requirements for the clerical state; then on the life of the minister of the Church; then on the instruction of persons of different conditions; while the whole is closed with an earnest warning against all kinds of vices, specially against spiritual pride. Translated during its author's lifetime into the Greek, and later into the Anglo-Saxon, it was during the Middle Ages enjoined upon the clergy for constant use,¹ even as to the present day it is held in high honour in the Romish Church. Very soon it was followed, but not surpassed, by the work of Isidore of Seville († 636), *De sacerdotum in Ecclesia officio*.

3. Inasmuch as the Church of the Middle Ages, as a rule, displayed itself more vigorously in works than in words, we cannot be surprised that the literary harvest in this domain, too, has been comparatively scanty. While, for this reason, we mention only in passing the names of Walafridus Strabo,² Ivo of Chartres,³ John Beleth of Paris,⁴ Rupert of Deutz,⁵ and William Durand,⁶ two products of this period deserve, nevertheless, to be treated as exceptions. We mean the work of Rhabanus Maurus († 856), *De clericorum institutione et cærimonis Ecclesiæ*, which, though in part a compilation, nevertheless may be regarded as a tolerably complete compendium, in its time employed by many with good fruit; and specially the *Tractatus de moribus et officiis clericorum* of the great Bernard of Clairvaux († 1153), written on behalf of the Archbishop Henry of Seus, in which he sketches with ardent affection the picture of the true clericus, but at the same time emphatically rebukes the degeneracy of so many Churchmen in his day.⁷ Not less severely is this done, moreover, in the writing of a precursor of the Reformation, first published in our own day, which can nowhere be better mentioned than here—namely, a *Tractatus* of Wiclif,⁸ of which the first part treats “de sanctimoniâ vitæ,” the second “de salubritate doctrinæ,” and which in its measure heralds the dawn of a better day for Practical Theology.

4. This better day dawned at the rising of the light of the Reformation.

¹ “Nullo Episcopo liceat Canones aut *librum pastorem*, a beato Gregorio Papa, si fieri potest, ignorare, in quibus se debet unusquisque quasi in speculo assidue considerare” (*Conc. Turon.*, iii., can. 3). A very serviceable hand edition of this work was published at Leipzig in 1873.

² † 849. Writer of *De Divinis officiis*, interesting for the history of the origin of the Mass.

³ † 1115. Author of a *Micrologus de Ecclesiæ observationibus*.

⁴ † 1182. Wrote a *Divinorum officiorum brevis explicatio*.

⁵ † 1135. Composed a treatise in twelve books, *De Divinis officiis* (circ. 1111), for the explanation of the symbolics of the worship.

⁶ † 1296. Drew up a *Rationale s. Enchiridion Divini officii*, in eight books.

⁷ Compare the first part of A. NEANDER, *Der heilige Bernard und sein Zeitalter*, Gotha, 1865.

⁸ JOH. WICLIF, *Tractatus de Officio pastoralis, e Cod. Vindobonensi nunc primum editi G. V. Lechler*, Lips., 1863. On the merits of Wiclif in the domain of Pract. Theol., the excellent monograph of LECHLER, *Joh. von Wiclif und die Vorgeschichte d. Reform.* (Pt. i., p. 553 ff.), deserves especially to be consulted. [Engl. tr. by Dr. P. Lorimer, 2 vols. 1878.] The treatise, too, of Nic. de Clemenges († 1430), *De studio theologico*, deserves not to be forgotten in this connection.

The words of Luther in the preface to his smaller Catechism : "Therefore observe, parsons and preachers, our office has become another thing from what it was under the Pope; it is now become serious and healthful, therefore it has now much more toil and labour"—these words become in the domain of Practical Theology, too, a voice awakening to a higher life. Luther himself, it is true, offered no learned contributions to the science in the stricter sense of that word, but, on many an occasion which presented itself, he gave utterance to important counsels, collected before the close of the century by Conrad Porta, in his "*Pastorale Lutheri, d. i. nützlicher und nöthiger Unterricht*," u. s. w. Eisleben, 1586; latest edition, Nordl., 1842. Comp. also F. Gessert, "*Das Evang. Pfarramt nach Luthers Ansichten, mit dessen eigenen Worten dargestellt*," Schwelm, 1826. On the part of the Swiss Reformers must here be mentioned the dissertation of Zwingli, *Vom Predigtamte*, and more than one place of the fourth book of Calvin's *Institutio*. As a first attempt at a more systematic handling of the copious material does the *Pastorale* of Erasmus Sarcerius (1558) call for mention, immediately succeeded as it was by the *Pastor* of Nic. Hemming († 1600), a practical manual, in many respects of exceptional value. One of his sayings deserves here to be repeated: "*Nocentissimus pestis Ecclesiæ malus pastor; is demum bonus est, qui utraque manu, doctrinâ atque exemplo, coelestem Jerusalem ædificat*."

Among the ornaments of the Lutheran Church in Germany in this domain must be specially ranked Joh. Val. Andreae († 1654), an illustrious exception to the lifeless orthodoxy of his day [and surroundings], and precursor in a certain sense of Pietism, who in his *Parænesis ad Ecclesiæ ministros*, as in his poem already referred to, "*Das gute Leben eines rechtschaffnen Diener Gottes*," lashed with severe satire an unspiritual Clericalism, and on the other hand set forth with much ingenuity what a faithful minister of the Gospel has to believe and know, do and avoid, suffer, fear, and hope. No wonder that the pious Spener († 1705) could wish to be able to recall from the dead this faithful witness to the truth! If this was beyond his power, he has himself only the more vigorously laboured for Practical Theology by means of his *Pia Desideria* (1678) and other writings, to which was later added the excellent *Monita Pastoralia* of A. H. Francke. No other part of Theology is under so great obligation to Pietism as that of the pastoral and practical. It was an inestimable blessing for England that at this same period the powerful voice of Richard Baxter († 1691) in his *Reformed Pastor* was raised to proclaim as earnestly as possible the indispensable necessity of individual pastoral care. In Germany there appeared in the seventeenth century the first properly regarded systematic treatment of Practical Theology, by J. L. Hartmann, in his *Pastorale Evangelicum* (1678), to which the *Collegium Pastorale* of A. H. Francke (1745) formed a sort of commentary. The same line was pursued by J. Quenstedt in his *Ethica Pastoralis* and *Instructio Cathedralis* (1678), Chr. Kortholt in his *Pastor Fidelis* (1696), and J. F. Mayer in his *Museum ministri Evang.* (1690).

5. The stream widens so rapidly before us as we approach the eighteenth century, that the greatest succinctness of view here becomes necessary. With a view to brevity we pass over a number of magazines, journals, etc.

without further notice,¹ and direct attention only to the most important works of counsel and aid, due to the earnest endeavour to advance the science of Practical Theology yet a step farther. It was only natural that the influences which made themselves felt in the domain of Exegesis and Dogmatics should also dominate in increasing measure the study of Practical Theology. Much used and generally followed were the treatises of P. Roques, *Le Pasteur Evangelique* (1725); J. F. Ostervald, *De l'exercice du ministère sacré* (1737); S. Deyling, *Institutio prudentiæ pastoralis* (1734); L. C. Mieg, *Meletemata sacra de officio past. publ. et priv.* (1747); C. T. Seidel, *Pastoral-theologie* (1749); S. J. Banmgarten, *Kurzgefasste casuistische Pastoral-theol.* (1752); J. F. von Mosheim, *Pastoral-theologie* (1754); V. D. Spörl, *Vollständige Pastoral-theologie* (1764); J. J. Plitt, *Pastoral-theologie* (1766); J. F. Jacobi, *Beiträge zur Past. Theol.* (1766); J. G. Töllner, *Grundriss der erwiesenen Past. Theol.* (1767); J. G. Rosenmüller, *Anleitung für angehenden Geistlichen, u. s. w.* (1778); J. F. Pfeiffer, *Anweisung für Prediger* (1789); and specially A. H. Niemeyer, *Handbuch für christl. Religionslehrer* (1790), frequently reprinted. Along with J. P. Miller's *Ausführl. Anleitung zur weisen und gewissenhaften Verwaltung des Evang. Lehramtes* (1774). This last belongs to the best which that period yielded for the Protestant Church of Germany and Switzerland; while, in the Romish, the *Vorlesungen aus der Pastoral-theologie* of J. M. Sailer (1778) enjoyed a well-deserved renown.

Pity only that Rationalism very soon exerted a highly unfavourable influence, not only upon the practice, but also upon the theory of our science. It was the age of Utilitarianism, in which J. M. Campe exalted the inventor of the spinning-wheel far above Homer, and J. J. Spalding—after having, before an audience of seventeen persons, contested the supposition that religion consists in going to church—wrote *Ueber die Nutzbarkeit des Predigtamts* (1772).² And yet he belonged to the nobler natures. Practical guides of the people, like C. F. Nicolai, the well-known publisher in Berlin († 1811) and writer of the pastoral romance “Sebaldus Nothanker” (1773), A. Nitsch, “Anweisung zur Pastoral-klugheit” (1791), and J. F. C. Gräffe, “Pastoral-theol. in ihrem ganzen Umfang” (1803), went a step further downwards upon this sloping path. The sub-title of the last-mentioned work may serve at the same time as a type of the whole school of thought (tendency), “Instruction what and how the preacher has to teach and act in all relations of his office, that men may be, by the

¹ To this class belongs the “Theol. Pastoralis, oder Sammlung nutzbarer Anweisungen zur gesegneten Führung des Evang. Lehramts, mitgetheilt von einigen Dienern des Evang.,” 80 parts in ten vols., Magdeb., 1737-1759. So the “Pastoral-sammlung” of FRESSENTUS, 24 parts, Francf., 1748, *sqq.*; PH. D. BURK, “Sammlungen zur Pastoral-Theol.,” 8 BB. Tüb., 1771, *sqq.*; C. C. STURM, “Journal für Prediger,” 1770 ff.; J. R. G. BEYER, “Allgem. Magas. für Pred.,” 12 BB. 1789-1796; “Museum für Prediger,” by the same, 4 BB. 1797 ff.; K. F. BAHRT, “Magas. für Prediger,” 1782-91; later continued by Teller, Löffler, von Ammon, Tzschirner, and Röhr. Further, C. W. OEMLER, “Repertorium für Past. Theol. and Casuistik in alphabet. Ordnung,” 4 parts, Jena, 1786 ff.; C. ZIMMERMANN, “Monatschr. für Prediger-wissenschaften,” 6 BB., 1821 ff.; HEIDENREICH and HUFFELL, “Zeitschr. für Pred.-wissensch.,” 1825; and several others.

² “On the Utility of the Ministerial Office.”

aid of religion, cultured for time and eternity." No wonder that a kindred spirit of later time should think it necessary expressly to mention, among the first requirements in the minister of the Gospel, "a lively inclination to intercourse with the supra-sensuous world in general."¹ But no wonder, also, that a mind and heart like that of J. G. Herder should experience a profound aversion for such grocer's theology, and should seek to exalt the labours of the minister of the Gospel above this dead level by setting before him a higher ideal. He did this, *i.e.*, by his *Redner Gottes* (1765), by his brilliant *Zwölf Provincial-blätter an Prediger*, and specially by his *Briefe über das Studium der Theologie* (1780)—a work which will still well repay perusal. It is true his voice, in opposition to the prevailing spirit of the age, was for many as that of one crying in the wilderness. This is evident, for example, from the writings of men like Pfeiffer, Kiessling, Sextro, and others, of whom L. Pelt, *Encyclopädie* (1843), not without good reason, wrote, "Most of the works of this age are deservedly forgotten;" but yet there were not wanting some few who continued to accord to the minister of the Gospel a higher vocation than the advancement of culture, raising of silkworms, etc., and—as, among others, F. H. C. Schwarz, *Der christliche Religionslehrer in seinem moralischen Dasein und Wirken* (1798)—had the courage to uphold more evangelical principles. Even earlier, indeed, had many a fruitful seed-corn been scattered by the hand of the learned and devout Joh. Alb. Bengel († 1751), as is evident, among other proofs, from the *Pensées de Bengel sur l'exercice du Ministère*, gleaned out of Burk's biography, by Vinet, in his "Pastoral Theology," presently to be spoken of (p. 416 ff.).

➤ 6. Not a little, too, is our science indebted to Fried. Schleiermacher († 1834), who devoted a part of his energies alike to its systematic rounding-off, as to its appropriate and effective treatment. If at the close of the previous century G. J. Planck had represented the "Practica" in his well-known *Einleitung* as "a mere substitute in place of theoretic theology for blockheads, who were not able to devote themselves to the latter," the page was now turned over. Schleiermacher, in his *Darstellung des Acad. Stud.* (1811), described Practical Theology as the theory of the service and guidance of the Church—the point, as it were, in which the whole of theological activity culminates; whilst his own *Practische Theologie nach den Grundsätzen der Evangel. Kirche im Zusammenhange dargestellt*, first published after his death (1850), serves to show how greatly he had cultivated *con amore* the field of this investigation too. It was thus due in no small degree to his influence that in the bulk of the theological encyclopædias published during the second quarter of this century, Practical Theology was treated with considerably more affection and care than before; while, moreover, his example called forth in not a few others a more systematic and independent treatment of this still comparatively youthful science. A new path was struck out by G. F. C. Kaiser, *Entwurf eines Systems der Past. Theologie* (1816); J. Boroeth, *Synopsis Theol. pastor.* (1823); L. S. Jaspis, *Hodogetik* (1821); J. Th. L. Danz, *Die Wissenschaften des geistlichen*

¹ So F. B. KÖSTER, *Lehrbuch der Pastoralwissenschaft* (1827), s. 10.

Berufs im Grundriss (1824); R. Haas, *Wissenschaftliche Darstellung des geistl. Berufs nach den neuesten Zeitbedürfnissen entwickelt* (1834); and L. Hüffell, whose *Wesen und Beruf des Evang. Geistlichen* (1822) has exerted a favourable influence in wide circles. Much more scientific in form, but less practical in tone, was the work of Ph. Marheinecke, *Entwurf der Pract. Theol.* (1837), remarkable at the same time as an instance of the influence of Speculative Philosophy upon a province apparently so far removed from it. The opposite may be said of the fresh, free, stimulating *Pastoral-theologie* of Cl. Harms (1830), equally successful from a pedagogic point of view, as imperfect and weak from a theologico-critical one. Definitely with a view to academic instruction was Practical Theology treated by K. F. Grupp, *Pract. Theol.* i. (1848), *Liturgik* ii. 1 (1852), *Homiletik*; C. B. Moll, *Das System der Pract. Theol. im Grundriss dargestellt* (1853); J. H. A. Ebrard, *Vorlesungen über Pract. Theol.* (1852); K. Kuzmany, *Pract. Theol. der Evang. Kirche Augsb. und Helvet. Confession*, i. (1856); F. Ehrenfeuchter, *Die Pract. Theol.* (1859); W. Otto, as well in his *Grundzüge der Ev. Pract. Theol.* (1866), as in his *Pract. Theol.* (in two parts, 1869); and A. F. C. Villmar, *Lehrbuch der Pastoral-Theol.* (1872), the last from a rigidly Lutheran standpoint. On the excellent Handbook of C. Palmer we have already spoken (§ I. 3). On the whole of Practical Theology in all its extent, C. I. Nitzsch († 1868) published an elaborate and in many respects excellent monograph, in two parts (1859—1867), the fruit not only of years of toil, but also of a whole genuinely theological and churchly life, and the application at the same time of principles he had already earlier enunciated in his *Observationes ad theologiam practicam feliciter excolendam* (1831). It redounds in no less degree to the honour of the departed author than the posthumous work of Alex. Vinet († 1847), *Theologie Pastorale, ou Theorie du Ministère Evangelique* (1850), does to preserve the last-mentioned name in grateful remembrance. The principal theological and Church magazines and reviews have also, within the last few years, on several occasions presented important contributions.

7. Upon the domain of the Romish Church, in Germany especially, there have likewise been manifested signs of a powerfully awakened life. J. S. von Dray published in 1819 a *Kurze Einleitung in das Studium der Theol.*, in which, as regards the Practical Theology, the influence of Schleiermacher cannot fail to be observed. F. A. Staudenmaier treated it separately in his *Encyclopädie der Theol. Wissenschaft* (1834), and offered in an unfinished form precious building stones in his fascinating work *Der Geist des Christenthums*, u. s. w. (1st ed. 1838). A. Graf, too, wrote a *Kritische Darstellung des gegenwärt. Zustandes der Pract. Theol.* (1841). While as early as the sixteenth century P. de Soto, in his *Tractatus de institutione sacerdotum* (1579), and in the seventeenth M. Sandæus, in his *Theologia medica* (1635), had been a guide followed by many; and if the eighteenth had witnessed the commencement of a revival of this study (particularly in Austria, where at Vienna a special chair was appointed for this subject), in our own century more especially have a number of works appeared which testified of an awakened taste for its cultivation. Among the most important are to be mentioned the works of Schenkl, Reichenberger, Hinterberger, Powandra, Vogl, Amberger, Benger, Cassner, and others, spoken of more

at large in the *Handbuch der Pastoral-theologie* of Ign. Schüch, 3^e Aufl. (1875), ss. 10, 11. The *Paterfamilias* of A. Kirschbaumer (1867), a sort of Practical Theology in narratives and examples, is a theological *vade mecum* which contains hints worthy of the serious attention not of the Romish clergy alone.

8. Of other lands we can relate but comparatively little. In England, Oliver Bowles published a *Tractatus de Pastore Evangelico* (1649), later translated into Dutch. Of other English and Scottish practical theologians, too, such as George Herbert († 1633),¹ John Owen († 1683),² Gilbert Burnet († 1715),³ J. Newton († 1807), and J. A. James († 1859),⁴ the names are held in honour far beyond their native land; and the works, together with those of others, will hereafter be mentioned in their proper place. In a freer form, a treasure of practical wisdom is furnished by C. H. Spurgeon, in his racy and original *Lectures to my Students* (1875). The work also of P. Fairbairn († 1874), published after his death, *Pastoral Theology, a Treatise on the Office and Duties of the Christian Pastor* (1875), is to be welcomed as a successful attempt to meet for the time being a pressing want, in accordance with the demands of the age and nation; whilst the kindred works of William G. Shedd (1st ed., N.Y. 1867, Edinb. 1868), John Hall (1875), Wm. M. Taylor (1876), R. W. Dale (1877), and John C. Miller (1878), indicate the dawn of a better era for Homiletics and Pastoral Theology.

9. As far, finally, as Holland more particularly is concerned, the practical character of our people is in itself a guarantee that this part of theological science would here, specially in the Reformed Church, be studied with affection and delight. Not a little which is the product of other lands has been made available for us by means of translations, but in addition to this there have not been wanting contributions entirely original. The *Exercitia pietatis* of G. Voetius (1664), have unquestionably exerted a widespread influence; and the *Tabulæ succinctæ de curâ animarum* (1730) of his disciple, H. S. van Alphen, may be noticed as a genuinely Netherlandish contribution to the study of one part at least of Practical Theology. The elaborate treatise, too, of H. Ravestyn, *De Nazareë Gods tot den heiligen dienst toegerust* (1743), has been used by many not without blessing; while

¹ "A Priest to the Temple: or, The Country Parson; his Character and Rule of Holy Life." First printed in 1652, with a Preface by Barnabas Oley.

² See the Second Part of this volume, under the head of *Pastoral Theology*.

³ "A Discourse of the Pastoral Care," 3rd edit., 1821.

⁴ "An Earnest Ministry the want of the Times" (5th edit., 1855); besides which Dr. John Brown, of Edinburgh, published a "Christian Pastor's Manual" (1826), Rev. Charles Bridges, "The Christian Ministry" (1829; 7th edit., 1850), and the Rev. Edward Bickersteth, "The Christian Student," of which the fifth edition appeared in 1852, after the author's death. To these must be added the well-known works of Dr. John Edwards, "The Preacher," 3 parts, 1705, 1706, 1709; Dr. Edward Williams, "The Christian Preacher" (1800, 5th edit. 1843); Dr. Ebenezer Porter, "Lectures on Homiletics, Preaching, and Public Prayer" (1834, latest edit. 1861); as also the once popular handbook of S. T. Sturtevant, "The Preacher's Manual" (Lond. 1828, 3rd edit., N.Y. 1838); and that of T. H. Skinner, "Aids to Preaching and Hearing" (Phila. 1839, Lond. 1840). Earlier than any of those mentioned in this note was the "Student and Pastor" of the Rev. Cotton Mather.

De Zedemeester der Kerkelijken (1766), of N. Statius Muller, raised not its voice in vain for the correction of many a defect. With a view to completeness, we may further mention the name and writings of F. Liefstink, *Gedachten over het Predikambt in de Geref. kerk* (1792, 1804); J. Konijnenburg, *Lessen over het Leeraarsambt in de Chr. kerk* (1802); J. Benthem Reddingius, *Mijne gedachten over het Leeraarsambt* (1809); and specially C. Boers, *Handboek voor jonge Predikanten* (1807, 2nd ed. 1820), which for a series of years served the Utrecht professors, J. Heringa († 1840), and H. E. Vinke († 1862), as a text-book for their excellent practical lectures. The *Kerkelijke Raadvrager en Raadgever*, by the first-mentioned of these professors (4 parts, Utrecht, 1819—1843), contains a store of practical pastoral wisdom, which can be neglected by no young preacher without serious loss. In Leyden the scientific treatment of Practical Theology was powerfully advanced by J. Clarisse († 1840), in his *Encyclopædia Theologica* (2nd ed. 1835), and W. A. van Hengel († 1871), who in 1840 published a "Brief Sketch of the Academic Lessons on the Ministry of the Gospel, specially in the Netherlands Reformed Church." The Groningen School treated the subject from its standpoint with great affection in its *Encyclopædia Theologi Christiani* (3rd ed. 1851, § 64, *sqq.*), and specially in the in many respects excellent *Handboek* of W. Muurling (2^e uitg. 1860), in which "the Ministry of the Gospel, specially in the Netherlands Ref. Church," is "regarded" on all sides in a manner which has established for the writer a high claim to the gratitude of many. From a kindred source appeared (1843) the *Herinneringen en wenken betreffende de Evangeliebediening* of M. A. Amshof; while C. E. van Koetsveld, in his *Pastorie van Mastland* (1843, frequently reprinted), sought in a realistic, humorous vein to commend a popular Practical Theology, suited to our national character. In an idyllic, idealistic manner, the same had already been attempted in Germany by Friedr. Strauss († 1863), whose melodious *Glockentöne* have awakened an echo in numerous hearts.

Comp. J. CLARISSE, PELT, HAGENBACH, and others, in their *Encyclopædias*. W. OTTO, *l. c.*, i., § 9 ff.; C. I. NITZSCH, *l. c.*, i., § 11 ff. *G. VON ZEISCHWITZ, *Der Entwicklungsgang der Theologie als Wissenschaft, insbesondere der Practischen*. An Academical Address (1867).

POINTS FOR INQUIRY.

The significance of the Pastoral Epistles in the history of Practical Theology.—Light and shadow side of the influence exerted, upon its mode of contemplation and treatment, by Chrysostom, Ambrose, and Gregory the Great.—Which of its parts were most studied during the Middle Ages? which least, and why? Connection between Church reform and the restoration of our science.—What circumstances of more recent times have most beneficially affected the development of Practical Theology? which prejudicially?—Total impression from the historic survey.

§ III.

ITS TREATMENT.

THE further treatment of Practical Theology, as this is demanded by its present condition, will be the more successfully accomplished

in proportion as it continues more in harmony with the peculiar character and special design of the science. An appropriate treatment of the abundant material imperatively demands that everything should be lopped off which does not actually fall within its limits, but also that nothing should be overlooked which is essential to the completeness of the investigation. In pursuing this course, a judicious use of suitable aids can be only advantageous.

1. Now that we have reached the end of our historic survey, the *present condition* of the science of which we are treating naturally, above anything else, attracts the eye. It may, regarded generally, as compared with an earlier one, be spoken of as in many respects favourable. As well in a technical as in a practical respect, the treatment of our science has gained in unity and firmness. The notion, method, extent, and requirements of the same have during the past half-century been placed in clearer light, and the days are for ever past in which it was looked upon as a moderately insignificant appendix to more serious study. The noblest powers in our own and other lands are devoted to the advancement of it; and with growing conscientiousness is it sought to obtain a clear conception alike of the goal at which we are to aim, and of the way by which this goal is to be attained. While so many, and amongst these such exceptionally good text-books have been published with this end in view, it can less than formerly be brought as a complaint against academic discipline that it forms only scholars, but not preachers; scientific theologians indeed, but no practically serviceable pastors and teachers. Not merely for the degree of Doctor in Theology, but also for admission to the ministry of the Gospel in the Netherlands Reformed Church, a special examination has been demanded in our time as to the acquaintance with Practical Theology in its whole extent, and particularly with the art of preaching. In addition to all this, distinguished homiletes and liturgists, pastors and teachers, in every way point out, with courage and honour, a path from the following of which one may look for no other than the most favourable results. Yet it was only to be expected that, in opposition to these light sides, more than one shadow side should present itself. Not always is the zeal and earnestness with which Practical Theology is cultivated at the University proportionate to the importance of the subject. The temper of the age, in so many other respects adverse to the prosperity of spiritual, specially of theological studies, has not seldom exerted upon this province, too, a paralysing influence. All that stands in the way of the thorough study of Criticism and Exegesis, Dogmatics and Ethics, hinders still more—directly or indirectly—that of Practical Theology. Naturalistic Modernism reduces the pastor and teacher to a “Monsieur habillé en noir, qui dit des choses honnêtes” (Le Maistre). Sectarian orthodoxy, on the other hand, favours here and there a sickly “Amtsthum,” in connection with which the pure conception of the matter in the spirit of the Gospel and the Reformation is in danger of being wholly lost sight of. Where, in addition to all this, also material considerations

cause the love of only too many to wax cold towards the work of the ministry, interest in the theory of this *praxis* cannot possibly increase. Enough already for the confirming of the position that only an appropriate treatment of the science can enable it permanently to maintain its ground in opposition to all these adverse influences, and in increasing measure correspond to the requirements of the age.

2. It is needless to enter into a detailed criticism of the different ways in which Practical Theology has been treated in our day. The truth of the "*variis modis fit et bene fit*" is by no one seriously doubted. Enough that we here briefly describe our own method, and in doing so characterise the *standpoint* which we take as not only positive-Christian, but also Evangelical-Protestant. Considering the difference of principle which divides alike the Roman Catholic and the Greek Church from the Churches of the Reformation, and consequently on either side dominates the conception of the work of the minister of the Gospel and the life of the Church, we regard it as not possible so to treat of Practical Theology that perfect justice should be done to the reasonable demands on both sides. Gladly would we learn of all, even of the Romish clergy; but, for the present at least, it is better on both sides that the modes of examination should be different. On the other hand, it does not seem really necessary, at least on our side, to insist emphatically upon the opposition between the Lutheran and the Reformed Church in this domain.

3. The *division* of the abundant material is at once determined and legitimated by the nature of the case. With the different activities of the pastor and teacher we cannot possibly become duly acquainted without the sacred office itself, from which they necessarily flow, being treated of more in general. A more general portion, devoted to the contemplation of the ministry of the Gospel itself on various sides, must thus naturally precede, by way of laying the foundation for that which follows, in which the said activities are each separately presented. These last easily divide themselves into such as are carried on directly on behalf of the Church of the Lord, and others put forth on behalf of those who—whether by descent and birth, or by mode of thinking and standpoint—must be regarded as standing outside of the Church. Thus there opens before our eye a field of activity, as well in the narrower as the wider circle, of which naturally the first awakens the greatest interest, and thus here too calls for by far the greatest amount of space. The pastor and teacher has a distinct task to fulfil in consequence of the relation in which he stands alike to his congregation in its *totality* as to the *particular members* of the same, either future or present. From the former flows of itself *Homiletics* and *Liturgics*; from the other, *Catechetics* and *Poimenics*. As concerns the so-called *Ecclesiastics*, treated by many as a part of Practical Theology properly so called, however ready we are to acknowledge that the pastor must also direct his flock, or, if you will, must in a spiritual sense rule the Lord's heritage—to which end therefore *Poimenics* also on its part has to extend to him a helping hand—just as little can we admit that the special treatment of *Ecclesiastical Law* in its whole extent should also belong to the field which the practical theologian as such has to cultivate. In so far as ecclesiastical law forms a part, not only of the juridical, but also of the

theological science, it belongs, in our opinion, not to the sphere of practical, but historic theology, as tending to render the theologian acquainted with the present condition of Christianity and the Church, in relation to the State, particularly with the ecclesiastical organisation of his immediate surroundings. With a full appreciation of all that may be adduced, and actually is adduced, in favour of another view, we wish on the above grounds to be excused from giving in this place a special treatment of Ecclesiastics. That, too, which is ordinarily termed *Apostolics*, belongs, we think, partly to the domain of Poimenics, partly to that of labour in the wider circle above indicated, which, in order that we may not too greatly enlarge, we propose to treat separately by way of appendix in a final chapter. The treatment at least of the science of missions, in the strict sense of this term, in its full extent, cannot receive justice merely as a subordinate part of practical theology, as this is taught at the University, but belongs to another place. If we thus reserve to the greater part of our investigation not more than four chapters, preceded by the more general, and closed with the appendix in question, then our Practical Theology must of itself fall into six divisions of unequal extent.

4. As far as concerns, further, the *mode of conducting* our examination, nothing is easier than here to enter upon very wide discussions, either as regards religion in general or the Church of the Lord more particularly; but at the same time nothing is more superfluous. The whole of ecclesiology may here be presupposed as sufficiently known from Christian Dogmatics, and equally so all that relates to the religious side of Anthropology.—On the *requirements* for a worthy treatment of this part also of our Encyclopædia, there is need only to speak in few words. Who does not feel that an ardent love for Church and science alike may here be regarded as indispensable? that above all things a spirit of faith and prayer must penetrate and hallow the whole investigation? That which Luther once said, “The lawyers do not stand so immediately in need of it, but we poor theologians must first kneel down with the Church, if we would preach a good sermon,” holds good also of the scientific preaching which is expected of the interpreter of Practical Theology. “A Jove principium!” Personal faith in the main contents of the saving Revelation, and in the absolute indispensableness of the ministry of the Gospel, is tacitly presupposed and expected of him who will apply himself with zeal and blessing to the study of Practical Theology. As for the man who in the present day has lost that faith, we shall not haughtily condemn him, but yet must most earnestly warn him at least not to betray with the kiss of Judas the Church which he cannot defend with the sword of Paul, and rather to depart than to lay waste the flock and render himself unhappy. A special talent for this branch of study above all others is not to be expected of every one; but of the familiar saying, “A devout heart is the genius of a clergyman,”¹ no single jot or tittle can be effaced; and sound piety in the Christian sense is inconceivable, where upon almost every essential point one openly contradicts the Lord and His Apostles.

¹ JACOBI.

5. There are not wanting important *aids*, the intelligent use of which, combined with the regular following of the academic lessons, may lighten and advance the study of Practical Theology. Some, at least, of the handbooks already referred to deserve to be early in the hands of the student in Divinity and the youthful leader of the congregation, especially the works on this subject by Cl. Harms, Nitzsch, and Vinet (§ II. 6). Not less may a few biographies of excellent ministers of the Gospel now departed, some in their youth, exert a stimulating and purifying effect. The literature, too, of the *belles-lettres* of earlier and later times affords contributions by no means to be despised; while various serial works in like manner contain not a little of importance for the young homilete or liturgist, catechete or pastor. If all this be accompanied so far as possible with well-ordered practical efforts, and if finally there is wanting just as little to the guide as to the traveller upon this path courage and perseverance, we may hope that as a result the conviction expressed by Luther will become by degrees more and more general among old and young: "There is no more precious treasure nor nobler thing upon earth and in this life than a true and faithful parson and preacher. The spiritual preacher increaseth the kingdom of God, filleth heaven with saints, plundereth hell, guardeth men against death, putteth a stop to sin, instructeth the world, consoleth every man according to his condition, preserveth peace and unity, traineth young people excellently, planteth all kinds of virtue in the nation; in short, he createth a new world, and buildeth a house that shall not pass away."

Compare, as regards the methodological questions belonging to this subject, the *Dissertations of AL. SCHWEITZER, F. F. ZYRO, and TH. A. LIEBNER, in the *Theol. Stud. u. Krit.* of 1837, iii.; 1838, i.; 1843, iii.; 1844, i. W. OTTO, *Zum Bau der Pract. Theol.*, in the Memorial of the Theol. Seminary at Herborn. Of the aids above referred to we may mention M. A. F. UNGER, *Reden an künftigen Geistlichen* (1834); J. C. F. BURK, *Evangel. Pastoralthologie in Beispielen* (1838); **Brieven en Gedachten van K. H. F. STÖCKHARDT* (1844); *Autobiography of Claus Harms (1851); *W. BEYSCHLAG, *Aus dem Leben eines Frühvollendeten, des Ev. Pf. F. Beyschlag* (1863); W. LÖHE, *Der Evangel. Geistliche*, i. (1861), ii. (1866); A. C. FRÖHLICH, *De ongelovige Predikant* (1863); *J. P. HASEBROEK, *De laatste Kerkkloksteen* (1864); *Bladen uit het Dagboek van Gasevinius* (2nd edn., 1864); W. RAABE, *Der Hungerpastor* (1867); *C. A. WILKENS, *Friedr. Mallet, der Zeuge der Wahrheit* (1872); W. HOFACKER, *Ein Predigerleben aus der ersten Hälfte dieses Jahrh.* (1872).

POINTS FOR INQUIRY.

Whence in this case too, in connection with the treatment of the same material, so great diversity of method?—Why is it that an Evangelical Protestant standpoint is required for the treatment of Practical Theology? and why not a denominational one?—What becomes of this part too of science in the hands of the adherents of the Modern tendency?—Further hints upon some requirements and aids.

CHAPTER I.

THE MINISTRY OF THE GOSPEL REGARDED IN GENERAL.

§ IV.

GROUND AND ORIGIN.

THE rise and continued existence of a certain order of men, which is devoted to the service of sacred things, has in general an anthropological, social, and individual ground, from which it is sufficiently explicable. The ministry of the Gospel, in particular, in the Christian Church, must be regarded as the fruit of an institution of the Lord of the Church Himself, who made careful preparation for this form of labour, emphatically enjoined it, and has powerfully blessed it.

1. Where, in accordance with the plan we have sketched out, we proceed first to regard the ministry of the Gospel in general, various important questions arise, the examination of which definitely confirms our judgment alike as to the nature and value of this ministry. Among these, certainly that as to its ground and origin comes first of all, and is of paramount importance. This it is even in itself, but in the present day becomes specially important. As a result of the growing hatred of the age for religion and Christianity, numbers express themselves with regard to the so-called spiritual order in a manner which testifies not only of the most profound contempt, but also of the greatest ignorance. It seems at times as though this order were not only something superfluous and hurtful, but moreover something entirely the result of chance, which might equally well have been wanting; nay, concerning which one cannot help wondering that it should ever have arisen, or should have already continued so long in existence. In opposition to this superficial opinion, we must at once point to the connection between the so-called spiritual order and the deepest wants and highest aspirations of mankind.

2. Man—and this is the *anthropological* ground of the existence of a separate order, which in a variety of forms is devoted to the service of sacred things—man is from his constitution a religious being, created and destined for life in personal communion with God. This inner impulse of his nature had need to express itself in religious forms, actions, symbols—above all, in prayers and sacrifices. To this extent we may say—so long at least as man is regarded as a separate link in the chain of beings, glorious fruit of a creative act of God Himself—that the first man was the first priest in the sanctuary of creation; for the need for worship is as old as humanity itself. But it is—and this is the *social* side of the question—hardly possible that all men, so far as their outward life is concerned, should devote themselves equally undividedly and constantly to this higher vocation. On the contrary, because man is also a social and moreover a sensuous being, it was only to be expected that the eye of the majority would be directed to the visible world, and the heart would more desire attachment to, than separation from, the life of society. Yet mankind can never altogether forget its kinship with God, and thus the spiritual, which must be the element of all, became again more particularly the sphere in which some especially lived and moved. Hence, even among the rudest tribes, priests, exorcists, druids, mediators between the seen and the unseen world, in every variety of form. Mankind charged as it were a few of its more privileged members to be its interpreters before a higher tribunal. According to the will of God Himself, Israel was called in the midst of all peoples to become the priestly people of the Lord;¹ but on account of the impurity of the nation in its totality, the tribe of Levi was destined in this respect to serve as the representative of all. Where now with such an outward calling the inward is in harmony, as this springs from one's own impulse and choice, *there* is present at the same time the *individual* ground of that labour, which is inseparably connected with the spiritual relation. That which fills the heart necessarily also causes the mouth to overflow; the sacred fire within naturally seeks for itself an egress.² The impulse of love to God and Christ must have given rise to the spiritual office in the Church, even though it had not already existed ages long.³ Now, however, that in consequence of all the above grounds it already exists, its claim to a continued existence is raised above all serious doubt. In one case only could that claim be with good reason disputed—*either* if religion and Christianity had finally perished, *or* if all had already become so spiritual that they no longer stood in need of any special guides in the way of spiritual life. If the former is inconceivable, and the latter is as yet far from being attained, then the unbroken continuation of the ministry of the Gospel is guaranteed upon reasonable grounds; although we by no means overlook the fact that Materialism seriously assails it, and that Naturalism, in aiming at the overthrow of the Christian belief in revelation, would bring about, as an inevitable consequence of its success, the abolishing also of the office of pastor and teacher as such.

3. It is, however, self-evident that the *origin*, strictly so called, of an

¹ Exod. xix. 5, 6.

² Jer. xx. 7—10; Acts iv. 20.

³ 2 Cor. v. 14.

historic phenomenon such as that which now occupies us, can be explained only by the historic method. The activity of the minister of the Gospel is certainly, in any case, not of earlier date than that of Christianity itself, and displays, like this last, a wholly peculiar character. We are something other than the priests and prophets of the Old Testament, than the scribes in the days of Jesus. Is there good reason for speaking of a Divine *institution*, properly so called, of the work of the ministry? The importance of the question is at once apparent; while it is an equally well-known fact that this question is in various ways answered and—understood. If its meaning is, whether a strictly speaking spiritual *order*, in distinction from the secular one, was ordained in the Christian Church by her Founder, then we do not hesitate to return to this question a negative answer. But from such separate order the spiritual *office* must be well distinguished, or rather—since also the notion of office is necessarily an abstract one—the question is to be put in this wise, Was the work of the minister of the Gospel, the special ministry of the Word, ordained by the Lord of the Church? and did He really will that there should be *persons*, more than others qualified, and in a position to devote themselves with all their powers to this ministry? And to the question, as thus understood, we can return no other than an affirmative answer. Notably the Lord *prepared* for the instituting of the office of pastor and teacher by the founding of the Apostolate and the forming of His first witnesses, which, more than aught else, He regarded as the core and centre of His earthly ministry.¹ Presently, after His resurrection, He sends them forth as the heralds of His kingdom,² and connects with this mission a promise extending far beyond the limits of the apostolic age.³ Upon Peter by name He confers the shepherd's staff;⁴ yet in this act there was conferred upon him nothing else than from the nature of the case belonged to all the other Apostles, to a level with whom the fallen Apostle was now again restored. By all this He gave to His disciples before His departure a commission,⁵ which soon must by them in turn be committed to others.

That the Lord also really *willed* this, may be asserted on good grounds. The Gospel of the Kingdom founds a ministry of the *Word*, and a living word cannot be transmitted without hearers and interpreters specially called thereto. Hence the Apostles, wherever they plant churches, also appoint teachers and overseers, who are consecrated to their work with the laying on of hands, and qualified thereto by the gifts of the Holy Ghost.⁶ To these, their successors, they later commit the same,⁷ well assured that in so doing they are acting entirely in the spirit of their Master. According to Paul's own saying,⁸ it is indeed God who has set some as apostles, but others also as prophets and teachers. It is the exalted Christ Himself,⁹

¹ Luke vi. 12 ff; John xvii. 4—6.

² John xx. 21.

³ Matt. xxviii. 18—20.

⁴ John xxi. 15—17.

⁵ Mark xvi. 15, 16; Luke xxiv. 47.

⁶ 2 Tim. i. 6, 7.

⁷ 2 Tim. ii. 2.

⁸ 1 Cor. xii. 28.

⁹ ὁ καταβάς . . . καὶ ὁ ἀναβὰς . . . αὐτὸς ἔδωκεν. Eph. iv. 10, 11

who, after other ministries, has given "some as pastors and teachers" in the Church; yea, none less than the Holy Ghost appointed the overseers of the Church at Ephesus to this high dignity.¹ Thus the work of the ministry presents itself before us irradiated with the threefold glory of the Father, and the Son, and the Holy Ghost. If now we add to all this so many a proof of approbation, support, and blessing, whereby the Lord in the course of the ages has *sealed* the labour of His messengers, in such wise that the words, "The Lord wrought with them,"² have frequently been confirmed in the most striking manner, then can we not hesitate for a single moment to speak, with, *e.g.*, the formulary for the ordination of ministers of the Word in the Netherlands Reformed Church, of the sacred office which we fill as "an institution of Christ."

4. Unquestionably all believers are called to labour for each other's edification,³ and together to be one priesthood of the Lord.⁴ It is indeed the highest ideal of the New Testament, that all its children should be taught of God, and consecrated to Him in truth.⁵ But, on the other hand, the words, "every man in his own order," do not less retain their force; and as God is a God of order, so is there a diversity of gifts and operations of the Holy Spirit.⁶ To some, who would leave all for His sake, the Lord assigns their own home as the field of labour;⁷ and from the eager pursuit of the task of instructor, on the part of the unqualified, the Apostle with earnestness and wisdom dissuades.⁸ Moreover, though all are called in a certain respect to be prophets and priests, not all are as yet at all qualified for the fulfilment of this vocation. The design of the office of pastor and teacher is that of bringing them nearer thereto; and in this sense one may say that the ultimate aim of the ministry of the Gospel is attained only when it has rendered itself superfluous.

5. When we sum up all that has been said, we come to the conclusion that the work of the continued ministry of the Gospel is wholly in accordance with the Lord's will; that for a regularly maintained consecration to this labour an office of the Word is demanded, and that the union of those who occupy that office naturally gives rise to a spiritual ecclesiastical order, in contradistinction from all others. Of course the hierarchical assumption is not hereby at all justified, by which later the boundary line between the priesthood of the Old and that of the New Testament was altogether effaced, and the minister of the Word became such as had dominion over the faith of the brethren. A sharp opposition between clergy and laity is in conflict with the pervading spirit of the Gospel and Reformation. But a distinction between those who are called to lead in the Church, and those whom they lead, is nevertheless enjoined by the nature of the case; and though the endlessly repeated assertion, that we are "only brothers among brethren," may, even in a very sound sense, be assented to, it is far from expressing the *whole* truth. There is a Divine vocation of the minister of the Gospel in another sense than that in which this may be predicated of

¹ Acts xx. 28.

² Mark xvi. 20.

³ 1 Cor. xiv. 26; 1 Peter iv. 10.

⁴ 1 Peter ii. 9; Rev. i. 6.

⁵ Isa. liv. 13; cf. John vi. 45.

⁶ 1 Cor. xii. 4-7.

⁷ Mark v. 19.

⁸ James iii. 1a.

any other ecclesiastical or social activity. We have not here to do with a providential guidance embracing all things, and thus also this, but with a direct Christocratic disposing; and we stand to the congregation, not in the relation of wiser to more stupid sheep, but as shepherds to the flock, which to them—in distinction from others—is committed by the Chief Shepherd Himself. As shepherds, and not in the first place specially as teachers; for from the pastor's office, which on that account is first mentioned also in Eph. iv. 11, did the office of teacher proceed, and not conversely. According to Acts xx. 17, 28, the overseers (ἐπίσκοποι) and elders (πρεσβύτεροι) were originally one and the same; but very soon there naturally came into prominence those members of this circle who also laboured in word and teaching,¹ and on account of the great usefulness of this gift were deemed worthy of augmented honour. Thus there arose genetically, from the pastor, the teacher and catechete, to whom in due course the task of the liturgist must now be entrusted, where the ministry of worship was associated with the ministry of teaching. But at the same time it is impossible that those to whom this task was assigned should not be, even by that fact itself, distinguished from, and in respect of spiritual things also to some extent raised above, the congregation and its lesser conductors. If the Spirit of the Lord had not originally instituted any pastors and teachers by extraordinary appointment, the Church herself would doubtless very soon have done so, since she could not possibly as a permanent condition dispense with them. As every work which is properly to succeed demands particular men specially *ad hoc*, so it is also with the great work of the ministry of the Gospel: the glorified Lord has not only permitted, but willed, that there should be through all ages those who devote themselves to this vocation (life's task), and the effort of the spirit of the age to degrade, and if possible abolish, the office of the Word, must be regarded as in principle definitely anti-Christian. And now, as regards once more the *order* as such, unquestionably all clericalism is to be opposed as a dangerous evil. On the other hand, however, the fact must not be overlooked, that the complaint of clericalism is not seldom heard most on the part of those who themselves feel a special inclination to rule in the Church and society, without always being equally qualified for so doing. That they who, in distinction from others, devote themselves to one vocation, should attach themselves rather to each other than to strangers, is natural, lawful, and may even be beneficial for the kingdom of God, so long as the "vis unita fortior" retains its truth.² This the disciples of the same philosophic school did amongst the ancients; this the members of the various guilds of commerce and art associations, soldiers, and students of the same science, do still in their various domains. The Lord Himself chose not only particular Apostles, but also a definite company of the Apostles, and sent forth the members thereof two and two; and those who follow in their footsteps may, in a legitimate sense, regard themselves as "sacerdotes (*ministri*) a Deo facti, in Ecclesia constituti" (Cyprian).

¹ 1 Tim. v. 17, 18.

² [πρὸς τοὺς ἰδίους (Acts iv. 23) remains the watchword of believers, in their several spheres of action, in the last age no less than the first.]

6. If we are warranted in asserting that which has been said above, then it becomes evident, on the one hand, how unevangelical is all Hierarchism, even as in the present day it appears anew in the varying forms of Crypto-Catholicism (Puseyism, Ritualism, Irvingism, etc.), with an overrating of the office which must inevitably lead to a lifeless Formalism and Mechanism. But not less, how certainly the non-recognition of the office is to be condemned, which obtains with the so-called Plymouth Brethren, as indeed it earlier existed among the Quakers and other sects. The work of the Gospel ministry and the pastoral care was ordained by Christ Himself: He Himself conferred different gifts of the Spirit for different offices in His Church, and history too has confirmed in more than one manner the necessity for the maintenance of that of pastors and teachers. Where formerly simple "exhorters" existed—as among the Baptists in Holland—the necessity has later been recognised of possessing duly educated and ordained⁴ teachers. There is consequently no single reason for supposing that we have here to do with a merely temporary institution, in a short time to become antiquated. Rather have we to judge that the minister of the Gospel derives his mandate in the last instance, not from the Church which has called him, but from the Lord who has placed him in this office, and who precisely *there* will make use of him in His service. For this reason may we accordingly demand a reasonable amount of esteem for the ministry of the Gospel, and—since here persons and things cannot be separated—for those who are entrusted with it. But especially have we to see that we ourselves manifest this high esteem, and in turn show ourselves worthy of it; mindful of the lesson of wisdom, "Pour être respecté, il faut savoir se respecter soi-même."

Comp. *E. LEOPOLD, *Das Predigtamt im Urchristenthum* (1846), s. 262 ff.; some articles by F. GODET in *L'Esperance* of 1847 and 1848; J. MÜLLER, "On the Divine institution of the office of Pastor and Teacher," in the *Deutsche Zeitschr. für chr. Wissenschaft, und chr. Leben*, 1852, s. 45 ff. That treatise appeared, wholly recast, in Müller's **Dogmatische Abhandlungen* (1870), s. 468 ff., and merits specially to be consulted and pondered in regard to this by no means easy question.—On the Irvingites and Plymouth Brethren, see Herzog, *R.E. in voce*; and, with regard to the first, specially *J. N. KÖHLER, *Hut Irvingism, aene hist. krit. proeve* (1875).—On the Baptists of Holland, *S. MÜLLER, *History of the Instruction in Theology among the Netherlands Baptists*, appearing in the *Jaarboekje der Doopsgez. Gemeenten*, etc. (1850), bl. 67—197. Also published separately.

POINTS FOR INQUIRY.

Are there absolutely no forms of religion in which the priesthood is altogether wanting?—Is there sufficient historic ground for speaking of a founding of the Apostolate by Jesus Himself?—Sense and importance of Matt. xxviii. 18—20.—Explanation and further examination of 1 Tim. v. 17, 18.—The Protestant, as opposed to the Roman Catholic, onesidedness in this domain.—Critique of Irvingism and Darbyism in regard to the office of the ministry.—Is there any ground or occasion, even for the contemning of the ministerial office, to be found in ministers themselves?

§ V.

EXTENT AND AIM.

THE work of the Gospel ministry—as the regular continuation of the task of the Apostles and their legitimate successors, in distinction from more general Christian labour—must be accomplished on behalf of the Kingdom of God by the pastors and teachers as such, in a manner more nearly indicated and explained in the Scriptures of the New Testament. This activity first attains its object when Christ is glorified, the Church built up, and the world⁴ conquered for its rightful King.

1. If what has been said was able at first to convince us of the sacredness of the spiritual office, our appreciation thereof will be raised yet higher as we now proceed to consider its extent and design. What does it properly embrace, what aim at, in accordance with the will of its Institutor? The importance of the question thus put will be at once evident. For it is not the question how far the activity of the pastor and teacher actually extends, but how far as a matter of justice it may extend, and how far as a matter of duty it *must*. To find the answer to this question, we will have regard to the various direct or indirect appellations employed in the Scriptures of the New Testament with respect to this ministry. Just as sometimes the character and nature of our Church, in distinction from that of the Roman Catholic, has been successfully inferred from her various appellations of Evangelical, Protestant, Reformed, etc., so may the character of the ministry of the Gospel be readily explained by the way in which it is described or indicated by the Lord and His Apostles. We need hardly say that for this purpose we must direct our attention to the original significance and aim, not to the sense in which by later usage they may have been either misapplied or diminished in force.

2. Among the *appellations proper*, that which presents itself in special prominence is the name of *Witnesses* (μαρτυρες), given by the Lord Himself to His first messengers. Their whole activity, as more particularly their word, must be an animated testimony of Him and His glory.¹ As such is accordingly the peculiarity of their task apprehended by Peter and his fellow-Apostles.² No one can truly testify of Christ but he who has himself seen Him, if not with the bodily, at least with the spiritual eye. Since, however, He, of whom this testimony is given, is no less than Lord and King, His witnesses stand to Him at the same time in the relation of

¹ John xv. 27; Acts i. 8.² Acts iv. 26; 1 John i. 1-3.

²*Servant*¹ and *Apostle*.² Both appellations are in the New Testament bestowed, not only upon the Twelve, but also upon their fellow-labourers:³ the least believers, indeed, are regarded as placed in the service of Christ,⁴ but ministers of the Gospel as servants κατ' ἐξοχήν. The name of *Apostle*, once even given to the Saviour,⁵ was especially the favourite title of Paul,⁶ and thus indicates more particularly the honourable side of the ministry of the Gospel. For the envoy not only fulfils the charge given him by his Sender, but also to a certain extent represents Him, where He is not Himself present. It is his special task, in the name and at the mandate of the Lord, to beseech the world to become reconciled to God.⁷ Where this entreaty takes place by means of the Word proclaimed, there also the name of preacher or *Herald*⁸ is equally usual as suitable. In connection with the ministry of that Word, its heralds are in the fullest sense *Labourers*,⁹ in opposition to the false apostles, who are at the same time deceitful workers.¹⁰ As by the former appellations specially the rank, so by this more especially the task of the minister of the Gospel is indicated as by a stroke of the pen. Since, however, this activity is entirely dominated by the spirit of ministering love, he who is entrusted therewith may at the same time bear the name of *Deacon* (διάκονος), and his ministry that of Diacony.¹¹ The opposition between pastorate and diaconate in the narrower sense of the term belongs to a period much later than the apostolic age. Here the deacon may be at the same time *Elder* (πρεσβύτερος), and, what was originally the same, *Overseer* (ἐπίσκοπος). Under all these forms he remains the servant, envoy, messenger of the Lord, the angel of the congregation¹²—unless with many expositors we are to suppose that not the leader, but the prevailing spirit, the general character, of the congregation is represented, as it were personified, under this appellation.

3. Minister of Christ and minister of the Church are, however, in scriptural usage, by no means words of the same signification. As minister of Christ, the pastor and teacher is *subject to*, and dependent upon, the Lord; as minister of the Church, he *serves* her with the gifts and powers conferred upon him. So far from following her, he must be her *Leader*,¹³ while avoiding all that might suggest the thought of exercising dominion over the Lord's heritage. The same relation is also expressed by the more *figurative* appellations bestowed upon the guides of the Church. To these belongs especially the honourable title of *Shepherd*, under Christ, the Chief Shepherd of the flock, who Himself extended the first pastoral staff to one

¹ *Bondservant* (δούλος), Matt. x. 24.

² *Envoy* (ἀπόστολος), John xiii. 16.

³ Acts xiv. 14; Rom. xvi. 7; James i. 1.

⁴ Col. iii. 24.

⁵ Heb. iii. 1; cf. John xx. 21.

⁶ 2 Cor. xi. 5; cf. 1 Cor. ix. 5.

⁷ 2 Cor. v. 20; vi. 1.

⁸ κήρυξ, 1 Tim. ii. 7.

⁹ ἐργάται, Matt. ix. 37; κοπιῶντες, 1 Tim. v. 17.

¹⁰ 2 Cor. xi. 13.

¹¹ Cf. 2 Cor. v. 18; ix. 12.

¹² Ἀγγελος, Rev. ii. iii.

¹³ ἡγούμενος, Heb. xiii. 17.

of His Apostles¹—a name of wide significance, in which not only the activity in itself, but also the tender and reciprocal relation between teacher and Christian community is drawn from the life. A like thought underlies the figure of the *Steward* (οἰκονόμος) employed by Paul, after the example of Christ Himself²—a comparison excellently adapted to bring into relief the honourable nature of the work entrusted to him, but also the peculiarity of the place occupied by him, as well in the spiritual household as at the head of this circle. Again, the same Apostle calls, himself, and whoever works with him in the same spirit, a *Master-builder*,³ who carries on the building upon a foundation already laid; a *Husbandman*,⁴ who has thus to work and to wait, like the tiller of the soil in the kingdom of nature; a *Soldier*⁵ finally, who, as such, has a severe conflict to wage, but also a glorious crown to expect.

4. It is remarkable that among all these appellations there should be wanting precisely that of "Priest," to which such high value was later attached: in the New Testament all believers are priests, although it is natural that the true leader of the congregation should also be, in an exceptional sense, the Christian priest. The above-mentioned titles, when combined, are moreover admirably adapted to place before us the work of the ministry in all its extent, and to show that for its due fulfilment neither the preacher, nor the liturgist, nor the catechete, nor the pastor can be wanting. By a comparison with the titles employed in the New Testament we may at the same time judge of the suitability of the various names by which the minister of the congregation has been known in subsequent times, and is known to our own day. That of pastor is certainly preferable to that of parson (*pfarrer*, *pfarher*); in that of preacher, perhaps a too one-sided stress is laid upon the homiletical element; in that of priest or clerk (*clericus*), upon the liturgical; in that of magister, upon the scientific. Pope (*papa*, Πάπας)⁶ is the indication of a fatherly dignity in the Church, to which one may confidently lay claim only at the end of his career, after faithful service—if, at least, he sees no difficulty offered by the words of the Lord, Matt. xxiii. 9. The Dutch title "Dominé," taken literally, sounds perhaps sufficiently hierarchical, and by the simple Mr. (*Mynheer*) all boundary lines are too much effaced. The English "Reverend" is preferable; the frequently high-sounding titulature, on the other hand, of dignitaries in the Church is rather to be limited than extended. For the rest, one may accept the customary titles, provided these are for our ear, and especially for our conscience, a constant reminder of the maxim, "Noblesse oblige." To what clerical assumption, moreover, the sacred—and still more the non-sacred—titles of the office have afforded a pretext and occasion is universally known.

5. As the titles mentioned place before us the extent of the work of the

¹ John xxi. 15—17; 1 Peter v. 1—4.

² 1 Cor. iv. 1, 2; cf. Luke xii. 41, 42.

³ ἀρχιτέκτων, 1 Cor. iii. 10.

⁴ γεωργός, 2 Tim. ii. 6; cf. 1 Cor. iii. 6.

⁵ στρατιώτης, 2 Tim. ii. 3; cf. 1 Cor. ix. 26, 27.

⁶ As in some communities of the Greek Church.

ministry, so do they indirectly point out to us its exalted *aim*. Placed at the height indicated, the minister of the Gospel has, in more than one respect, an important task to fulfil.—In relation to CHRIST, he is called to continue His work upon earth,¹ the greatest and most glorious work which can be conceived of; by this to extend and defend His kingdom, so far as human powers are able to do so, and thus to glorify His name in working and suffering, in living and dying.²—In relation to the CHURCH, the spiritual body of the Lord—to be duly distinguished from the outward Church organisation—are the pastors and teachers given “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”³ However great the difference between the Then and the Now, the vocation is still ever the same. “Perfecting of the saints” (individually) is the immediate aim; “the work of the ministry” the means whereby this end is attained; “edifying [building up] of the body of Christ” as one living but growing whole, the final aim, in which everything must end.—In relation to the WORLD, finally, although placed in another position toward the world than to the Church, the minister of the Gospel has to fulfil the task which the Lord figuratively indicated, when He compared the action of His witnesses specially to that of light and of salt.⁴ As the light is the symbol of knowledge, purity, joy, and hope; as the salt penetrates, seasons, and preserves from corruption all things with which it comes in contact, so must the minister of the Gospel become for the world, in the widest sense, a blessing, by the fact that he understands the words of the Lord, “Compel them to come in,” in His spirit, and obeys them. His whole labour bears, to this extent, the character of *Halieutics*, by which name also it has been indicated by some (after Matt. iv. 19 par.; 2 Cor. xii. 16). In this domain he may think of the words of Solomon: “He that taketh souls is wise.”⁵

6. It can hardly be necessary, after what has been said, to remind how greatly the *gaudeas cum tremore* befits the man to whom the Lord has vouchsafed the high honour of such a ministry. In truth, “the pastor has a charge, powers, and obligations, such as the simple believer does not share. He has to conduct others into the truth, and to do so he must know it. No one is obliged to undertake the oversight of a flock, and no one is compelled to retain till death the office he has once obtained. But just as a young man who was unable to distinguish the wolves from the dogs would not think of becoming a shepherd, so he who does not himself know the truth which saves, and the error which destroys, should not present himself to be a shepherd of men; if he does so wittingly and willingly he is a disloyal man, a vile hireling, a wolf in the shepherd’s garb.”⁶ But what we should like to ask all the despisers of the office, if this could do them any good, would be whether the position, “the priest-

¹ John iv. 35—38.

² Phil. i. 20.

³ Eph. iv. 11, 12.

⁴ Matt. v. 13, 14.

⁵ Prov. xi. 30b. [The Dutch rendering of this passage, which best corresponds to the original.]

⁶ FRED. DE ROUGEMONT, *Le Christ et ses Temoins* (1856), ii., p. 303.

hood a chronic disorder of the human race,"¹ can be seriously defended ; and whether the world would, after all, be so much the better and happier, if the well-known proposal of revolutionary Radicalism, "to strangle the last king with the bowels of the last priest," were actually carried into effect. For our part, we can discover in the imperative demand that "the parsons (*pfaffen*)" should be "banished from the Church, and miracles from religion,"² nothing but an utterance of that passionate hatred of Christ, of which, in accordance with the word of prophecy, we look for yet a last outbreak, but then also the final destruction. And in opposition to all those who in our day cannot rest until the last nimbus around the head of the minister of the Church has become a piercing crown of thorns, we continue calmly and untroubled to make our own the words of wisdom : "Though one should be during his whole life only the apostle of a single man, this would not be to live upon the earth in vain, nor to be to it a useless burden."³ But certainly one thing is more than ever necessary for those who at the present time would still dare to seek "the excellent office of a bishop : " they must be seen in a spiritual sense to be equal to contending against the anti-Christian endeavour of the world.

We may here fittingly append a few couplets from a "Mediæval Looking Glass for Priests," held up in the pithy verse of Walter Mapes († abt. 1210), sometime chaplain to King Henry II. of England, taken from his "Sermo ad Christi Sacerdotes," and meriting something beyond a passing notice, even on the part of Protestants in the present day. A contemporary speaks of Mapes as "*virum curialium facetiis præclarum.*"

Cum pastores ovium sitis constituti,
Non estote desides, neque canes muti.
Sonum vestrum nuntient latratus arguti,
Lupus rapax invidet ovium saluti.

Omnibus tenemini, viri, prædicare,
Sed quibus, quid, qualiter, ubi, quando, quare ?
Debetis solliciti præconsiderare,
Ne quis in officio dicat vos errare.

Vestra conversatio sit religiosa,
Munda conscientia, vita virtuosa,
Regularis habitus, fama speciosa,
Nulla vos coinquinet labe criminosa.

Estote pacifici, sobrii, prudentes,
Justi, casti, simplices, veri, patientes,
Hospitales, humiles, subditos docentes,
Consolantes miseros, pravos corrigentes.

Utinam sic gerere curam pastorem
Possitis in sæculo per vitam actualem,
Ut, cum exueritis chlamydem mortalem,
Induat vos Dominus stolam immortalem.

¹ Title of an Italian writing, some years ago placed upon the Index at Rome.

² DAV. STRAUSS.

³ LA BRUYÈRE.

Comp. C. I. NITZSCH, *as before*, i. (1859), s. 5 ff.; E. DOYE, *Der Evangel. Geistliche, als Prediger, Priester, und Pastor* (1874). W. G. BLAIR, "For the Work of the Ministry," a Manual of Homiletical and Pastoral Theology (2nd edit., 1878).

POINTS FOR INQUIRY.

Connection and difference between the place assigned to the Apostles and that of later ministers of the Gospel.—The higher unity of the various figurative names of office.—To what extent may also the Protestant minister be rightly called a priest?—The diminished influence and estimation of the ministry of the Word in its causes and consequences.

§ VI.

LIGHT AND SHADE.

To a ministry like this there can, from the nature of the case, be just as little wanting a brighter light-side, as there can a darker shadow-side. Not a little combines to render the work of the minister of the Gospel in the highest degree honourable, above many other forms of labour pleasant, comparatively advantageous, and within a wide circle abundantly fruitful in good. On the other hand, there have been in all ages, and there are more particularly in our day, toils and burdens connected with the office of the Word, which permit its faithful servant to rejoice only with trembling.

1. That which has been said has already made us sufficiently acquainted with the peculiarity of the ministry of the Gospel to prepare us for the nearer contemplation of its light and shadow sides. As regards the first of these, we confidently place in the forefront the *honourable* nature of the position of the minister of the Gospel, and boast of it as affording, to a moderate and well-directed ambition, abundant satisfaction. If, in the chain of worldly stations, that of the tradesman is ordinarily reckoned above that of the agriculturist, and above these again the life of the student of science and arts, the servant of "the queen of the sciences" has certainly least of all reason to shrink from comparison, in point of rank and position, with any one. Regarded from a Christian standpoint, where is a vocation on earth equal to that of "servant of God and the Lord Jesus Christ," of a labourer for the kingdom of God? Who can boast of predecessors so illustrious and noble as the lowly minister of the Cross? In truth, the young soldier of Christ, who joins the far-extending and not yet completed ranks of His warriors, enters into distinguished society. Let him only take care that he himself does not compromise, parody, neutralise¹ the standing which he must esteem his highest honour. Oh that the spiritual order—

¹ We wish to indicate the ugliness of the thing itself by the choice of foreign and unattractive words to denote it.

to use this appellation in the Protestant sense—did only half as much to uphold its true dignity as, *e.g.*, the military! Then we might with greater boldness return to so much unmerited scorn and reproach, the quiet answer, “Es liebt die Welt das Strahlende zu schwärzen und das Erhabne in den Staub zu ziehn.”¹

2. In addition to the honourable character of this sphere of labour, its *pleasantness* above many others may here come under consideration. In many places, specially in the country, does the faithful minister of the Gospel enjoy, frequently to a very large extent, esteem, confidence, and love. We certainly do not assert that every part of his work is in itself at all times equally attractive and agreeable. Even in the little world of this office, barren steppes often alternate with fruitful oases. Not seldom, too, heavy burdens are laid upon feeble shoulders, and everything is required of a single person, even where perhaps he can excel only in a single respect. But on the other hand, no part is there of the work of the ministry which has not its brighter, sunny side. The preacher who will conscientiously fulfil his task sometimes experiences wearisome hours; but then, how often has the “wooden doctor,” as the pulpit was once jestingly called, made the speaker well again, who had ascended it weary and cast down in body and soul! Catechising may sometimes be monotonous, but then how lovely is oftentimes the bond which binds the shepherd to the lambs of his flock! and a receiving and welcoming² of our own foster-children to the communion, how does it sometimes make amends to the true shepherd’s heart for indescribably much! How many an incident occurs for the pastor, which gives him occasion to thank God with tears! how many an hour of prayer and thanksgiving, upon which the liturgist afterwards looks back as a bright spot in his life! Every condition has its burdens, but not one has nobler pleasures than this. The privilege, too, of a freedom, comparatively not small, above very many others, must not be overlooked here; and least of all the pleasing sense that we are working for that which is highest in the moral, religious, Christian domain, not only for time, but also for eternity. But yet so it is: *ars artium est regimen animarum*. He who abandons this post, and voluntarily exchanges it for a lower one, in by far the majority of cases only renders it evident that he was never anything better than a hireling—no shepherd.

3. Not without some hesitation do we speak of the *advantages* of a ministry, of which, with but rare exceptions, the material recompence is so small, not seldom so extremely scanty. Who does not know and deplore that many a minister of the Gospel passes year after year under a weight of temporal cares, which render the cheerful fulfilment of his task often exceedingly difficult? The Church is still much too little mindful in this respect of that which is alike her duty and her interest: for many the apostolic admonition (Gal. vi. 6) appears to have been written in vain in the Bible. We shall not accordingly here adduce the evidence of any

¹ The world loves to darken that which is radiant, and to drag down to the dust that which is exalted.—SCHILLER.

² [*Einsegnung*, the Germ. *Einsegnung*, the act of pronouncing a blessing upon young converts at their first communion. Thus equivalent to confirmation.]

melancholy figures, but rather hope that time will bring about the greatly needed improvement in this respect, and rejoice that efforts are now being made in various places with this end in view. But may we not also remind, on the other side, that the "*cives, querenda pecunia primum*" cannot, at least for the pastor and teacher of the Church, be the highest law, and that for his consolation another saying of Scripture, besides that above mentioned, the glorious word of Matt. vi. 33, is to be read in the Gospel? Specially, and with full confidence, do we direct the mind to a better advantage than is obtained in the service of an unrighteous Mammon. Think of the abundant opportunity so ceaselessly afforded us of advancing our own higher and spiritual culture; of that which one may gain for his own heart and life in the service of the Gospel; above all, of the reward promised by the faithful Lord to the faithful servant, and—let one feel himself above complaining!

4. And in addition to all this we have to consider the *fruitfulness* of a ministry which contemplates so glorious an end. Certainly we must cherish no immoderate expectations; there is no witness of the truth who has not more than once had to complain of fruitless toil.¹ Yet it is certain that no work can remain wholly unblessed, which is really performed in God's name and strength for His kingdom and glory. How much evil has been, and still is, restrained by the preaching of the Gospel, as by a last dam! and how much hidden good is instituted, of which the fruit becomes manifest only after years, or—in eternity! In order to judge impartially on this matter, we must have regard to the labours, not of some, but of many; not to the course of a few years, but to the lapse of a more lengthened period; and in particular must not forget how obstinate is the resistance presented by the spirit of the world and of the age to the Word of the kingdom. One would sometimes feel inclined to wish to the advocates for an atheistical state the opportunity of living, just for a few years, in the midst of a society from which the last trace of Christianity and Church was banished. It would soon then be seen to what an extent the ministry of the Gospel became conspicuous by its absence. It is difficult here not to become severe or bitter, but "*wisdom is justified of all her children.*" For us a language of glorying like that once uttered (1 Tim. i. 12), and so often since repeated, still remains comprehensible; nay, we are not at all surprised that the life and labours of excellent pastors and teachers should not seldom afford, even to secular literature, the material for its choicest creations. Think of Goldsmith's "*Vicar of Wakefield*;" Goethe's "*Hermann und Dorothea*;" Rousseau's "*Vicaire Savoyard*;" La Martine's "*Jocelyn*;" E. Tegnér's "*Abendmahlskinder*," and many others.

5. In opposition to so much light, however, the *shadow-side* must not be ignored or slighted. Even *in itself* the office of the Word presents peculiar difficulties, whether regarded more in general, or in its different forms of labour. It is a spiritual office, and we—even when we have become in reality Christians—do not cease to be very sensuous mortals. No work, moreover, so much calls into play the whole man as ours; one must be *totus in illo*, or one is useless in the service of the Lord and His Church.

¹ Isa. xlix. 4—6.

No other work besides demands such careful and unceasing preparation as that of the man who is called alone to provide for such varied wants. Glorious, no doubt, is the gift and calling of the Word; but what effort does it cost constantly and regularly to address well the same audience, even after the first excitement has lost its power, and the last illusion has vanished! Or though we might succeed in this, many a one, who appeared a hero in the toga, makes but a sorry figure so soon as he grasps the shepherd's staff. Into what painful circumstances may one come with his church, even in ordinary times, much more in specially unfavourable ones! And then, in conclusion, a responsibility the more grave, in proportion as more has been entrusted to us by the Lord of the talents. It is easily to be explained that an Origen, when, in the reading of Psalm I. before the congregation, he came to verse 16, should—overpowered by the sense of his unworthiness—burst into tears, and remain for a moment unable to proceed.

6. Still more difficult does the office become, when we contemplate him who fills it *in his relation* partly to the intellectual, partly to the ecclesiastical, partly to the social life around him. In the first of these domains he beholds on every side a conflict and movement, from which he has not the wish, but also not the power, of withdrawing himself. How far from easy in the midst of all this to preserve a state of fitness for his work; to know how much or how little of really trustworthy ideas men around him have to communicate; to preserve his scientific and his churchly life in harmony the one with the other! In the ecclesiastical domain, although one may wish to be no party man, one must sooner or later choose one's party, and the inevitable consequences of this act will not have to be long waited for. One may either please no one, or some, or for a time all; but in the first case one runs the risk of becoming disheartened, in the second partial, and in the third conceited. Considerably easier does the task of the Roman Catholic priest appear to be in this respect—since he fulfils his task in subjection to his ecclesiastical superior in part as an *opus operatum*—than that of the Protestant, who, more free and independent, almost necessarily moves constantly in the sphere of conflict and discussion. How much difficulty and danger in the use of a freedom so great, and yet in truth not unlimited! And, moreover, in addition to this, the care for the scanty livelihood; the experience of slights, tacit indeed, but none the less systematic and vexatious; the ordinarily superficial, frequently malevolent criticisms, even on the part of unknown and unqualified persons, to which one is exposed; the strain, sometimes too great, upon one's relations with colleagues not always like-minded and friendly! Enough already to justify to some extent the seemingly paradoxical saying of Erasmus, "*Regem agere facilius est quam Episcopum.*"

7. In addition to this, we have to take into account more than one difficulty of a more *personal* nature. This proceeds in part from the body: there are thorns in the flesh in the case of Paul,¹ but also in that of Timothy;² physical conditions in which nothing is more difficult for us than, e.g., to think out a discourse, to commit it to writing, or to deliver it.

¹ 2 Cor. xii. 7.

² 1 Tim. v. 23.

The greater and more excessive the exertion of the nerve-life sometimes demanded, the deeper the depression which follows. Still more dangerous is to many a rock of a more spiritual nature which threatens our bark upon these waters. There are temptations which the teacher shares with all Christians, and against which he, more than any one else, must be on his guard; but there are also others which attach especially to his vocation, and under which sometimes the best give way. Foremost of these is the danger of spiritual pride, specially where one is flattered and honoured by men, but not less where one is, in his own estimation, treated with ingratitude and slight. The danger of learning to act mechanically, in consequence of a constant handling of the most sacred things with hands not always pure; how great the temptation not always in reality *to be* that which one would *appear* before God and His Church! The danger of growing weary and discouraged where one's work is in reality never done, and yet one reaps so little joy, harvest, and fruit, but rather sees oneself outstripped by those who in our innermost conviction were much less deserving of their honours than most others. The danger, too, of an inner wavering, disharmony, conflict of soul, which even a Luther and a Baxter did not always escape; the Satan's sieve, in which not a Peter alone has been shaken and has incurred the peril of falling through.¹ The greatest danger of all, finally, of which even a Paul (considerably more, indeed, than many a later teacher) was afraid—the danger lest, after having laboured for the salvation of others, we should *ourselves* be found to be reprobate.² Is not, in consideration of all this, his question, "Who is sufficient for these things?" comprehensible in our lips too?

In our day we see the shadow side we have referred to not a little darkened by conditions and moods which we deplore indeed, but cannot change. It is a time of transition, of fermentation, of collision, in which much that is old is seen to have served its day, while as yet the new which is to take its place has not been discovered; a time, above all, poor in enthusiasm, in faith, and in love. We are not now speaking at all of the difficult position of teachers, who, having openly abandoned the belief of the Church, have nevertheless pronounced an unjustifiable "we remain," and that at the expense of honour and good faith. But also where one continues with a good conscience to occupy the ground of the Christian, of the Reformed Church, how much is required if in the present day we are to be really faithful to the highest principle of life, and well armed against all that may come—possibly soon! The sky is overcast with dark clouds, and the flock, of which the shepherd's staff is entrusted to us, assumes more and more a heterogeneous and divergent character. "*Qui pastor est ovium, unum modo animantis genus curat, cujus ingenium nosse non adeo est difficile; qui elephantos curant non magno negotio discunt unus animantis naturam. Sed in hoc grege tot sunt animalium species, tot mixturæ, ut Africa vix gignat plures. Omnium autem naturam deprehendere, non mediocris est negotii, præsertim cum nullum animal sit homine vafrius et eo versatilius.*"³ Why more? He who, all this notwithstanding, girds himself to enter the lists against the perverse spirit of

¹ Luke xxii. 31.² 1 Cor. ix. 27b.³ Erasmus.

his age, will do well to read an important precept of ancient time¹ in silent earnestness and with application to himself.

Comp. L. HÜFFELL, *l. c.* i., §§ 10, 11. To the literature there mentioned must be added: K. H. SACK, *Werth und Reitz des geistlichen Standes* (1815). *JOHN NEWTON, *Letters of Onikron*, fourth and thirteenth letters. W. MUURLING, *l. c.*, 2nd edn. (1860), §§ 15—17.

POINTS FOR INQUIRY.

Are the lights and shadows of ministerial life the same from all theological and ecclesiastical standpoints?—Explanation and application of 1 Cor. ix. 7—16.—In what way may the pastor contribute to the improvement of his own condition? and what may he with justice require of the congregation in this respect?—The conflict between the spirit of the age and the ministry of the Gospel.

§ VII.

HISTORY AND PRESENT CONDITION.

LIGHT and shadow side of the ministry of the Gospel are alike closely connected with its remarkable Past and rooted in its ever-changing Present. In consequence of the one and the other its Condition at this moment is one in which it has lost not a little, but also again in other respects has made important advances.

1. The light and shadow side manifested by the To-day of the ministry of the Gospel would of course have been other than it is if its Past had displayed a different character. Thus we are led naturally to speak of the *history* of the sacred office as a whole, as yet so far as possible distinct from that of its separate parts. The very fact that this ministry has a history, or rather that it has existed long enough to be able to have one, may in itself be considered remarkable. How much has been done in the course of the ages in order to reduce to silence the voice of the word, where the militant Church in her sufferings has been “made a spectacle unto the world, and to angels, and to men.”² But especially do the contents and course of this history place in our hands the key to many an enigma, and render apparent the mode in which that which now exists has by slow gradations been brought about. A period of highly promising Beginning we see quickly followed by one of deep Degeneracy; a hallowed Reformation followed by a vigorous Advance, but not without a renewed Decline.

2. The first three centuries gladden us with the light of a highly promising *beginning*. Filled with the Holy Ghost, the first Apostles arise, and all that we learn concerning their earliest fellow-workers leaves upon the mind an exceedingly favourable impression. “When the churches were as yet of wood, the priests were golden, but after the churches had been

¹ Deut. xx. 1—8.

² 1 Cor. iv. 9.

filled with gold the priests became wooden.”¹ Only an arbitrary special pleading can deny that the episcopate is of apostolic origin;² but the form of Church government we are wont to associate with that name was as yet far to seek. The universal priesthood of believers was in this period a fact, and as yet the walls had not risen which separate the “clerici” from the “laici.” Only too soon, however, the Church, framed after the prototype of the synagogue, began to strive after conformity to the ancient Temple, and to regard its ministers as a firmly established “ordo,” as distinguished from the “plebs” who were subordinate to them. The endeavour after unity, as a condition of inner and outward strength, prepares the way—as is evident from a perusal of the Ignatian literature—for an exalted estimate of the episcopal office, which in turn becomes the precursor of the later hierarchical system. Tertullian even in his day could bestow upon the bishop the name of High Priest; and Cyprian compared the relation of the presbyters to the congregation with that of the Levites to the other tribes of Israel. Very quickly are the *clerici* now termed also *canonici*—according to some, because they were inscribed in the list of ecclesiastical persons; according to others, because they were subject to the ecclesiastical rule which distinguished these *canonici* into higher and lower classes (*ordines majores et minores*). To the former belonged bishops, presbyters, and deacons (*sacratii*), to the latter subdeacons, lectors, acolyths (*insacratii*). It is true the original identity of bishops and elders was on some sides still recalled to memory;³ but in point of fact the latter were constantly more overshadowed by the former, and the episcopal throne, raised in the chancel of the church above all other seats, obtained the significance of an expressive symbol. The country episcopate sees the freedom of its action gradually limited, while the metropolitan bishops vie with the patriarchs in seeking to obtain the highest executive authority. We need only to bring before our mind the image of Ambrose in presence of the Emperor Theodosius [circ. 390], in order to see what bearing the hierarchy would very soon assume towards the State.⁴

3. No wonder that, particularly after the fifth century, we have to speak of a deep *degeneracy*. If the bishops had already in earlier times been dignified with the titles of “Fathers, Ephors, Præsul, Fathers of Fathers,” henceforward the name of father is given, at first by preference, and later exclusively, to the Bishop of Rome. An hierarchical edifice rises on high, designed on earth to display the image of the city of God in heaven. The influence of the people upon the choice of bishops becomes limited, and the ecclesiastical dignity is ever increasingly transferred from the shoulders of the lower clergy to those of the higher. The writings of Chrysostom and Gregory, already referred to, exert a great, but on the whole less favourable influence, and foster a clericalism which is constantly less inclined to respect any limits. With the augmented lustre of the office its highest dignitaries see at the same time their own personal privileges

¹ GEYLER v. KAYSERSBERG.

² Comp. such passages as Tit. i. 5—7.

By JEROME, for example, in his *Comment. in Tit. i.*

⁴ That is to say, in less worthy hands.—[Tr.]

augmented. They are exempted from burdens and duties incumbent upon other citizens, such as having soldiers quartered upon them, and the so-called *munera extraordinaria et sordida*, while the *privilegium fori* releases from the obligation of appearing before any but a spiritual tribunal. The fountains, too, of ecclesiastical wealth now begin to flow ever more liberally on various sides, and things go as the poet sang: "Die Kirche hat einen guten Magen; die Kirche, meine lieben Frauen, kann sogar ganze Länder verdauen."¹ Three causes, in particular, are at work to diminish in increasing measure the lustre of the Gospel ministry: the secularisation of Christendom in general; the enforced celibacy of the clergy; and the more than subject relation occupied by the State towards the Church and her ministers. On the other hand, the power of the keys and of the Inquisition (*inquisitio hæretica pravitatis*, with the beginning of the thirteenth century), became in the hands of the latter a power as widely extended as it was fatal. The priesthood becomes a sort of spiritual kingship, and the consecration of priests one of the seven sacraments, the reception of which confers an indelible character of more than earthly sanctity, "quod nec deleri nec auferri potest." The homilete and catechete almost entirely disappear in the priest and liturgist, and for the pastor here and there the saying "kill and eat" had become law. It is true there were never wanting illustrious exceptions. A Petrus Damiani († 1072) raised not in vain his powerful voice, and a brilliant light like Bernard of Clairvaux († 1153) in the Church's firmament, might well outweigh a multitude of wandering stars. In the "Barbes" amongst the Waldenses, and elsewhere, we find representatives of a truly apostolic tendency; and certainly Thomas à Kempis was not the only one who made his own the maxim, "Tantum excellere debes merito, quantum gradu." But yet the need for reformation in head and members made itself felt in augmented degree in connection with the painful observation of the change which had come over the ministry of the Gospel in the course of the ages. But would it in reality ever begin to dawn? and did it not seem as though even a Savonarola († 1498) had lived and striven in vain?

4. Yet very soon the sixteenth century afforded abundant occasion, even in this domain, for speaking of an incipient blessing-fraught *reformation*. Once more did the ministry of the Gospel obtain the character of a work or office, which it had only too greatly lost: *ministerium docendi Evangelium et porrigendi sacramenta*, as it was termed, not without a polemical aim, but also not without onesidedness. With the loss of the power of indulgence, the fulmination too of Rome lost its influence for the children of the Reformation, and the simple service of the pastor and teacher—*nudum ministerium*, as Trent termed it by way of reproach—became a moral power for the restoration of the degenerate Church. If, according to Luther's saying, "every Christian" was "a pope, every Christian woman a popess, be they old or young, free or bond," yet the inviolability of the office itself was emphatically maintained, in opposition to the fanatics who would entirely abolish the office of the Word. Great importance was attached to the question whether he who occupied it was duly called, *rite vocatus*, and

¹ GOETHE.

moreover trained by the study of grammar and the original languages of Holy Writ for the interpretation of the Bible. Very soon, accordingly, we see appearing among the continuers of the work of the Reformation men whose life and work reflects new honour upon the ministry of the Gospel, such as an Andreae and an Arndt, a Spener and a Francke, a Baxter and others. More particularly in the Reformed Church do we see all Romish leaven inexorably put away; here no bishop or superintendent, but full equality among all ministers of the Gospel in the capital and in the village, and revival of excellent pastoral care and severe discipline according to the word and in the spirit of Calvin. Even Rome experiences the beneficial influence of the shock given to it by the Reformation. Within this Church, too, we see, after the Council of Trent, catechetical instruction held in higher honour than ever before; sacred eloquence rises in the seventeenth century—especially in France—to a rare height, and practical clergy, such as a Fénelon, and afterwards a Sailer and many others, powerfully maintain the original nobility of the Christian faith.

5. Pity only that so much manifest progress was all too soon accompanied with and succeeded by a *new decline*. As well within as outside of our fatherland do we see the ministry of the Gospel only too much dishonoured and hindered, first by an hierarchical and later by a rationalistic spirit. In the palmy days of the union of Church and State does many a pastor and teacher suffer himself to be led away into exercising dominion over faith and conscience, in place of being a co-worker with God in the brethren's joy. The ecclesiastics support or oppose in turn this or the other political party, and in consequence receive a homage and reverence more flattering to the flesh than desirable for the kingdom of God. It would often seem as though it were no longer the priests but the prophets of Israel, the watchmen upon Zion's walls, who lived over again in the champions of an accepted orthodoxy. Yet not a little of this orthodoxy was abandoned when, at the end of the eighteenth century, the revolutionary spirit penetrated in all directions, and the Netherlands Church too (1795) had lost the character and prerogatives of a dominant church. On the other hand, as everywhere in Germany, so also here and elsewhere, the chilly breath of Rationalism caused its benumbing influence to be felt. The spirit which denies and doubts raised its voice more loudly than before against the spirit which confesses, although happily not without vigorous protest. A condition of uncertainty, humiliation, and suffering extended wherever the French yoke was felt, a condition which for many a minister of the Gospel began with the beginning of the first Napoleon's reign; but then also his fall became in more than one respect the raising of the Church. In Holland, too, much has been regulated and improved, even as regards the ministry of the Gospel, in consequence of the new ecclesiastical organisation of 1816, much which had until then left a good deal to be desired; and the scientific culture and training of the pastors and teachers of the Church, more especially, has undergone important modifications and extensions, in the benefits of which the smaller denominations too have shared in their measure.

6. If, after this cursory review of the past, we inquire as to the *present condition* of the ministry of the Gospel, it is quickly apparent that this has

in more than one respect lost, but also in other respects again made important gains.—It has *lost* in point of external lustre and distinction. The areola has grown pale, which formerly shone around the head of the preacher, and the “of like passions” with yourselves has been so long repeated and dwelt on that many a one already rejoices if, *notwithstanding* his pastoral labours, he still enjoys esteem and confidence.—It has lost also in point of enjoyment and *repose*; the days of sinecures, formerly at least to some extent known, have been succeeded by others in which the *multo labore et sudore* is seen to be something more than an empty sound.—Lost, alas! above all, in respect of *power* and *influence*—in part, no doubt, by the preacher’s own fault, but in part too by the course of events. The increasing Individualism hampers and hinders the co-operation even of such ministers of the Church as may in other respects be regarded as building upon the same foundation; and with unity is strength. The wide gulf between the Church and modern society causes to an ever-increasing extent the giving and receiving of offence. “Even though God should send the angel Gabriel from heaven to minister in the teacher’s office, Gabriel would not be able in the present day to exercise for ten years together the necessary caution against giving offence, but would quickly doff his priestly robe to return to heaven.”¹ Are not even the most contemptible weapons thought good enough for the purpose of combating the Gospel? And do not men go forth against the Church, as once against the Lord, “with swords and sticks”?

Yet we do not wish the return of the good old time in this domain, inasmuch as, while the ministry of the Gospel has lost something, it has also at least in three respects *been a gainer*. It has gained, and that is saying not a little, in point of *order* and *rule*. That no ecclesiastical regulations can call the dead to life is certain, but the living has need of law and precept,² and never hitherto have the rights and duties of the ministry of the Gospel been better defined and circumscribed in a legal aspect than during the present century, while moreover for the alteration of much which still calls for amendment a favourable path is opened.—The office has gained, and that is saying more, in point of *truth* and *freedom*. The prestige of which we spoke was formerly no doubt but too often purchased at the expense of sincerity and simplicity, and more than was once the case is the minister of the Gospel now known, not as he appears, but as he really is. With increasing freedom does he move, in this country (Holland) at least, in relation to the State, which has released the Church from its former bonds. Save, perhaps, in the Dutch Colonies, the preacher now stands before us in another light than that of an officer of the State.—The question is simply what use he makes of this freedom; for the fact cannot be overlooked, that his office has also specially gained in *significance* and *importance* for the future. If we are now passing through an essentially critical period in every domain of life, not a little as regards the immediate future will depend upon the question whether the ministers of the Gospel show themselves to understand the signs of the times and to be acquainted with the demands of the times. More than ever is it necessary to cultivate no mere

¹ STOCKHARDT.² 1 Cor. xiv. 40.

churchliness, but true devotion, and to travel in the evangelical-apostolic highway, to the avoiding on the one hand of all narrow by-paths, and on the other of all Modernistic abysmal depths. Happy in our time of fermentation and dissolution is the youthful theologian, who is rendered by the study of Divinity not unfit but truly meet for the sacred service of the Church! Doubly happy the future warrior of Christ who shall at once courageously encounter the enemy, bearing in his heart the watchword of St. Bernard in its evangelical application: *Spernere mundum, spernere neminem, spernere seipsum, spernere sperni!*¹

Comp. *C. I. NITZSCH, *l. c.* i., s. 56 ff. K. R. HAGENBACH, *Kirchengeschichte des Mittelalters* i. (1860), s. 164 ff.

POINTS FOR INQUIRY.

What influence has been exerted by the religion of the Israelites, and what by that of the heathen, in bringing about the change for the worse with regard to the office of Pastor and Teacher?—Was there at the beginning of the Middle Ages absolutely nothing done for the moral elevation of this office?—Did the idea of the office, and the application of this idea, remain entirely the same in the Lutheran and Reformed Churches?—How has the condition and influence of the office of Pastor and Teacher in the Netherlands, from the time of the Reformation, been affected by the political conditions and changes which have presented themselves there?

§ VIII.

REQUIREMENTS AND PREPARATION.

NOT all even of those whose desire for the office is well meant are adapted to the worthy fulfilment of the ministry of the Gospel. The sacred office demands of its occupant Qualifications^a in respect of body and mind, the possession of which is as regards some of these absolutely necessary, as regards all at least highly desirable. Where these qualifications are present, this task calls moreover for a careful course of Preparation, which may be divided^a into a preliminary, a more immediate, and a final stage.

1. The “non cuivis contingit adire Corinthum” applies in an infinitely higher measure to the honourable place occupied by the pastor and teacher. It is not given to every one to come forth as leader of the brethren, and the question demands definite consideration, what may be rightly demanded, as well *before as in* the ministry of the Gospel, of the man who is to occupy this office in a worthy manner. Rightly demanded, we say; for it is

¹ Caveamus ne sit nomen inane et crimen inmane; ne sit bonor sublimis et vita deformis; ne sit deficka professio et illicita actio; ne sit religionis amictus et irreligionis profectus; ne sit gradus excelsus et deformis excessus; ne habeatur in Ecclesiâ cathedra sublimior et conscientia sacerdotis reperiatur humilior; ne locutionem simulemus columbinam et mentem habeamus caninam; ne professionem monstrems ovinam et ferocitatem habeamus lupinam.—AMBROSIUS, *De Dignitat. Sacerd.*, cap. iii.

not difficult to pitch the standard of its requirements so high that hardly any one shall be found able to meet them. But in the long run no one thinks himself bound by that which is impossible of attainment, and we shall thus do well duly to distinguish between that which is absolutely necessary and that which is only agreeable, useful, and desirable. The "desired qualifications" are happily here, too, not all in equal measure indispensable. In order to remain free from the caprice of a boundless subjectivism in stating the qualifications here demanded we shall do well to take into account alike the nature of the case and the qualifications manifestly desired by the Lord and His Apostles in the minister of the Word. Of great importance in this connection are utterances like Matt. x. 5 ff., 1 Tim. iii. 2—7, 2 Tim. ii. 2 ff., Titus i. 6—9, and others.

2. An indispensable pre-requisite as regards *the body* may we consider a sufficient measure of health and strength for the due and unimpeded fulfilment of the work of the office in all its parts. There may be bodily conditions which forbid the entering upon this office, or render advisable the laying of it down again. Much may be covered by the toga, much too by persistent effort and practice may be overcome; but as a rule it is nevertheless highly desirable that the outward appearance should present nothing actually prejudicial or repulsive, even though we are no longer living under the economy of the Old Testament, under which some conditions, specified by name, excluded from the service of the sanctuary. Insurmountable organic defects, which hinder the right fulfilment of the ministry of the Word, must be looked upon as a providential indication [an indication on the part of Divine Providence] that our vocation lies in another domain.—As regards the *social rank* from which the ministers of the Gospel are drawn, it is as a rule desirable that they should spring neither from the highest nor the lowest classes, but by preference from that middle class, in which the most sound and vigorous kernel of the Church is generally to be found. While it is to be deplored for the sake of the higher classes themselves that they so often regard their sons as too good to be devoted to the service of the Church, the lowest classes, on the other hand, are not seldom wanting in those indispensable forms of refinement which are not without reason demanded in the spiritual guide. "Ad auctoritatem et commendationem apud homines, ad morum item facilitatem atque amabilitatem multum sæpe facit in honestâ divitique familiâ natum esse atque educatum, quales fuerunt plerique Episcoporum veterum, ut Ambrosius, Augustinus, Chrysostomus, alique."¹ Even the man of humblest rank, however, may by means of a very diligent application so far succeed as to be able worthily to maintain the honour of his position.—As to the *age* at which one may fitly enter upon the sacred office, the so-called "*ætas canonica*," opinions have always varied, and it is difficult to lay down a rule equally applicable for all. Since the Lord entered upon His work as teacher when He was about thirty years of age,² the council of Neo-Cæsarea (314) determined that the presbyters too must be equally old. This rule was, however, in after times not felt to be binding. The decisions of the Romish Church concerning the age it is necessary to attain before ordination to the eccle-

¹ BUCER.

² Luke iii. 23.

siastical offices—twenty-two years for the diaconate, twenty-four for the priesthood, thirty for the Episcopate—of course lost their authority with the Churches of the Reformation. The seventeenth century saw some enter upon the preacher's office in their twentieth year, or even earlier. Precepts and rules on this subject differ in different lands; in the Reformed Church of the Netherlands, an age of at least three and twenty years is required for entering upon the ministerial office, and assuredly it were desirable that this cipher should be augmented rather than lowered. In most States of Germany, the age of twenty-five must be attained before ordination; in England and Scotland, the average age of ordination would probably be from twenty-five to twenty-seven.

3. No less importance is specially to be assigned to the different prerequisites of *mind and heart*, which need only to be mentioned in order at once to find their commendation in themselves. Geniuses are at all times rare, and extraordinary talents cannot be looked for from everybody; but a sound understanding and an accurate judgment, a good memory and a pure taste, at least in its incipient stage of culture, an intellectual training and development, in a word, which so far as possible keeps equal pace with that of the aristocracy of mind in other spheres, may here be claimed without making any exaggerated demands. And as concerns the moral properties, we have only to mention the names of meekness and lowliness, of kindliness and readiness to succour, of moderation and self-control in particular, in order to feel that that which adorns every Christian in so high a measure can least of all be wanting in one who has been not inaptly termed by Vinet "*le chrétien-modèle*." Properly regarded, all is here reduced to the condition that one desires the office out of a pure motive, enters it with the true end in view, and displays the character of a Christian personality, resolved to be not simply *something*, but *some one*. The pastor and teacher must show the physiognomy of a man in whom Christ lives and in beginning has obtained a form. Though it is true no high degree and measure of independent spiritual life is at once to be expected of the beginner in the service of the Church, yet where that life *itself* is in principle wanting, the choice of this profession is matter for most serious dissuasion and if possible prevention. For—

"Quid Pastor absque sanctitate est? Histrion,
Bonus histrion, si sanctus esse creditur,
Malus histrion, si qualis est cognoscitur,
Bono sed histrione nil est rarius."—WERENFELS.

4. Besides these absolutely indispensable requirements, others may be regarded as *relatively* necessary, or at least in a high degree desirable. The more one has of some of the gifts mentioned, the better, provided only in connection with their worthy use it never be forgotten that even the most brilliant talent can never compensate for the lack of a *single* indispensable vital principle, while conversely the possession of this last, even in combination with very moderate gifts, may yet put us in a position to be useful to many. It is a manifest fact, and at the same time a great consolation, that God has not always, not even ordinarily, attached special blessing to special natural gifts. It is often the case that these last make their possessor more renowned or hated, than they do contribute to

render his ministry fruitful above that of others.—For the rest, those qualifications which are relatively necessary can hardly be enumerated in detail. For the town preacher, for example, much may be indispensable, which is not necessary, or necessary only in a less degree, for the village teacher; in the colonies, what is of little service at home; for the young man, which the older man can perhaps dispense with; in our time, or for the future, what was perhaps formerly hardly thought of. In every period, however, the saying has its application: “*Virtus est vitium fugere*,” and it is certain that in order really to become a good pastor and teacher there is not less to be avoided, than to be pursued with all one’s might. In the Pastoral Epistles, too, we see that very many directions upon this point display rather a negative than a positive character. In general we may lay down the rule, that whatever essentially and permanently disqualifies for the service of the Church must be regarded as *prohibited*. But for the rest, many a difficulty of greater or less magnitude is overcome by the power of faith and love; and it is, after all, the great question whether the expressive encomium of Acts xv. 26 can be truly written under our likeness. Equally, whether we have been entrusted with five or two, or with only one of the Lord’s talents, the Lord can and will then make use of us in His service, and possibly we may even distance in this service those who are more abundantly gifted, but less faithful.

5. We have already begun to speak of that which is actually necessary in the ministry itself, after we have entered upon it. All may, rightly regarded, be reduced to this one demand: “It is required in stewards that a man be found *faithful*.¹” Faithful, nothing more, but also nothing less, in every part of the sacred ministry: who does not feel how much is needed in order to approach ever nearer to this high ideal? One of the prime requirements here is naturally a *mind* furnished with the requisite knowledge; since a teacher without this can be regarded only as “a lantern without a light.”² Knowledge in particular of himself as a man, as a sinner, as a Christian, with his weaker and his stronger sides; knowledge not less of man and of men; knowledge most of all of the Gospel as the power of God unto salvation, in the first stage at least in his own experience. As distinguished, however, from that of the ordinary member of the Church, the knowledge of the faith possessed by the pastor and preacher must be an accurate one, well grounded, well arranged—in a word, a scientifically developed one. One can hardly be a good minister of the Gospel without at the same time meriting the name of an efficient theologian, and that one cannot possibly become so without considerable scientific and Christian philosophic training needs hardly to be repeated. Yet in a far wider sense will the saying be here found to apply, that knowledge is power. In addition to the study of the classics, an acquaintance with modern languages and literature, with general history and the history of one’s country, with natural science and geography, at least in their broad outlines, may be expected of the man who is to take his place with honour in the midst of and at the head of the congregation; not even to speak of the good service which a little knowledge of medicine and the

¹ 1 Cor. iv. 2.

² CHRYSOSTOM.

surgical art may in some cases render the country pastor.¹ As regards modern literature, a citation from Goethe or Shakespeare may sometimes avail to win the attention and sympathy of the hearer, more even in some cases than a saying of Peter or Paul;² and the latter was certainly no less faithful as an apostle because he had read his Aratus.³ If amidst the many-sidedness of our age we remain in this respect too far behind the instructor of youth or his assistants, we shall very quickly be rated lower than they; we must take care to be torch-bearers at the head of the Church, not pall-bearers at its bier. Meanwhile less in every respect will be found to turn upon the extent of our knowledge than upon its thoroughness and clearness.

But what is above all wanted is *a heart* filled with true love to the Lord, to the Church, and to the work of the ministry. Even though we had passed as brilliantly as possible through every examination, what would it avail us if we must shrink from answering the great question of John xxi. 15—17? Everything depends upon the question whether we love Christ as *our* Lord, His Church as *our* sphere of labour, the ministry of the Gospel as the sacred task of *our* life. Once more to speak with Werenfels—

“Quisquis oves Christi vult pascere, despice primum
Ipse ne sis veras illius inter oves.
Qui non ex ovibus, qui non de grege Christi,
Quidquid agat, pastor non erit ille bonus.”

It is impossible resolutely to take up the pastoral staff, with honour to wield it, and one day gratefully to lay it down, if one has not himself become a sheep of the Good Shepherd.

Finally, a *life* in the midst of the congregation, which is itself in word and deed a constant testimony for the faith: who does not feel that it is definitely this which must impress the last crown upon all that has been said? Not without reason does the parsonage house in Holland usually stand in the midst of the village; it is designed to be a focus of light and life—in a certain sense a mission house—of which the occupant for the time being can say, “I dwell among mine own people.” *Vita derici est Evangelium populi*.⁴ Negatively there falls under this head the avoidance

¹ Comp. the quaint observations of GEORGE HERBERT in the twenty-third chapter of his *Country Parson*.

² “There is a rising spirit of interest and inquiry into theological questions among the educated laity, of which many seem but little aware. Let such men, as they listen, perceive by a thousand indications which are insensible, that the speaker is one abreast of the culture of the age, knowing something of what its deepest speculators have said and sweetest poets have sung; let them feel that he is a good and pious man, sincerely attached to the Church he loves, but also that his piety has not soured or narrowed him, nor his ecclesiasticism made him intolerant; in one word, let men, as they listen to him, feel that he is one who creates their respect at once for the qualities of head and heart, and it is incalculable the power over them for good which such a teacher will possess.”—DR. CAIRD. Cited by Dean Ramsay, *Pulpit Table Talk*, p. 52.

³ Acts xvii. 28. [Comp. the citation from Menander, 1 Cor. xv. 33b, and from Epimenides, Tit. i. 12.]

⁴ Oh that we could remember our deep engagement to holiness of life! He said well, “*Either teach none, or let your life teach too*” (Nazianzen). *Cohelleth, anima concionatrix*, the preaching soul must the preacher be (Eccles. i. 1), and the word of life springing from inward affection, and then the *vita concionatrix*, the preaching life, will be added. The Sunday’s sermon lasts but an hour or two, but holiness of life is a continued sermon all the week long.—ARCHBISHOP LEIGHTON on 1 Pet. iii. 1.

of all that can give unnecessary offence or scandal, according to the word of Christ and of Paul;¹ positively the manifestation under all circumstances of the force of the Christian principle of life. To be able in our measure to repeat, if need be, the words of the Apostle (2 Cor. i. 12; Phil. iii. 17, iv. 8, 9), without our heart condemning us—this it is which imparts a true dignity of character, infinitely far removed from all foolish assumption. That to this end unceasing watchfulness, even against the appearance of evil, is demanded, cannot be too seriously laid to heart. Meanwhile the point upon which all turns is not the doing, much less the seeming, but the inwardly *being*; namely, “a glory of Christ.”² He who counts the self-denial unquestionably associated therewith too great, cannot even be a Christian, how much less can he be called a Christian pastor! The true centre of gravity in relation to the office lies definitely in that spirit of self-sacrifice which raises the pastor at the same time to the dignity, in the evangelical sense, of a priest. To this extent the words of Bernard of Clairvaux are true: *Facilius est operis quam oris vox*. “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

6. An office of such great moment demands careful *preparation*; the necessity and importance of this has, with few exceptions, been recognised in all time. The Apostles themselves were not only called, but also carefully trained by the Lord; and aptness in teaching is expressly demanded by the Apostle of the overseer of the Church.³ While in the early ages the preparation for this office could of necessity be only imperfect, efforts were very quickly made to supply this defect. The most renowned preachers of the fourth and fifth centuries were exercised, not only in the school of life, but also in that of the heathen orators; and if there were already at an early period those among Christians who regarded such a training as superfluous, they were emphatically corrected by a Chrysostom and a Gregory. In the schools of the catechetes of Alexandria, Antioch, and Cæsarea, important instructions were given, not only to simple members of the Church, but also to their future spiritual guides. The same was also the case in those of Edessa and Nisibis. In these schools, exegetical and dogmatic studies especially were pursued with pleasure and zeal; and in the Eastern Church we find some of these institutions, even at an early period, provided with libraries. Where such institutions were still wanting in the West up to the close of the sixth century, we find the want in part met by older clergymen undertaking the training of the younger ones, in order to prepare worthy successors for themselves. Later the cloisters became the training institutes of a part of the clergy; and when, towards the close of the Middle Ages, the Universities—thanks especially to the influence of the Church—had arisen, a great part of the instruction was devoted to theological study. In Holland the earliest of the national Universities (Leyden, 1575) was founded with special reference to Divinity—“*de Godkunde*,” and the sister schools owed not a little as regards their growth and flourishing to theological study. It is well known with what earnestness the Reformers—a Luther and a Calvin most of all—had urged

¹ Matt. xviii. 7; Rom. xiv. 13.

² 2 Cor. viii. 23.

³ 1 Tim. iii. 2.

the necessity of a thoroughly scientific knowledge for the ministers of the Church. Even before them Erasmus had pointed to the absurdity of the phenomenon that artists and prize-fighters were as carefully as possible prepared for their severe task, while pastors and teachers might often be as little prepared as a farmer for the lyre or a sailor for the plough.¹ In like manner the Church of Rome and the smaller communities established special seminaries to this end; those, for instance, who seceded from the Dutch Reformed Church have also their own training school. As regards the nature and extent of the required preparation, opinions might greatly differ; the principle itself was and is seriously disputed by no one; and in proportion as the times become darker for the Church of the Lord will the great importance of this matter, too, find ever less contradiction. We shall endeavour to sketch in broad outline the compass of the preparation here required.

7. As an indispensable element of a training as yet only *preparatory*, we must at once lay stress upon the importance of the *home life*. It is foolish, we admit, and in many cases ruinous, to destine a child while yet in the cradle to the office of preacher; but it is, on the other hand, highly desirable that the future minister of the Church should be brought up in an atmosphere of domestic piety and living Christianity, in which his own inner life early takes a higher direction. Of incalculable value, in particular, is the influence which has been exerted by true Christian mothers upon the dawning life of many a youthful Nazarite. Take the case of a Nonna, an Arethusa, a Monica,² and others, to whom the Church of Christ was afterwards under incalculable obligations. The pious Joh. Val. Andreae, too († 1654), on one occasion testified, on glancing back at his youthful days, that he "owed all the grace of God which he had experienced to the devout and ardent prayer of his mother." Where the foundation of a Christian education is altogether wanting, there is, as a rule, but little to be expected from that family for the congregation of the Lord.—Of course there must be added in the education, strictly so called, a well-ordered course of lower and Christian *instruction*, penetrated by the true spirit of the Gospel; a propædæus in the province of literature, history, and philosophy, as many-sided and thorough as possible, the so little popular, and yet so eminently serviceable mathematics not overlooked.³ Even years afterwards one may sometimes easily discover, from the imperfect plan of many a discourse, that the preacher has only *vix aut ne vix quidem* passed this Rubicon.—In connection with and above all this, the youthful life as a whole, even before the beginning of the theological studies themselves, must be made a preliminary period of preparation in the wider sense. It is a glorious thing when something is even early to be observed in the future servant of the Word, which causes us involuntarily to think of Obadiah and Timothy.⁴

¹ Cum in rebus frivolis tam sumus solliciti, tamen ad Ecclesiastarum munus audet aliquis accedere, nihilo majus instructus quam arator ad citharam, nauta ad aratrum; proque tot eximiis virtutibus, quas officii postulat dignitas, nihil affert præter perfrectum egregie frontem et impudentiam.—ERASMUS, *Eccles.*, p. 81.

² [The mothers of Gregory of Nazianzus, Chrysostom, and Augustine.]

³ Robert Hall was wont to express to Dr. Olinthus Gregory his regret that he had not studied Euclid when he was a young man.

⁴ 1 Kings xviii. 12; 2 Tim. iii. 15.

What has the Church to expect of the young man who is already early in life the slave of the world and sins, perhaps of secret sin? For the Christian youth will particularly the preparation for and entering into the membership of the Church be a matter of sacred seriousness, perhaps a turning-point in his inner life. Youthful griefs, too, losses, disappointments, may tend to mould the future Barnabas, the son of consolation; and even false steps involuntarily made may, under a higher guidance, become steps upon the ladder which leads upwards. How little for the rest the Christianity of a young man needs in order to be of the true stamp, to display anything of a narrow or monkish character, has more than once been made manifest by striking proofs.

8. The *more immediate* preparation is in great part that which is received during the academic life. It is not here the place to speak more than in passing on the value of a university training above that of the seminary system: let us hope that the first of these will continue permanently accessible for the minister of the Word, but at the same time that the boundary line which divides liberty from licentiousness may be more sharply preserved. Certainly the transition from home life to the life of the academy is not small, is in many respects perilous; but at the same time it may become a source of much blessing, if only those who venture on it are in sufficient measure penetrated with the glorious nature of their life's task. It were desirable that no one should be admitted to the study of Divinity, with regard to whom it had not been made manifest, as the result of a formal and thorough examination, that he really possesses in all respects the necessary qualification and call. If these are present, not a little may be obtained from scientific *instruction*, it being always understood that this is wisely given and faithfully attended. It is not merely that instruction in itself, which might perhaps at worst be found in a dictated lesson or handbook, but especially the *viva vox*, and the reciprocal normal relation between teachers and taught, which here cannot but act beneficially.—It will the better succeed in this in proportion as personal *study* regularly follows up the lesson received. What branches, and how long these branches are severally to be studied at the University, must be left to the decision of the ecclesiastical authorities. But there is no one of them the study of which can be expected to bring forth the desired fruit so long as the programme of D. Wyttenbach, "*præparatio, schola, repetitio*," has not in principle become ours. How indispensable in this connection a regular distribution of time and strength we need hardly remind. Of no less importance is an intelligent choice of books; the construction of well-ordered *adversaria*; ¹ above all, a systematic study of the Bible; and so much more which might here be mentioned, if we would expressly enter upon the domain of theological methodology. The more thus science and conscience here continually extend the hand to each other, the more will the whole common *academic life* assume the character of a moulding for the future ministry of the Church. As well its brighter light sides as its darker shadowy sides eminently adapt it to this end. It presents a school for the exercise of a manly and Christian independence, the like of which is hardly to be met with. The fraternal

¹ [Commonplace book.]

intercourse, not only with those who are like-minded and devoted to the same studies, but also with generous youths of other faculties and other circles, may help to preserve the future minister of the Gospel from all narrow one-sidedness and exclusiveness. Not a little, moreover, has many a one owed to social co-operation among the various grades of students; to homiletical, oratorical, catechetical exercises under the guidance of qualified professors; to the religious services and observance of the Lord's Supper in the academic life; to intercourse with ministers or members of the Church in the university town in which he has passed the fairest time of his life; to the enjoyment of art or to the bodily recreation with which severer study now and then alternates; and to so much more, of which the pædagogic value is best known by one's own experience.

9. The *final* preparation must be pursued with special zeal shortly before, at the time of, and after the leaving of the University. During the life of a *candidate* it must be constantly remembered that *joviality* is by no means identical with *ideality* in our conception of life, and that much which may still be tolerated in the young student, little becomes the older one, whose eye and heart may be supposed to be directed with more earnestness of desire to the great work of his life. Is it, perhaps, desirable, as a rule, that, as is the case here and there in Germany, an institute for the practical training of candidates (*candidaten-stift*) should form the transition from the academic to the Church life? Properly conducted, such school of homiletes and catechetes among evangelical Protestants might unquestionably become a source of very great blessing. So long as such an institution is wanting, the candidate will do well to occupy himself with special preference and affection in the sphere of Practical Theology, now and then (not too frequently) in preaching, in the public reading of the Bible, and the catechising of the young, attending ever more faithfully to the rule, "*non scholæ, sed vitæ.*"—In the *probational life*,¹ if this continue any time, the same activity must be continued with zeal, though not willingly at the cost of more severe study, in so many respects necessary. The office, too, of assistant preacher is one that ought to be held in greater honour; although it is not to be denied that often peculiar difficulties attach to this office, particularly when it continues very long. But how is it possible here duly to speak of everything?—The *whole life* must in some sense continue a preparation and school of exercise for a constantly better fulfilment of the office, and the "*via crucis, via lucis,*" applies to the minister of the Gospel in particular, not less than to any other disciple of the Lord. That, finally, all we have said, and all that yet might be added, only attains the desired object when a spirit of living faith and constant prayer diffuses itself through heart and life, is a truth which cannot be too distinctly repeated; and we shall surely not have to remind our hearers in many words of the fact, "*Dimidium studii rite precatus habet.*" "Only He who created the world is able also to make a true minister of the Gospel."²

Comp., on the formation of the student's character and habits, much that is of permanent value in TODD'S *Student's Manual*. The so-called irregularities from which one must be free in order to enter upon the office of the priesthood in the Romish Church are

¹ In Scotland, the time during which one is a licentiate.

² JOHN NEWTON.

mentioned by GREGORY THE GREAT, in his *Regula Pastoralis*. See further VAN OOSTERZEE'S remarks on 1 Tim. iii. 1, and similar passages in LANGE'S series. On the preparation for the office, see A. B. BRUCE, *The Training of the Preacher* (1871). *E. W. KRUM-MACHER, *Vademecum—für Theol. studierende überhaupt* (1847). J. P. LANGE, "On the part of the female sex in the development and history of the Christian Church," in his *Abhandlungen zur Psychologie in der Theologie* (1874), s. 156 ff. *J. I. DOEDES, *De theolog. studiengang geschetst* (1866). J. J. VAN OOSTERZEE, "Of what Theologians is any good to be hoped for the Church of the future?" (Translated in the *Preacher's Lantern*, 1874, p. 610 ff). As also on "Pectoral Theology," in the *Preacher's Lantern*, 1873; and "Oratio, Meditatio, Tentatio," in the same, 1874, p. 99 ff. On health in the widest sense of the word, in connection with the work of the minister of the Gospel, many sound hints and counsels will be found in the **Lectures on Preaching* of H. WARD BEECHER (1873), p. 145. *W. G. BLAIRIE, *I. I.*, pp. 83—85.

POINTS FOR INQUIRY.

Nature and reasonableness of the demands made by the Lord upon His witnesses, by them upon their fellow-labourers.—What limitation and extension do the demands to be made upon the future minister of the Gospel receive from the altered spirit of the age?—Influence of maternal education upon their future training.—The Christian gymnasium.—Academy or seminary?—In what way may future ministers of the Gospel contribute to each other's preparation?

§ IX.

CALL AND ORDINATION.

THE personal call to the office of the Word, which may not be wanting, has its peculiar marks, but also its natural limits. Where this call has been heard and obeyed, it may, in accordance with the spirit of the Gospel and the Reformation, be followed in due time by the ecclesiastical consecration (ordination), and must least of all be wanting in the highest, the spiritual consecration.

1. An office to which such high demands are attached, and which involves such careful preparation, should certainly be entered upon by no one without an actual *call*. We of course mean by this term, not the definite invitation to this or that field of labour, but the personal vocation to the work of the ministry; not the outward, but the inner call, in the higher sense of this requirement. How can one enter with confidence and blessing upon an office so excellent in itself, who feels "not the least call" to it? The necessity for a not merely objective but subjective call to the ministry of the Word will be disputed by no one who seriously reflects. It is indispensable, *partly* on our own account, if we are with joy and fruit to labour in the vineyard of the Kingdom; *partly* on account of the congregation, which, under the burden of a leader without higher vocation, a hireling without being a shepherd, is in danger of dying by spiritual hunger; *partly* in relation to the world, which unceasingly meets us with its *dix car hic*, and only too quickly takes advantage, if we do not bear within us the deep consciousness that even with regard to the world we have a task to discharge, from the fulfilment of which none can release us.

2. No wonder that the question as to the *characteristic marks* of a true vocation here naturally forces itself upon us, and the more so inasmuch as mistake upon this point is so easy, but also in so painful a manner avenges itself. For not every one who believes himself called above others is so really and in truth; and here, if anywhere, the old proverb is to the point: "Non omnes sunt kokki, longos qui dragere messos." Some become preachers simply because their fathers were so, refusing to give ear to the suggestion of ancient wisdom: "Non omnes Ecclesie pastores esse oportet, qui a pastoribus progenerantur." In the case of others it is the pride of the young man himself, or that of his parents, for whom the pulpit has still something attractive, which comes into play. With a third, again—but enough. So much the more fatally do such perverted principles act, inasmuch as ordinarily the eyes are only opened when it has already become too late to retrace one's steps, while he who has deceived himself runs the risk of incalculable loss. Humanly speaking, perhaps, the temporal and spiritual well-being of no one is in such a hopeless position as that of the man who has proceeded year after year to minister in holy things, without his own heart being purified, his life devoted to God. The office cannot be played with and mocked with impunity.

3. Yet it would be an error to suppose that an entirely *extraordinary* call is necessary in order that one might enter confidently upon this office. That which was a necessity for the first Apostles is certainly not so in the same measure for the future pastor and teacher. Ordinarily the will of God is made manifest to us in the natural constitution, the course of circumstances, the counsel of parents, friends, and instructors, so that a careful regard to the indications of His providence cannot be too earnestly recommended. In many cases one can in all modesty declare to some extent of himself that which Paul in Gal. i. 15 testified concerning his apostolic vocation. Constant self-examination before and during the study of theology is necessary in regard to our vocation, and inner certainty upon this point a gift of grace which cannot be too ardently desired. A strong wish for the office is in itself no sign of a vocation, any more than a timid fear with regard to it can in itself afford sufficient proof that one is absolutely not called to it. Everything turns specially upon the testimony of a good conscience before God that we are really animated and impelled by the zeal for His house, by love to Christ, and the desire to win souls for the kingdom of God. If that principle is really in sincerity ours; if we are in addition qualified in body and mind for a regular performance of all the parts of the ministry, and if no circumstances come in the way, of such a nature that we are compelled to see in them a Divine veto, we may then reckon ourselves among those that are called, and the immediate proof thereof must ever be sought for, in the first place, in the harmony between the subjective disposal of our mind and the objective shaping of our life. If later the approbation of wise and believing men stamps its seal upon this our choice, we may recognise in this one sign the more that we have not been mistaken, while finally the blessing upon the labour straightway serves as a new proof for ourselves and others that the Lord acknowledges, supports, and gladdens us as His servants.

4. One needs not to possess absolutely extraordinary talents in order to

become conscious of a personal vocation to the ministry of the Kingdom. So far as we know the first circle of the Apostles, only the smaller half thereof consisted of what are ordinarily termed distinguished men. But the question arises, to what extent personal *conversion* must be considered the unalterable condition of all true vocation. If this question means, whether every minister of the Gospel must be able to recal a period in the past at which a sudden transition from darkness to light took place in his inner life, we should not willingly return an affirmative answer to this question. Many a faithful minister of the Gospel, perhaps, recognises his likeness in Timothy or Obadiah; and what was necessary in the case of Paul was not so in the case of Cornelius. Without a sincere daily return to God after every departure, the Christian life, as also the life of the pastor, is certainly inconceivable; but, for the avoiding of manifold misconception, it seems to us preferable in this case to make the demand of *personal love to Christ*, rather than that of conversion. [Because in this personal love to the Saviour we have, according to 1 Cor. xii 3 b, the surest *evidence* for the reality of that great change required by the Lord in John iii. 5.] It is the demand made by Himself;¹ a demand which, duly understood, includes within itself not only constant intercourse with the Lord, but also an inner turning from and opposition to all unrighteousness. It is in this case not the question how early or how late the sense of our calling has been awakened, but only whether it can be satisfactorily maintained before God and man, before the intellect and conscience.

5. Closely allied to all that has been said is the not unnatural question, whether there exist also *limits* to this vocation; in other words, whether cases may be shown in which one must, on intellectual or moral grounds, consider himself called not to enter upon this office, even where one had at first chosen it; or, having entered upon it, voluntarily to resign it. For of the relinquishing of the ministerial office on account of bodily sickness, or because one has become too rich further to be satisfied with this lowly office, we do not speak. The first of these is a calamity; but he who can resolve upon the last has certainly, however short his ministry, been too long a preacher. On the two cases first mentioned, however, we must here express our mind in few words.

As regards *intellectual* motives, we were thinking in connection with these words of scruple and doubt, which in the present day especially may deprive one of the confidence for ranging himself among the ministers of the word of reconciliation. No wonder that this confidence droops where one feels a number of unanswered questions rising to the lips, not only upon some points of subordinate importance, but finds himself in irreconcilable opposition with the main purport and essence of the confession of the Christian Church in general, and of one's own denomination in particular. Only in connection with a total searing of the conscience is it possible, year in, year out, to continue to eat the bread of the Church, while with ruthless hand one smites her confession in the face. Honour to those honest "Moderns" who within the last few years have set the example of a voluntary secession; not public opinion alone, but also the

¹ John xxi. 15—17.

conscience of impartial unbelievers has expressed itself in an unequivocal manner in their favour. But if we cannot, moreover, remove all those who will now at any price "remain," however disqualified for the maintenance of the Church's confession, from the sacred position which they wrongfully occupy, with so much the greater earnestness ought the prospective minister of the Gospel to be reminded, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."¹ What has the Church done to you, that you should robe yourself in her garb in order to lay waste her faith? and who is more deeply to be commiserated than the man who must make use of language in order to conceal the thoughts of his heart, and after coming out of the pulpit daily climbs the watch-tower to look for another means of gaining his bread? Therefore take heed to yourselves, and if—what God forbid—it should later come to pass that, after having already entered into the sacred service of the Church, you should see the ground of belief in the Christian revelation of salvation sink beneath your feet, wrestle and pray in God's strength to become possessed of this again. Watch against all precipitancy; withdraw, if it may be, for some weeks or months from the ministry of the Gospel, rather than take any ill-advised step; take counsel with friends and instructors, whom you can look upon as worthy of your confidence, and if after all this you become fully convinced that you no longer can and may remain, then at least be noble enough not to wish to appear that which you no longer are, and not to continue to bring to others a Gospel of which the Christian conscience must testify that only *one* thing is wanting in it, but with this *one* thing all is wanting.

6. Yet more intricate and delicate does the question raised become where we venture upon the *moral* domain. With profound wisdom has it been ordained that the Gospel should be proclaimed by man to men, and whoever speaks of a man speaks of a sinner. On this account assuredly no one should dare to reach forth his hand to Word or Sacrament, to minister to the Church in these, who has not in the inward man experienced something similar to that felt by Isaiah in the hour of his prophetic consecration.² Here, however, we must speak of so-called scandalous actions, which, if they should ever become known, would brand us with shame before the eyes of all, and as it is render it morally impossible for us with confidence and earnestness to reprove sin in others. Unhappy minister of the Gospel, who, by virtue of his office, must condemn so much of which the conscience silently testifies, "Thou art the man." Happily there still exist ecclesiastical laws for the timely removal from the Church of that which deserves to be ranked under the head of public scandals. Let him who has given legitimate ground of offence, of such nature that a courageous and sanctified fulfilment of the office becomes for him impossible, rather retire in time, than with a brazen forehead stand up before God and the Church! Shall we go so far as to say, with the renowned Massillon, that he who has once deeply fallen may never more hope to occupy the spiritual office, even after the most sincere repentance, but must through life be satisfied with the more modest place in the midst of

¹ Eccles. v. 5.² Isaiah vi. 5—8.

the Christian assembly? We appreciate the moral earnestness of this judgment, and could wish to see this earnestness more generally prevail at a time when so many—even of those with regard to whose vocation something better was to be expected—so pitifully neglect to place themselves under the corrective discipline of the Holy Spirit. On the other hand, the fact must not be overlooked that the Romish conception of Church and priesthood has exerted a decided influence upon this judgment of Massillon. In no case must we be more severe than the Lord, who restored to his ministry also a fallen but repentant Peter, and during the course of the ages has confirmed in a multitude of cases the conviction that He is able to make even of great sinners living witnesses for the truth, and striking monuments of the power of grace before the eye of the Church. Perhaps the unfaithful disciple who has been truly restored shall be straightway found the more powerfully to strengthen his brethren, and to display a more ardent love, in proportion as more has been forgiven him. The great question at least, in the fulfilment of the ministry of the Gospel, is not what one has hitherto been, but what one really is now; and if any one can truly rejoice that he has found mercy, we least of all shall rise up as his accusers. But the more earnestly must we beseech all future ministers of the Gospel to be watchful, and to see that no such stain shall sully their youthful life as should afterwards compel them to cast down the eyes before those who have perhaps formerly met with them in the ways of sin, and now, not without a scornful smile, next find them in the sacred office. There are wounds upon the conscience which years after open with the slightest touch; and who here wastes his youthful strength in dissipation and excess, better were it for him never to have known the Gospel, than as a preacher to take it into his lips. Not all that is esteemed *σπουδαίως* can also be approved *θεολογικώς*, and at best an orthodox hypocrite is *not less* severely to be condemned than an unbelieving scribe who proclaims his own Gospel.

7. Where the call to the sacred office has been understood and not wilfully sianned away, there takes place at the appointed time the ecclesiastical *ordination*, of which we must now speak. Its suitability and necessity follows from the sacredness of the work, and is by no one seriously called in question. In all the more developed forms of religion, in which we meet with priests, the consecration of priests too is found, and in the Old Testament we meet with at least one prophet who was anointed in a solemn manner to his office.¹ In the Scriptures of the New Covenant we see the first messengers to the Gentiles set apart to their important work with a solemn laying on of hands,² and very soon this became in Apostolic usage the symbol of the communication of the Holy Ghost at the entering upon the office of overseer.³ In and after the fourth century the entering upon the office did not take place without earnest preparation. Sometimes the newly chosen pastor spent the day and night before his ordination in a quiet cell of the convent, while the congregation at the same time besought for him the presence of the Lord. At Rome in the fifth century the rite

¹ 1 Kings xix. 16.

² Acts xiii. 2, 3.

³ 1 Tim. iv. 14; 2 Tim. i. 6; cf. Acts viii. 14—19.

was under the influence of Leo, and, on the authority of an ancient tradition, by preference observed on Easter Sunday, and brought into relation with the *missa fidelium*. Prescribed questions were put and answered on this occasion, solemn prayers poured forth, and not seldom were the books of the Gospel unrolled, by two bishops or deacons, above the head of the kneeling minister, as a sign of his own subjection to the word which he was to bring to the congregation. Immediately after he pronounced upon the assembly the Apostolic benediction, responded to on the part of the people with the usual "and with thy spirit," and followed by the customary inaugural discourse. Previously to this the bread and chalice were presented to him, that by the use of them he might openly pledge himself to the Lord and to His Church, in the midst of which his fellow-bishops received him. Of an anointing with oil we find mention made only later, as also of crosier, mitre, ring, and tonsure—the last at the same time as a symbol of spiritual illumination, according to the optimistic maxim of the Middle Ages, "*denudatio capitis, revelatio mentis*." From the twelfth century downwards we see the ordination of priests regarded as one of the seven sacraments of the Church, and conceived of as a sacred action, by which a so-called indelible character, "*character indelibilis*," was imprinted upon the recipient. Against those who refused to acknowledge this ecclesiastical ordination as a sacrament, strictly speaking, appointed by Christ Himself, and regarded it only as a solemn Church rite of later origin, the Council of Trent pronounced an emphatic anathema.¹

8. The Protestant must be content to endure that anathema so long as he has still to look in vain for a scriptural basis to the Roman Catholic idea of ordination. This, however, does not alter the fact that the *character* of this action, even in the domain of the Evangelical Protestant Church, is an exceedingly sacred and solemn one; as consequently in the Lutheran and Reformed Churches of all lands it is ordinarily observed in public in accordance with prescribed rites, and in an impressive manner. As regards the laying on of hands, by which it is accompanied, this is a beautiful and venerable custom, by which the communication of the Holy Spirit is in a striking manner symbolised. That it cannot possibly, from the standpoint of the Reformed Church, be regarded as a means (vehicle) of the communication of this Spirit, in consequence of which a properly speaking priestly character is supposed to be transmitted from the *ordinans* to the *ordinandus*, we need, after what has been said, hardly remind the student. It was the dread of this Romish leaven—still appearing here and there in the rigidly Lutheran and crypto-catholic tendencies—which led many at an earlier period to regard this ecclesiastical action with less favourable eyes, and also has called forth voices more recently in opposition to it. All difficulty will disappear if we look for no more from it than we are warranted by the Word of God and the nature of the case in expecting; but at the same time do not assign to it a lower rank than that to which it is entitled as a beautiful symbolic action. Certainly that which even a Philip was not able to do surpasses our power.² This action need not, however, on that account remain devoid of meaning, since it may the

¹ *Acta Concil. Trident.* xxiii. 1, 3, sqq. *Cal. Rom.* ii., 7, 28. ² *Acts* viii. 14—17.

rather, although always in a manner psychologically explicable, become greatly blessed. The laying on of hands does not represent anything which is communicated mechanically by one minister of the Word to another, but that which the Lord is ready to grant, in answer to the united prayer alike of congregation and ministers, to the new pastor also, who is thus publicly set apart and consecrated to the work of his future life. That, however, this action be performed only on the entering upon the ministry, and not afterwards repeated on the change of the place of labour, is advisable for more reasons than one.

9. As regards the *mode of conducting* this ordination, it remains only to be observed that this is partly free, partly prescribed by ecclesiastical use and precept. As regards the time when, the manner in which, and the persons by whom it should be conducted, the necessary regulations are afforded in the law of the Church. In the observance thereof let the sacred action be conducted in such a manner as to produce alike upon teacher and congregation a deep and salutary impression. There are wanting to this end neither aids nor good models, with which the Homilete and Liturgist ought not to remain unacquainted. It is moreover becoming and desirable that the ordination take place publicly, in the presence of other ministers, simultaneously with or as soon as possible after the entering upon the ministerial charge, and that it be accompanied with an impressive address and a solemn calling upon the name of the Lord. But only then does it accomplish its purpose, when the outward consecration becomes at the same time, in the highest sense of the word, an inner consecration, by which there is impressed upon the whole life of the preacher the character of a sanctity which ever more and more fairly discloses itself.

Comp., on calling and consecration in general, besides JOHN OWEN, *Duty of Pastors and People Distinguished* (in vol. xiii. of Dr. Gould's edition of Owen's works), particularly chaps. v.—vii., the article *Ordination* in HERZOG's *R. E.*, Bd. x. J. B. MASSILLON, *Discours sur la vocation à l'état Ecclésiastique*, discussed somewhat at large in VINET's *Pastoral Theology*, where moreover the opinions of St. Cyrán on this subject are given. C. H. SPURGEON, *Lectures to my Students* (1875), the chapter on "the Call to the Ministry." On the ordination itself, the beautiful chapter in F. STRAUSS' *Glockentöne*, entitled "Die Weihe zum Amte." On the laying on of hands (written against it), N. J. ENGELBERTS, *De Apostol. Handoplegging onderzocht, enz.* (1866). JACOBSON, "Ueber den Begriff der Vocation und Ordination" in the *Theol. Studien u. Kritiken*, 1867, ii.

POINTS FOR INQUIRY.

How is self-deception as regards our vocation to be avoided?—How is the ordination to be suitably conducted?

§ X.

ELEVATION AND PERFECTING.

HE who is already in his measure inwardly consecrated, and presently also outwardly consecrated, to the work of Pastor and Teacher, must regard himself as bound to do all in his power that can lead to the moral Elevation of the ministry of the Gospel, and

may not cease with unflagging zeal to strive after that Perfecting of his work, which is the highest object of his hallowed ambition, but at the same time one in God's strength gradually attainable.

1. As called and set apart, the future minister of the Church stands before our eye; does it suffice that he fulfils his ministry blamelessly enough to secure himself against the unfavourable criticism of men? Such fulfilment of the office will assuredly be too little in the estimation of the truly faithful minister; to the moral *elevation* of the office which he fills must his effort specially be directed. Foolish as is all vain self-exaltation on the ground of ecclesiastical dignity, equally desirable and praiseworthy on the other hand is the passion for raising this dignity itself out of its deeply-sunken state. While it was formerly the practice to esteem men simply because they occupied the office of pastor and teacher, it is much in the present day if, *in spite of this office*, one enjoys esteem and confidence. The "*functio theologi, hominum vitio minus honorata*"¹ has become in our days much more expressive of the actual state of things than ever before. This cannot and may not remain the case; change for the better is necessary, not only in the interests of the Church, but certainly not less also in that of society and the state. When the latter is brought to a more just sense of the indispensable necessity for the ministry of the Gospel, even for the social well-being and prosperity of the state, it will perhaps occupy a more becoming position in relation to this ministry itself. The Church, however, cannot look for any vigorous elevation or support for the work of her servants from this quarter, and it is very doubtful whether, even in her own interests, she ought to desire it. Certainly history and experience go to show that benefits from this quarter are frequently perilous gifts, which may some day be paid for too dearly.—More is to be hoped for on the part of the Church, when, in a better time, her sense of obligation towards the ministers of the Word in her midst shall find once more its due expression, and texts like 1 Cor. ix. 11, Gal. vi. 6, Heb. xiii. 7, shall again be understood and laid to heart.—But by far the principal part towards the elevation of the pastoral status must proceed from the pastors and teachers themselves, and everything which may contribute to this end is worthy of being pondered, by them first of all, with the most conscientious care; not in order thus to re-conquer a lost hierarchical authority, but in order to assure an augmented influence of a beneficial nature to that office of the Word which affords the most powerful antidote to the countless ills of this age. The Church, too, must accomplish greater things—oh that the almost boundless liberality of the Romish Church might provoke to jealousy the churches of the Reformation!²—but specially must the ministers of the Gospel become and be infinitely more, in order to render their ministry a light and salt of this dark and corrupt world.

¹ GROTIUS.

² The statement, for instance, was made on unquestionable authority at a public gathering of the Roman Catholics at Amsterdam, in 1871, that on a moderate calculation more than sixty million florins (£5,000,000) had been expended in Holland alone, in the course of twenty years, on the building of Roman Catholic churches and institutions.

Even before his entering upon public life, the youthful theologian may contribute his part towards this end, by applying himself with all zeal to those things, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,"¹ with the avoiding not only of the evil, but also of the appearance of evil. Never can we at all assent to the division which is made on the part of so many, according to which the nobility of mind and heart is to be sought on the side of unbelief; the narrowness, clownishness, obscurantism,—intellectual and moral stagnation and decay, in a word,—are to be sought on the side of the believing theologians and pastors. But it must be considered in increasing degree, and especially after the entering upon our work, how many eyes are directed to our field of labour, some of them with an expression not altogether friendly; and above all, we must consider what incalculable responsibility we have voluntarily taken upon us in joining ourselves to the number of the labourers in the Lord's vineyard. Literally nothing, therefore, must be neglected which can render us men more thoroughly cultivated, more truly believing, more practically useful. According to a familiar saying of the poet, only the rose which adorns itself can serve as an ornament to the garden.² Even individual application and fidelity is not here enough. Only then shall we succeed in raising again that which, not without our own fault, is now so deeply sunken, when the ministers of the Word—in place of breaking up their strength by the most melancholy Individualism—shall become more and more, in the best sense of the term, Communists, that is, a spiritual corporation of brethren in the Lord; as a compact phalanx, to make their stand against all the powers of darkness, fully resolved, where it is a question of great principles, not to yield a single step.

2. From the moral elevation of the Gospel ministry to its increasing *perfecting* there is more than one step. Is it needful to speak in many words on the becomingness of the endeavour after such perfecting? But, if progress is the watchword of every truly human and Christian life, it is certainly not less that of the churchly and pastoral life, and specially in an age which in every domain presses forward with such restless energy. The word of Paul to Timothy, "that thy profiting be manifest in all things,"³ may be taken by every minister of the Gospel as addressed to himself. How sad, on the other hand, when he has to cast down the eyes at words like Gal. v. 7, Rev. ii. 4! It is not even enough to maintain oneself at the height taken at the beginning; we must, after the lapse of a certain time, show ourselves *better* preachers, catechetes, shepherds, than we were seen to be at an earlier period of pastoral and spiritual life. That which may contribute to this end we can here only indicate: there are things which need only be mentioned in order instantly to commend themselves.—All practical life which is to be the means of any blessing has its roots in the mysterious life of the soul, all public labour which is to be

¹ Phil. iv. 8.

² Wenn die Rose selbst sich schmückt,
Schmückt sie auch den Garten.—RÜCKERT.
ἡ καὶ σου ἡ προκοπή φανερὰ ᾗ ἐν πάντων (1 Tim. iv. 15).

effectual must have its roots in the secret communion with the Source of all strength. Above all things thus, let there be a constant renewing of the^a covenant once formed with the Lord and His Church; the anniversary of his entering upon the work of the ministry of the Word ought to remain for every minister of the Gospel a day of annual commemoration.—Along with this there should be a zealously continued theological study, specially of Holy Scripture, brought as much as possible into connection with practical labour, and prosecuted with the light of all the aids at his disposal.—No less desirable is a living scientific and churchly intercourse with friends^a and brethren in the ministry.—Also periods of lawful rest and relaxation, but above all, hallowed hours of solitude and seclusion, may be serviceable to direct the glance within and on high, and thus to add augmented efficiency to the work.—Not less may the varied circumstances of life, which fall to our lot under the disposal of a higher Wisdom, serve to us as so many rounds upon the ladder which, step by step, leads upwards. “Qui sacræ huic militiæ nomen suum dat, huic oportet *κακοπαθεῖν* (2 Tim. ii. 3), et otia, delicias et vitæ commoditates consecrare gloriæ Dei, ut bonam serviet conscientiam et non pudeat illustri die Christi.”¹ Never, in the midst of all this, can we lay too earnest a stress upon the necessity for keeping before us the highest ideal of life and labour; should perchance in our age, so poor in faith and enthusiasm, the sacred fire upon the altar burn low, and cool calculation obtain the ascendancy, we have become disqualified for the work. May, on the contrary, the eye be kept steadily turned towards “the great cloud of witnessess,” even in this course, above all, to the Supreme Leader² and highest Exemplar, and there is no doubt but we shall go forward from strength to strength, and the way of life shall here too be for the upright *upwards*.³ Faithful is He that calleth; and he who wishes in His strength to be faithful may hold fast to the promise of His presence and support, a promise sealed by the joyful experience of countless of His servants.⁴ Here it is only a question of our in this faith ceaselessly endeavouring to become what we of ourselves are not; not priests alone, but prophets, who with tongue of fire testify of the salvation of the Lord, and in the midst of the clouds of the present day herald in word and deed the approach of a fairer day for the militant kingdom of God.

Comp. J. H. GUNNING, *Een woord over theol. studie en leeraarsambt* (1870). A. VINET, “La Solitude recommandée au Pasteur,” in the *Nouvelles Etudes Evangéliques* (1859, p. 269 sqq.), also in an English translation. The anonymous writing, *Bist du ein Geistlicher, Eine Pastoralfrage über Predigt und Seelsorge* (1863). TH. WEBER, *Betrachtungen über die Predigtweise und geistliche Amtsführung unserer Zeit* (1869). PFR. AICHELE, *Einige Sätze als Antwort auf die Frage: Welches sind die geeigneten Mittel, dem geistlichen Amte seinen gebührenden Einfluss auf das Leben der Gemeinden zu verschaffen?* (1871). *J. OSWALD DYKES, *The Conditions of Ministerial Success* (1870), pp. 24—32. *H. GUTH, *Pastorspiegel* (1873).

POINTS FOR INQUIRY.

What is to be learnt as regards the exalting and perfecting of the spiritual office by Protestants from Roman Catholics?—What is the sense of 1 Tim. vi. 11, 12?

¹ VITRINGA.

² Ἀρχηγός καὶ τελειωτής.

³ Prov. xv. 24a.

⁴ Matt. xxviii. 20; 2 Cor. xii. 9b.

CHAPTER II.

HOMILETICS.

§ XI.

TRANSITION AND SURVEY.

IN the transition from the contemplating of the ministry of the Gospel, viewed generally, to that of its particular parts, Homiletics naturally attracts our attention in the first place, especially as regarded from the Evangelic Protestant standpoint. We set before us the Ideal of the Christian preacher for contemplation, on the other hand hastily glance at the Actual Position, and lastly define the Method which can lead to the realisation of the ideal proposed for our attainment.

1. It is not absolutely necessary in the treatment of the different parts of Practical Theology to fix our attention in the first place definitely upon the art of preaching. Some, as Muurling, Doedes, and others, treat of it only in the second place; with a few, as the late Friedrich Strauss of Berlin († 1864), it was the keystone of the whole, the completion of the edifice, and each of these views has much to plead in its favour. But we continue to assign to Homiletics the first place in our investigation, and that not merely on the ground of personal preference, or because it is this which inspires the youthful student of Practical Theology with the greatest interest, but because we believe that this method really deserves—from the Evangelical Protestant standpoint—the preference above others. Luther somewhere calls preaching the “greatest and principal part of all worship,” and Melancthon declared “there is nothing that can keep the people to the Church but good preaching.”¹ In our Reformed Church, too, the voice of the congregation impresses its seal upon this utterance, and the very name of preacher shows what here stands foremost in the estimation of all. He who has in reality aright understood what is required of the homilete, will

¹ Apol. for the Augsb. Conf.

from this very fact already become the better liturgist, catechete, and pastor of the flock, and thus advance an important step nearer the great ideal of his life.

2. *The ideal.* Let no one be surprised that we already fix our eye upon this with affection and delight, even before taking the first step upon the long path that awaits us. The more clearly it stands before the eye of our mind, the more powerfully shall we feel ourselves impelled to tread this path with courage. Where is the man—the young man especially—who cherishes no fair ideal with regard to his future destiny in life? Not easily can this be placed too high by the future pastor and teacher: no condition or task is there which in point of glory surpasses his (§ VI. 1—4). He who has in reality chosen this task freely and from a right motive, will and can desire no less *than to be a well-furnished, worthy, faithful minister of the Gospel, who has consecrated all his gifts and powers to the glorifying of the Lord and the edification of His Church.*

If we analyse the idea a little, it soon becomes evident that it is as yet far from being realised when one becomes a religious teacher, a moral teacher, even a well-instructed scribe, who understands and explains the sacred documents. It is a question—and this must be at once brought into the foreground—of being a preacher of Christ in all the force of that word, as He has been made to us of God wisdom and righteousness, sanctification and redemption; this Christ alone as the way, the truth, the life, save by whom no man cometh unto the Father; this Christ to *all*, believers and unbelievers, that the former may be established, the latter brought in. It is a question of doing this in accordance with the rule of the Scriptures, conformably to the true wants of the Church, in harmony with the requirements and capacities of one's own individuality. It is a question, finally, of doing this in that spirit to which alone the overcoming of the world is assured, the spirit of faith, of love, and of power, and in this to continue to persevere, alike whether we seem to be ploughing upon the rock, or whether we are sowing upon fertile fields. How much belongs to all this, and how this ultimate object may best be more nearly approached, we shall have to speak of more at large hereafter. But even here the firm resolution must be expressed, that a lower ideal than this cannot and may not be ours. "The preacher must be nothing else than an honest witness, who changes nothing, withholds nothing, is silent of nothing in the Word of God."¹ To be a minister of the Word, *Verbi Dei minister*, who has something better to give than the fruit of his own wisdom merely, this must be our maxim. In a word, the ideal of the preacher of Christ may not be regarded as formed, much less attained, so long as he does not comprehend the secret of that true eloquence which is to be looked upon not merely as a gift, but also as a virtue, and does not propose as his fundamental rule the direction: "Preach in such a manner that you may in reality please God."²

3. If now, after this contemplation of the ideal, we direct our passing glance to the *actual position*, it becomes very speedily evident that a more than ordinary amount of effort is necessary, if one is to think in the present

¹ BOSSUET.

² THEREMIN.

day of preparing himself with any hope of success to occupy the sacred office. The fact is one which cannot be denied, and will presently be amply confirmed, that, as so many other things in our enigmatical age, so notably preaching and the art of preaching is now passing through a period of transition and crisis which brings with it its peculiar difficulties, and is anything but one of vigorous bloom and prosperous development. That the preaching of the present day is largely and regularly exercised, and some of it of an excellent nature, must be thankfully acknowledged; as must the fact that the art of preaching has, as a rule, been so much more favourably developed in the Evangelical Protestant Church than in the Roman Catholic. During the first half of this century, in particular, preaching attained to a height which even now cannot be surveyed without calling forth admiration and reverence. Is the complaint an exaggerated one, that in the second half this higher flight has been succeeded by a condition of standstill, in some cases by a degeneracy and retrogression, of which we do not yet see the limit? Of "the decline of the power of the pulpit," complained of now years ago, many an instance might still be mentioned which would furnish a theme for an elegy. With the augmented literary development of the times the eloquence of the pulpit is far from having kept equal step, and one might draw a gloomy picture of the faults committed in this domain, as well by those on the right hand as by those on the left. Sometimes we must even begin to fear lest, in proportion as the requirements of the time exact more, either the desire or the power of corresponding to them is diminished in the same measure. What is certain is that many a preacher is as yet by far too little penetrated with the truth of the saying, that "a good sermon is the highest which man has to give," and that in the case of only too many the maxim *Multo cum labore et sudore* is succeeded by the mediæval *dormi secure*. Materialism, scepticism, sectarianism, and whatever other diseases of the age we have to deplore, each exerts its fatal influence, not only upon the congregation, but also upon its leaders; and even he who was wont in preaching to soar on high feels himself more than ever before oppressed, whether by the material or by the atmosphere around him. The saddest thing in all this is, that the pulpit has lost a good deal of its former influence, and will have great difficulty in re-conquering this foot by foot. The days are past, it would almost seem for ever, when the sermon of this or that powerful and highly gifted witness of the truth was in the highest sense of the term "an event," a great occasion spoken of with deep interest days before and after. So far as intellectual and moral forces are still taken into account, the professor's chair and the tribune exert fully as much influence as the pulpit, nor would it be surprising that the men of the pulpit should join in the lament: "The crown is fallen from our head; woe unto us, that we have sinned!"

Yet more. The whole Christian Church, and notably also the Evangelical Protestant Church, is now passing through a period of fermentation and conflict, in which the "to be or not to be" has become the great question, alike for Church and Christianity and religion in general. We see now at stake nothing less than—All, and we behold a hostile power let loose against temples and altars, with the avowed purpose of overthrow-

ing the one and the other. In this conflict of principles the Christian theologian, and in particular the minister of the Gospel, is called to take an active part. Whether for himself he desires it or not, he will not be permitted to remain long neutral, and even he who will be no party man in the bad sense of the term may not lay down his weapons, where "For, Christ, or against Him," has become the great question.¹ But in this conflict no other than spiritual weapons are permitted—above all, the weapon of the Word. Christianity is pre-eminently the religion of the Word; by the Word was it founded, and has it been hitherto maintained; by the Word must it extend itself, and ultimately conquer the world. And that Word, that new-creating Word of reconciliation, is placed by a more than earthly hand upon our lips; it is the spiritual sword placed in our hands as those of the warriors of Christ, and upon the skill and fidelity with which it is wielded more depends as regards the kingdom of God than we can even distantly calculate. Who is there that, reflecting upon all this, is not of necessity deeply affected, as from such an actual state he looks back upon the ideal of his life? And who does not inquire with augmented earnestness after the way which, notwithstanding all, may yet lead him nearer to that ideal?

4. On this *way* itself only a word here in concluding. For surely the necessity for a fixed method, in conducting this investigation too, will be doubted by no one; and as regards the manner of treating Homiletics adopted by others, we do not think it necessary here to enter into detailed criticism. That the method varies with different writers is well known, and just as much that it is possible by various methods to attain the same end. As regards *our* plan of treatment, it is wholly dominated by the effort after completeness; we wish to leave nothing untouched which is of preponderant importance for the real training of the homilete, and to the prosecution of this end to make a sacrifice, if need be, of symmetrical arrangement. For these reasons we proceed to treat more copiously of the history of Homiletics than is ordinarily the case. Not only is there still wanting in our language and literature a complete and satisfactory outline thereof, but also its knowledge is, in our estimation, of at least as great a value as that of the most excellent theoretical precepts. "*Brevissima via per exempla.*" Other so-called "preliminary questions" (*Vorfragen*), as well as this, here present themselves to our mind, and thus the whole of Homiletics naturally divides itself in our hands into two great parts,—a *Preparatory* and a *Developing* part, in which again other subordinate parts will arise to be spoken of in their proper place. And now at once to our work, not however without the ancient prayer upon our lips:—

Veni, Sancte Spiritus!
 Pasce Pastorem,
 Duc ducem,
 Aperi aperturo,
 Da daturio!

¹ [See the difference exemplified in Luke xi. 23, as compared with ix. 50.]

Comp. *F. THEREMIN, *Die Beredsamkeit eine Tugend* (1836) [Engl. trans., "Eloquence a Virtue," by Dr. W. G. Shedd, New York, 1850], and by the same author a ** "Discourse on Pulpit Eloquence," to be found in his *Abendstunden*. W. ARTHUR, *The Tongue of Fire*, 25th edition. J. I. DOEDES, *Wat zult gij preken?* (1866.)

POINTS FOR INQUIRY.

Whence is it that the ideal, in this domain too, so greatly varies in different persons?—In what is the diminished influence of the pulpit in our day to be perceived? and whence does it arise?—Appreciation of the method of others in the treatment of Homiletics.

§ XII.

IDEA AND IMPORTANCE OF HOMILETICS.

CHRISTIAN HOMILETICS is that part of Practical Theology which describes the nature of and requirements for the preaching of the Gospel in the congregated assemblies of the Christian Church, with the definite object of training by this method well-qualified heralds of the Word of Life. As such it displays—however closely allied to the domain of art—the unequivocal character of a science, and one for the future minister of the Gospel absolutely indispensable. As such it is opposed only by ignorance and prejudice, although powerless in itself alone to form living and life-awakening witnesses of the Salvation in Christ.

1. If, according to a well-known and reasonable dictum of antiquity, all thorough treatment of a subject must begin with its accurate definition, the question at once presents itself, in the present instance too, what we are properly to understand by Homiletics. The term is derived from the Greek *ὁμιλία, ὁμιλεῖν* by which is indicated *discourse* or *converse*, and in this general sense it is accordingly employed on several occasions in the New Testament.¹ More definitely a Christian-religious conversation is thereby indicated;² and at a very early period the name of Homily was conferred upon the earliest, as yet very artless form of the preaching of the Gospel, as distinguished from the more artistically constructed Discourse (*λόγος*), which only later made its appearance. Even in our own day the name of homily is not seldom given to a definite kind of discourse, closely allied to the so-called Biblical study of a portion of Holy Scripture. Homiletics, however, does not deal exclusively with this particular kind of discourse; it embraces nothing less than the whole theory of all that which belongs to the preaching of the Gospel to the congregated assembly.

2. As such, Homiletics will and must bear the character, not only of art, but of a science properly so called, which regulates in accordance with fixed principles the mode of proclaiming the saving Word. With these principles it is concerned in the first place, even more than with the lessons and hints derived therefrom. Homiletics is thus something more than an

¹ Luke xxiv. 14, 15; 1 Cor. xv. 33.

² Acts xx. 11, xxiv. 26.

aggregate of all kinds of useful directions; a substitute for real theological knowledge; a technical art, of which the secrets may be easily perceived and acquired. It prescribes the law from which the homilete may not withdraw himself without abandoning a solemn duty, and, while it excludes all that is arbitrary from the domain of preaching, it seeks especially to train the preacher himself for his exalted mission. Nothing which belongs to this end, or may contribute thereto, is for this science a matter of entire indifference; but yet it has to do with the teacher even more than with the pastor, and, strictly defined, with the word which, in a higher Name, he has to address to the Christian congregation; to the Christian congregation, we repeat, in order thus duly to distinguish the province of Homiletics from that of Apostolics. As regards the manner in which the Word of Life is to be presented to the Jewish, Mohammedan, and Heathen world, which must be regarded as the field of labour for the outward mission, the last-named science is in a position to kindle a satisfactory light. Homiletics, on the other hand, regulates the preaching which obtains in the congregated assemblies of the Christian Church, and occupies so prominent a place in its public worship of God. It has not to do with mission preaching, but with the preaching which forms part of the cultus of the Church, although a knowledge of it is of importance even for the first-named. Though the homilete proclaims Christ also in other ways, as a liturgist, pastor, or catechetist, here it is exclusively the minister of the Word who is to be guided to the worthy fulfilment of his task. He who devotes himself to the study of Homiletics does so with a definite view to the pulpit.

3. It will be already evident that Homiletics is something more than the theory of sacred eloquence (*rhetorica sacra*), with which it has not seldom been confounded. There is certainly no need of any extended proof to show that one may be a distinguished pulpit orator, without one that account being an excellent preacher of the Gospel, or *vice versâ*. ✓ Eloquence, of however inestimable value, is still only a means to the more exalted end sought by Homiletics. The theory of sacred eloquence stands to Homiletics, to some extent, in the same relation as rhetoric to eloquence in general: that of the lower to the higher, of the way to the goal. Better therefore would be the name of *Ceryetics* (from *κῆρυξ*, a herald), proposed for it by R. Stier, or of *Halientics* (from *ἀλιεύειν*, to fish, cf. Matt. iv. 19, and ppls.), proposed by Sickel and others.¹ Since, however, the last-mentioned term embraces the whole of the ministry of the Gospel, and thus does not exclusively apply to this part of the science, and the other appellation—less usual and less euphonious—has nothing specially to recommend it, we continue simply to employ the term *Homiletics*.

4. As with regard to Practical Theology in general, the value has been on the one side overrated, and on the other ignored (§ I. 5), so is it also particularly the case as regards the *importance* of Homiletics. With the same propriety, therefore, one might say at the beginning of its treatment, "Do not expect too much," and again, "Do not expect too little." *Not too much*. Homiletics cannot do everything that this or the other requires

¹ R. STIER, *Grundriss einer Bibl. Kerytik*, 2^e Aufl., 1844. G. A. F. SICKEL, *Grundriss einer christl. Halientik*, 1829.

of it. It may prescribe admirable rules in relation to preaching, but this does not absolutely guarantee that it will form only admirable preachers. The gift of warmly, wisely, worthily proclaiming the Gospel cannot be mechanically acquired, as, *e.g.*, the art of drawing or of music. True eloquence is as a Divine spark in the heart; but though this spark may be kindled to a flame where it slumbers, it cannot, where it is entirely wanting, be introduced by any human hand. Of the sacred orator, too, as of the true poet, it is true that he is not made, but born. The genuine preacher is a living witness of Christ, the incarnation, as it were, of that spiritual life which manifests itself and pours itself forth. "A preacher is in some degree a reproduction of the truth in a personal form. The truth exists as a living experience, a glowing enthusiasm and intense reality."¹ There is no school of earthly wisdom and science which can raise its disciples to such a height. In this sense Goethe's Faust is no false prophet, but a prophet of truth, where he reminds Wagner,

"Wenn ihr's nicht fühlt, ihr werdet's nicht erjagen
Wenn es nicht aus der Seele dringt,
Und mit urkräftigen Behagen
Die Herzen aller Hörer dringt.
Sitzt ihr nur immer! Leimt zusammen,
Braut ein Ragout von andrer Schmaus,
Und blas't die klammerlichen Flammen
Aus eurem Aschenbäufchen 'raus!
Bewunderung von Kindern und Affen,
Wenn euch darnach der Gaumen steht;
Doch werdet ihr nie Herz zu Herzen schaffen,
Wenn es euch nicht vom Herzen geht."

In this very fact is also to be discovered the reason why imitation of others is ordinarily such a miserable failure, and, even where it is to some extent successful, in no case can make amends for the want of originality and life. The preacher is like a ship bound for a distant coast; Homiletics may provide it with rigging, rudder, and compass, but the wind which is to swell the sails must come from above, and there is no human power which can supply this lack. Yes, even where the higher capability and devotion (*mens divini*) is not wanting, it must be repeated, "Do not expect too much." Homiletics can furnish fit precepts, but the application depends in the end upon yourselves, and upon circumstances which cannot possibly be calculated beforehand. It can warn you against many a rock, but cannot on that account prevent your stranding. Precisely because preaching, which is worthy of the name, is an act, yea, the most individual, and at the same time the most real act which is demanded of the Church's ministry, its method cannot be communicated by example, cannot be caught by observation, cannot in every detail be prescribed. All homiletic rules might, regarded aright, be reduced to this one: *Be yourself*; in other words, *seek to be a real man, a real Christian, a real theologian; and then speak—after being as many-sidedly and harmoniously as possible prepared and developed for this work—in such a way as your sanctified individuality, in connection with the nature of the subject and the need of the moment, enables you to speak.* To a certain extent one may say that every homilete of any

¹ H. WARD BEECHER.

consequence must in this respect fill up his own homiletics, out of that which has been successively acquired in the school of Scripture study, self-knowledge, and pastoral experience. At best, science is only a finger-post, which is able to point out to us the right way, not a stream into which one has only to cast oneself to be infallibly carried to the desired coast on the opposite side.

5. That which, without more, is insufficient, is not on that account superfluous or of little consequence. Even though Homiletics cannot accomplish everything, it is yet able to do comparatively much; and for this reason we may repeat, on the other hand, *Do not expect too little* from it. In our own day, too, there are not wanting those who look down with contempt upon the precepts of science, and even rate the preacher more highly in proportion as he displays the fewer traces of theoretic culture. Sacred eloquence is contemned by those most of all who run no immediate risk of excelling in this domain, and who forcibly remind us of the truth of the old proverb, "*Ars non habet osorem, nisi ignorantem.*" Specially is the oratorical element in preaching exposed to objection and opposition. It is well known that not only Spenser wished to see the "*ars oratoria*" entirely banished from the Church, but even Kant thought it beneath the dignity of the pulpit; so that Herder felt himself called upon to break a lance with him in its favour.¹ And who would not readily admit there is a sort of oratory which very undeservedly bears the name of pulpit eloquence, and to which the well-known saying of Pascal may be applied: "*La vraie éloquence se moque de l'éloquence*"? Yet it can be equally little denied that many an objection to Homiletics and its requirements is due to misunderstanding and exaggeration.—The abuse frequently made of the rules of art to an unhallowed end can prove nothing against the suitability and value of these rules in themselves; as well might one look with contempt upon the skilful and eloquent advocate, just because a lying and flattering Tertullus had abused the gift of fluency to the prejudice of Paul.²—Appeal is made to the declaration of the Apostle, that he had on principle proclaimed the Gospel, "not with wisdom of words;"³ but the fact is overlooked that he is here only condemning the empty rhetoric of the Greek philosophers and sophists of his day, and by no means depreciating the value of *that* power and beauty of language which too is a fruit of the Holy Spirit; a gift which he himself possessed in such abundant measure, as is evident from his speech upon the Areopagus, as well as from so many a glorious passage in his epistles: 1 Cor. i. 17b is just as little opposed to an effective Homiletics as Col. ii. 8 is opposed to a sound Philosophy.—Reference is made to the Lord's promise of instantaneous help in speaking, given and fulfilled to His first witnesses.⁴ But the extraordinary assistance there intended is certainly not in the same measure promised to ordinary preachers for ordinary cases, least of all to those who abuse this utterance as a cloak for indolence and carelessness. Only care-

¹ See his Veth. "Ueber die Beredsamkeit als eine menschliche Kunst," appearing in the *Kalligone*.

² Acts xxiv. 2 ff.

³ οὐκ ἐν σοφίᾳ λόγου, 1 Cor. i. 17; cf. ii. 1.

⁴ Matt. x. 19, 20; Luke xii. 11, 12.

lessness, or else pride and fanaticism, can employ these words of Jesus as a weapon against Homiletics and its precepts; rather must the proposition be reversed, and from the necessity of an entirely special help, even for the Lord's own Apostles, we must infer the necessity of a *very* careful study for those less privileged, to whom such a personal promise has never yet been given.—Mention is made of certain homiletic geniuses, who, according to their own confession, neglected this study in early life, and yet have been remarkably successful as preachers (comp. § I. 5). But, not to repeat what has already been said, we only remind the objector that such a genius may, in any case, be regarded rather as forming the exception than the rule, and certainly did not begin by pluming himself on his own gifts. He who has really wings can dispense with the aid of crutches; but he who, with unpractised foot, must take the first step upon a path as yet unknown, acts not wisely to despise the help of an experienced guide. Let the budding genius afterwards emancipate himself so far as necessary and desirable, but let him at least begin with learning that which may later serve to raise him to a rarer height.—And if, in the last place, we are pointed to the manifest fact that there have frequently arisen in earlier or later times heralds of the Gospel whose ministrations have been abundantly blessed, while they were scarcely able to translate the word homiletics, much less to comprehend the science itself, we are reminded of a consolatory fact; but those who urge it is an argument against the study of our science, run the risk of proving too much, and thus, in reality, nothing. For no one has a right to expect that precisely he will belong to the number of those extraordinary instruments in a higher hand, who, to a certain extent, can do without that which is indispensable for others. Without the help of science, Christianity was founded upon earth; but from this it does not at all follow that without this help it can continue duly to maintain itself. And he who really reveres in that Christianity the revelation of the highest truth, must he not at the same time desire to see that which is holy displayed as much as possible in the garb of true beauty? Must not the apples of gold be placed upon dishes of silver?¹ In other words, must not the sublimest truths be couched in the noblest forms? Do we not learn even of the Incarnate Word, that "gracious words" were heard from His lips, and that as such they made a deep impression?² and after Paul had planted at Corinth, was not the field of the Church watered by the eloquent Apollos?³ It is true, art cannot supply the place of nature; but yet can it not, to some extent, develop, exercise, purify the natural gifts? Great faith may, in some cases, counter-balance the want of science; but may not science render its service to faith, and enable it to speak in a worthy manner of that which is highest and holiest? Enough already. Scarcely can one consider *what* the minister of the Gospel has to proclaim, and in whose name he has to speak; *what* he is who stands there, and what they are whom he has to guide in respect of their highest interests; above all, *to what end* he is labouring, and how infinitely much will depend upon his labours, without its becoming ever afresh evident that, in this domain, no effort can for a moment be regarded as too severe, no amount of careful preparation

¹ Prov. xxx. 11 (Dutch version).

² Luke iv. 22a.

³ 1 Cor. iii. 6a.

superfluous. If the life of the faithful preacher is a constant warfare, here too the saying applies in the widest sense, "If a man strive, yet is he not crowned, except he strive *lawfully*."¹

Comp. *A. VINET, *as before*, p. 1 sqq. *C. I. NITZSCH, *as before*, ii., s. 94. H. WARD BEECHER, *Lectures on Preaching* (1873), p. 2. C. H. SPURGEON, *Lectures to my Students* (1875), p. 151 sqq.

POINTS FOR INQUIRY.

The distinction between the preaching of ordinary worship and mission-preaching further elucidated and justified.—Difference and connection between pulpit eloquence and the proclamation of the Gospel.—The relation between charisma and natural gifts in this domain.

§ XIII.

HISTORY AND LITERATURE.

THE knowledge of the History and Literature of the Art of Preaching is absolutely indispensable for the thorough study of the science. Preceded by the preparatory prophetic activity of the Old Testament, this history has its starting-point in the appearing of Him who spake as never man spake, and in His first witnesses presents before us a brilliant succession of eminent predecessors and trustworthy guides.

1. That which has been said of Practical Theology as a whole (§ II. 1), applies also to that part to which our attention is now directed. Knowledge of history and literature is not merely desirable, but for a thorough study indispensable. The more is it to be regretted that not a few homiletes are wanting in this particular form of knowledge. We are not saying too much when we complain that the History of the Art of Preaching in all its extent is for only too many a *terra incognita*. Herder must already in his day deplore that "it is a shame that so many preachers grow old and grey amidst postils, and have never learnt at least to become acquainted with a Basil and a Chrysostom,"² and it is in this last respect not much better even now. A partial excuse may no doubt be found in the fact that there is still wanting a good history of the art of preaching from the earliest times to the present day. In lamenting this want we refer not merely to a History of Homiletics, *i.e.*, of the theory alone, apart from the practice; nor again a History of Pulpit Eloquence in the narrower sense of the term; but a history at once of theory and practice, which can here hardly be separated, and are on this account comprehended under the name of the Art of Preaching. As regards the Netherlands, we possess the meritorious work of J. Hartog,³ and as regards France, something similar has been pre-

¹ 2 Tim. ii. 5.

² *Briefe über das Stud. der Theol.* Forty-first letter.

³ *Geschiedenis van de Predikkunde en de Evangelieprediking in de Protestantse kerk van Nederland* (1861).

sented to us in the *Histoire de la Prédication parmi les Réformés de France au Dix-septième Siècle*, by the renowned Vinet (1860); but as regards other lands, it is to be wished that the harvest were more abundant. In Germany some contributions have been made during this and the preceding century, as regards parts of this history, which are worthy of mention; but the history as a whole, even where it has been courageously attempted, still awaits a hand able to dispose of the abundant material in accordance with the demands of science. Only for the sake of completeness do we mention here F. R. Eschenburg, *Versuch einer Geschichte der öffentl. Religions-vorträge in der Griechischen und Lutherischen Kirche, von den Zeiten Christi bis zu der Reformation* (1785); Ph. G. Schüler, *Geschichte der Veränderungen des Geschmacks im Predigen* (1792); C. F. von Ammon, *Geschichte der Homiletik*, i. (1804); extending from Huss to the arising of Luther. Amad. Wiesner *Geschichte der christl. kirchlichen Beredsamkeit* (1829). The *Handbuch der geistl. Beredsamkeit*, too, of Dr. J. Brand (R. C.), edited after his death by C. Halm (1836), i., ss. 46—204, contains a short "History of Spiritual Eloquence," which from the standpoint of the writer is deserving of praise. On the Protestant side, K. F. W. Paniel, who notably aimed much higher than any of these predecessors, began to publish a *Pragmatische Geschichte der christlichen Beredsamkeit und der Homiletik*, i. 1, 2 (1839, 1841), but proceeded with it only as far as Augustine; and, with all the learning displayed in this work, the rationalistic standpoint of the author exerted anything but a happy influence upon his view of men and things. The work of C. G. H. Lentz, *Geschichte der christlichen Homiletik*, in two parts (1839), deserves the preference in point of completeness above that last mentioned, but it presents little more than an uncritical juxtaposition of the material collected in such abundance. Better corresponding with the demand of historiography is the *Buch der Predigten* of R. Nesselmann, opening with an *Uebersicht über die Entwicklungsgeschichte der christlichen Predigt* (1858), which may in several respects be looked upon as meritorious; but, constructed upon a plan of too great succinctness, is neither complete in itself, nor drawn from original sources. With high commendation may be mentioned, finally, the instructive survey of the *Geschichte der öffentlichen Rede*, with which C. I. Nitzsch began this part of his *Practische Theologie* (1860), while later opportunity will not be wanting to speak of meritorious monographs on single periods and persons in particular. But even when all this, and that which might further be mentioned here, has been thankfully prized, the wish cannot be suppressed that a qualified and vigorous hand might yet be impelled satisfactorily to fill up this gap in the historic-theologic literature.

It was only to be expected that a *review* of the history of Homiletics and the Preaching of the Gospel (Art of Preaching), such as is here demanded and attempted, can satisfy but in limited measure the requirement of historic science. Yet it must be as complete, as vivid, and above all as practical as possible, and not afford simply a catalogue of the most famous preachers, but also, even though by a single word, set forth that in their person and work which displays itself as an object either for reprobation or for imitation. A sharp separation into periods is, from the nature of the case, hardly justifiable, and for our purpose not actually necessary. We

distinguish here simply between the *earlier*, *medieval*, and *modern* history, and bring the first of these to a close with Gregory the Great, while we begin the last with the Reformation of the Church. In the first the primitive Christian Church, in the second the Papal, and in the third the Evangelical (Protestant), will naturally occupy the foreground. Here, by way of Introduction, yet a word on the preparation in the days of the Old Covenant, and its first arising in those of the New.

2. It is by no means the result of accident that, while merely human religions consist wholly or in great part in a number of outward rites, the original revelation of salvation, on the other hand, is communicated, continued, and developed by the spiritual power of the Word. But it is still very significant that the first preaching of which we hear in the old world bears, at the same time, the character of testimony against the sin of mankind, and therein strikes the keynote, which henceforth resounds, with ever-increasing clearness, throughout the whole history. At the head of all the preachers known to us stands Enoch, with his proclamation of the Lord's approaching advent to judgment.¹ Beside him arises, amidst his abandoned contemporaries, Noah the preacher of righteousness;² and when straightway a new world comes forth out of the grave of the old one, we see the word of salvation, in its simplest form, handed down from father to son. Only from Luther's inaccurate translation of Gen. xii. 8, has it been possible to prove that Abraham "preached" the name of the Lord in a consecrated place: the element which predominates in the earliest religious assemblies is notably not that of instruction and testimony, but that of adoration and worship. When, however, Abraham's descendants were delivered from slavish bonds, and privileged with a new revelation, the necessity arose that the law should be constantly inculcated and explained; and it was, moreover, enjoined upon the head of the family to preserve the great deeds of the Lord in remembrance and honour among a younger generation.³ In the Pentateuch, Moses in particular, as the teacher and orator of the people, occupies a place wholly unique. Nothing is more impressive than the relation in which, according to Deuteronomy, he stands in the evening of his life towards all Israel, coming forth with the word of the blessing and of the curse upon his lips. In the fullest sense Moses is the man of the word, as Joshua is the man of the sword; and in the time of the Judges, too, there is not wanting the gift of presenting the truth, even in a parabolical form, as emphatically as possible.⁴ That, besides the household instruction already referred to, eloquent voices were also heard in public, is evident from the example of Joshua and Samuel,⁵ not to mention David's contemporary, the stern Nathan.⁶ The establishment of schools of the prophets at this period unquestionably also contributed not a little to develop the gift of speech in teachers and pupils. In the time of Solomon at any rate the conception was no longer an unwonted one, that Wisdom herself, speaking out of her abundance, lifted up her voice upon the streets;⁷ and

¹ Jude 14, 15.

² 2 Peter ii. 5.

³ Deut. vi. 20-25.

⁴ Judg. ix. 7-20.

⁵ Josh. xxiii., xxiv.; 1 Sam. xii.

⁶ 2 Sam. xii.

⁷ See, e.g., Prov. ix. 1-6, xxv. 11, xxix. 18a.

more than one utterance is to be found in the Book of Proverbs, which emphatically testifies to the value of genuine eloquence and living prophecy.¹ That at least some prophets were wont to hold religious assemblies on the Sabbath, and in connection with these possibly to explain the law, may be safely inferred from 2 Kings iv. 23, although it was only after the Captivity that the public reading and exposition of the Holy Scriptures became an established custom. Doubtless the example of Ezra and his fellow-labourers² was very soon regularly followed by priests and Levites; specially when the synagogues sprang up in ever-increasing numbers, and were frequented every Sabbath by devout crowds. In proportion as the sensuous glory of the Temple was here wanting, must a wider place be conceded to the didactic element of ritual, and to this element the reading and explication of law and prophets form the solid foundation. It is highly probable that in the fulness of the time there existed already a regular division of the main contents of both into so-called Parashes and Haphtaras, which were weekly read in public from a more elevated place in the building, and, under the guidance of the archisynagogus, no doubt often afforded material for a free address, even on the part of respected and trustworthy strangers.³ We may believe that many a good word has been spoken, and that the influence of Hillel, Shammai, Gamaliel, and others, with their schools, exerted a beneficial influence for many. The more, however, tradition was placed on a level with, nay, exalted above the law, and the method of the most arbitrary interpretation of Scripture was favoured by many, so much the less could such preaching—to make use of that word in this connection—be a life-awakening one. No wonder that a voice wholly different could presently with unequalled effect place its impressive “Verily, I say unto you” in opposition to this rabbinical wisdom, and that later an Apostle could give vent to his honest indignation against the handling of useless questions of controversy, raised by preference by the Judaising teachers of error.⁴ He who under the Old Covenant would hear in the spoken word, not a dead letter, but a powerful manifestation of spirit and life, must listen to the voice, not of the scribes, but of Israel’s prophets.

3. It is not here the place to speak of the nature, origin, and significance of *Prophetism*. We know that the prophets were something more than public orators; but the fact that some of them were *also* orators entitles them to a place of distinction and honour in this historic review. For it is surely impossible to recal for a moment to the imagination these men of God—an Elias upon Carmel, an Esaias in presence of king and people, a Jeremias face to face with the false prophets—without feeling that ministers of the Word, even in entirely different times and circumstances, may still learn exceedingly much of such men of God. What men, and what words which we hear from their lips! The declaration of one of them remains immovably the fundamental law for them all: “What the Lord shall say unto me, that will I speak.”⁵ A power which they cannot withstand impels

¹ See, e.g., Prov. ix. 1—6, xxv. 11, xxix. 18a.

² Neh. viii. 4 ff.

³ Acts xiii. 14, 15; cf. Luke iv. 16 ff.

⁴ 1 Tim. i. 3—5.

⁵ 1 Kings xxii. 14.

them to utter that which inwardly lives in their hearts,¹ and they utter it each one in accordance with his individuality; but this hallowed individuality is unreservedly devoted to the great cause of the kingdom of God. It has on one occasion been proclaimed, as a piece of homiletic wisdom, that the preacher "shall not make unto himself any image or likeness;" but then Isaiah, for instance, must have been a very faulty speaker; for what power and splendour of imagery ever surpassed his? Irresistibly does many a prophetic discourse enchain us, such as we may suppose to have been delivered under the open sky, or in the courts of the Temple, or again in the audience of a brilliant court party; and the higher rises our estimate of that prophetic word, in proportion as we observe how it is supported and borne out by the force of a personality such as was to be found only among the people of Revelation. What a preacher, for example, must Jonah have been, whose voice brought down a sinful Nineveh into the dust of humiliation, and whose name is mentioned by Jesus Himself in one breath with His own!² We cannot be surprised that Israel's prophets have been more than once pointed out as models for the preacher of the Gospel. That this can be the case only within wise limitations we need hardly say; the overlooking of these limitations would be not only hurtful, but ridiculous. Yet certainly many a preaching would be more powerful, many a preacher more impressive, if more of the spirit of the ancient prophets, and of the form in which they delivered their addresses, had become the spiritual possession of a younger generation. For in its highest development the living testimony of the Word, the true *κήρυγμα*, bears not merely a didactic, but a Christian-prophetic character. And thus when we so often hear the models of the Grecian agora recommended, almost without reserve, to the youthful homilete, we make bold to wish that he may seek his guides at least as much in Jerusalem as in Athens or Rome.

At the head of this bright succession of prophets stands with honour the last and greatest of all, at once herald and evangelist of the New Dispensation. The preacher of the wilderness, in the raiment of camel's hair; the unrivalled preacher of penitence; the court preacher who paid for his outspoken fidelity with his life, may not here be passed over in silence. Well is it for the minister of the Word who makes the great principle of John the Baptist³ really his own! Yet can even the "burning and shining torch" arrest us only for a moment in this domain, since already the light of the sun begins to beam upon us in dazzling brightness. We have to speak of the highest Witness of the truth upon earth, Jesus Christ.

4. To the question whether the name of JESUS CHRIST ought to be mentioned in an historical sketch like this, a negative reply has been given by voices entitled to be held in reverence. "Christ is not to be individualised (separately regarded) as an orator, because He must be recognised as Himself the basis and goal, the theme and power of the discourse, clothed with new vigour."⁴ But so long as it cannot be denied that He, the Incarnate Word, the Son of God and of man in a sense wholly unique, nevertheless appeared also as a Prophet in Israel, and went about on

¹ Jer. xx. 7-9; Amos iii. 8.

² Matt. xii. 41.

³ John iii. 30.

⁴ C. I. NITZSCH.

earth in the garb of a rabbi, we know not what should hinder us, as believers and redeemed men in the first place, but then also surely as preachers and teachers, to sit at His feet and learn of Him. Did He not Himself compare the sending of His witnesses by Him with His own sending by the Father? And ought then His witnesses to choose as models and ideal the most illustrious indeed of their fellow-witnesses, but not the Master Himself? Unless we are mistaken, the hesitation upon this point arises specially from the fact that the idea of sacred eloquence is here confined within too narrow limits, and thus there has been undesignedly associated with it the notion of something unnatural and artificial.¹ But is it really necessary to take up the opposite view, and at once maintain that here all must be excluded from the conception which does not belong, in the most absolute manner, to the province of nature? The word of Him who spoke and was silent as never any other, could not without sacrilege be enclosed within the narrow framework of a theory of art, with its distinction of discovery, subordination, execution, etc. His peerless word was neither more nor less than perfect self-manifestation; in no human school had He been trained, that He might arise as a teacher in Israel; and His whole preaching is only one continued testimony of the kingdom of the heavens, and of Himself as Founder and King. Thus accordingly does He at once occupy, in our history at least, the position of Himself remaining the inexhaustible *main theme* of truly Christian preaching. But just as little may we overlook the fact that, if He has not given us any sharply formulated laws and rules, He has at least given forth great principles in relation to preaching, and such as remain for its exponents of the highest significance. Think of that which was spoken at the mission of the twelve and of the seventy disciples, Matt. x. and Luke x.; let any one ponder on hints such as those given in Matt. xii. 34, xiii. 52, Luke vi. 29, 30, and elsewhere; let any one turn his eye to the commission given by the Lord before His departure;² and let him ask, after all this, whether we may not venture to speak, in a very sound sense, of a Homiletics of Jesus Himself, drawn from His own precepts.

But it is not even this which here gives the Lord a title to our reverent estimation; it is specially the manner in which He has spoken of the things of the kingdom which claims our attention. We must know what it was by which His word produced so peerless an impression, and to this end seek the answer in the four Gospels, which here, too, by no means stand in irreconcilable opposition the one to the other. We cannot better explain this than by pointing to the most perfect *harmony* which is here to be observed in every direction. It presents itself to our eye like a clear ray of light, as it were broken into seven distinct colours.—*First*, in Jesus' word a harmony with His exalted *Person*. He, the incarnate Word, who was with God and was God, speaks accordingly, entirely as such. Between the tone and contents of His word and that of the greatest prophets the distinction at once strikes us. What a difference between the "Thus saith the Lord" of old times, and the "Verily I say unto you" of the sermon on the

¹ Thus there appeared in Germany, in 1774, a Dissertation by one Hegemeyer, to prove "Christum gestus pro concione usurpasse."

² Luke xxiv. 47 ff.

mount!—In the *second* place, in harmony with the *Scriptures*, in which He lives, with which He combats, from which He presently derives the light which shines into His night of death. Symbolical, in this respect, may His first arising in the synagogue at Nazareth be termed:¹ not like the scribes does He find in tradition, but only in the law, the prophets, and the psalms, the standard of His daily teaching. Where He unveils the future, His language bears a wholly scriptural complexion; and even after His resurrection His words are rooted in the sacred soil of Scripture.² Of the painful disharmony between the preacher and the Word, later so frequently witnessed, no trace is to be found in the case of this peerless Speaker.—On the contrary, the written and the incarnate Word give testimony to each other; and this testimony is, in the *third* place, in perfect harmony with the deepest wants of the *hearers*. The Lord directs His preaching, not to that which they wish, but to that of which they stand essentially in need, equally whether He is addressing a narrower or a wider circle, is speaking before friends or foes. Differently, but also to a totally different audience, in Judæa, from what He does in Galilee; differently where they are seeking to lay snares for Him, from what He does where, with an ardent longing for salvation, a life-question is proposed to Him.—In the midst of all this diversity His word again remains in harmony, in the *fourth* place, with the demands of the *moment*. Most of His words bear, in the highest measure, the stamp of the occasion and of real life, and thereby correspond definitely to the requirement already instituted by the wisdom of antiquity.³ Ever suitable, to the point, conclusive, never rashly spoken so that they have afterwards to be recalled. Sometimes He regards repetition as necessary, but retraction never; no sign of the times is there which He does not understand and interpret. Thus he dominates, by the power of His word, the time in which He speaks; because He stands not outside of it and in opposition to it, but at once within and above it. He can lay hold of it, because He thoroughly comprehends it.—His word, moreover, is, in the *fifth* place, wholly in harmony *with itself*. Men often speak of great changes, as in the ideas so also in the teaching of the Lord, but in so doing have only shown that they had no power to appreciate the higher unity in the midst of comparative diversity. In the great theme of His ministry Jesus remains, from the beginning to the end, perfectly consistent. Undoubtedly He adapts Himself, as regards the form, to varying capacities; in the communication of its purport a gradual rise takes place;⁴ but He has no other Gospel for the narrower circle than for the wider, and whether He veils the truth or reveals it, it is always the same truth unto salvation.—Its unequalled proclamation is and remains likewise, in the *sixth* place, in harmony with His *walk*. That of which, perfectly in accordance with truth, He must remind His people with regard to the scribes,⁵ can be repeated by no one in application to Himself. His sublimest precepts are alike illustrated and enforced by His faultless example; His life is one continued preaching; His preaching, no doctrine

¹ Luke iv. 16—22.² Luke xiv. 44.³ Eccles. xii. 11.⁴ John xvi. 4.⁵ Matt. xxiii. 3.

merely, but life.—Thus it is consequently, in the *last* place, in perfect harmony with *the Father*, whose face He often seeks in prayer, also before the preaching, and before whom He could testify at the end that He had revealed and glorified the Father's name upon earth.¹ Who does not feel that in every point, here only touched upon, there is conveyed at the same time a homiletic lesson of inestimable value?

As yet we have spoken only of the contents of the Lord's teaching; but in regard to the *form*, too, there is not less to admire. How much might here be said upon that treasure of parables alone; upon the unequalled dialectic with which truth here constantly rends the snares of subtlety; upon the pregnancy of expression, the paradoxical character, the holy irony, and even the play of humour in so many of His words and table discourses! But it is impossible here to mention everything, and unnecessary to repeat very many things which have been often and well said already. Never can we too greatly commend the study of the Gospels themselves for an answer to the so highly important question, What has the disciple of Christ to learn from the Great Teacher concerning the best manner in which the Gospel of the kingdom must be permanently proclaimed? It is naturally not a question here of imitating anything in which He stands inapproachably above us; but of following, however imperfectly, this unique Person in all that by which, even in the domain of the Word, He has won for Himself the title of King. The exclamation, "Never man spake as this man,"² can and may now no longer be repeated in this wide sense of *any* minister of the Word. But the testimony, "Never did a man *speak of Jesus* as this man," merits now and ever to be the object of striving for a sacred ambition, and certainly this height cannot better be approached than by unceasing and reverential contemplation of the Master Himself.

5. Accordingly, the transition from the Lord to *His first witnesses* cannot possibly be anything else than a descent. Yet this beginning of the history of the Gospel proclamation is of an importance which cannot be overlooked, because we here meet with the first unfolding and application of the great principles, by the Master Himself placed in word and deed in the foreground. As Jesus connected His preaching with that of His predecessors, so do we see the Apostles, as it were, take up again the thread fallen from the hand of the Master, and, with the word of belief and conversion, direct their first steps to the Jewish and heathen world. From the Acts and Epistles of the Apostles we become acquainted with the contents and form of their preaching, which, more than any other, bears the stamp of a simple but animated testimony.

If we ask, in the first place, *by whom* this testimony was borne, we are struck with the thought how all those who believe feel also called as they have opportunity to proclaim the Gospel in their own circle. At the head of all, however, stand those who are called to be witnesses of the resurrection, headed by Peter at the first Pentecost.³ As well the house of Israel as the firstfruits of the Gentile world⁴ hear from his mouth the earliest proclamation of the risen and glorified Christ, and with his word harmonises,

¹ Luke vi. 12—16; John xvii. 4—6.

² John vii. 46.

³ Acts ii. 14 ff.

⁴ Acts x. 34 ff.

without any discord, that of all the Apostles.¹ At their side are very soon grouped the first deacons—Stephen and Philip in particular;² and scarcely is Paul converted before he at once arises as a preacher.³ A remarkable phenomenon, and, at the same time, a fit manifestation of the spirit and power of Christianity! When Islam is founded, Mahomet places in the hands of his followers a sword; where Christianity enters into the world, the Holy Spirit places on the lips of His messengers the living Word, and they cannot but speak of those things which they have seen and heard. Who can call before his mind this brilliant succession without silent admiration? Peter, the preacher with the strongly Galilean dialect, where, burning with sacred pentecostal fire, he lays the first foundations of the rising kingdom of God; Stephen, the first herald of the Christian universalism, a living link between Jesus and Paul, the preacher with the angelic brightness upon his face;⁴ and presently the martyr's crown upon the bleeding temples; Philip, bending upon the chariot of the Ethiopian chamberlain, over the prophetic roll of Isaiah, which he interprets to the earnest questioner;⁵ Apollos, the first to whom, in the history of preaching, the honourable distinction of "eloquent" is ascribed;⁶ the mighty Alexandrine, who, even in the sickle and luxurious Corinth, was able to lead spell-bound a whole host by the power of his word; and, above all, the greater than he, who had already planted where Apollos only watered, and who, nearly four centuries later, called forth from the heart of a like-minded one among the Fathers, the language of desire, "Three things should I have wished to see in my lifetime—Rome in its prime, Christ in the flesh, and Paul in his eloquence." It is true we must form no exaggerated conception of this last, at least as regards its technical side. The personality of Paul was, as to the outward man, but mean and weak; his adversaries, moreover, even when they admitted that his letters were powerful, spoke of his speech as contemptible,⁷ and such an opinion can hardly have been uttered and diffused without at least some show of reason. It is not unlikely that, as regards the form of discourse, Apollos stood to Paul as once Aaron to Moses.⁸ But yet we cannot possibly rate lightly the word of a preacher who, in a few years, filled so many lands and world-famed cities with the odour of the knowledge of Christ; and we have only for a moment to conceive of Paul upon the Areopagus at Athens, or in the presence of Felix and Drusilla, or perchance of Festus and Agrippa, in order to find perfectly explicable the deep impression made by his word wherever he arose. "The love of Christ constraineth us" is the answer which he himself gives to the question as to the key to his powerful and truly Christian eloquence.⁹

That which confers such high significance upon this first Christian preaching is not merely its newness, its freshness, its originality; it is specially its essential harmony with itself and with that of others who, furnished with different gifts and powers, bore witness to the selfsame

¹ Acts iv. 33.² Acts vi. 10, viii. 5.³ Acts ix. 20.⁴ Acts vi. 15.⁵ Acts viii. 30, 32.⁶ Acts xviii. 24.⁷ 2 Cor. x. 10.⁸ Exod. iv. 14.⁹ 2 Cor. v. 14.

fact of redemption. Whoever had been able, about thirty years after the first Pentecost, to visit a Christian assembly at Jerusalem or Samaria, at Antioch or Rome, at Ephesus or Corinth, would everywhere have heard essentially the same Gospel, always differently presented, and yet no other Gospel. While there might be difference in the mode of teaching, there was by no means an irreconcilable conflict in the doctrine itself. The truth did not, as many assert, gradually arise—it existed already; it was not now a thing to be sought from afar, but had actually been revealed and appeared; all that now remained to do was to acknowledge it, to testify of it, and, if need be, to die for it. It is true, materials of very different value are built up, but yet only upon the foundation which was once laid;¹ and even where Christ was proclaimed out of an unworthy motive, proclaimed only for a semblance, it was still one and the same Christ who occupied the first place in the preaching of all the Apostles and their fellow-witnesses.²

Yet it is soon apparent that the unity here was by no means a lifeless uniformity. To the question, "Where, when, and how did they preach in the Apostolic age?" one would be inclined to return the answer, "Where, when, and how *did they not*?" All places were deemed suitable, where only a little group could be gathered, ready and willing to hear the glad tidings. During all the hours of the day the Word of life is spoken; early in the morning in the temple,³ but also in the evening late and long in the upper room;⁴ where the Spirit of the Lord is, there is liberty. At first, as a rule, the preaching is addressed as much as possible to the Jews, afterwards to the Gentiles, finally to the congregation gathered by the Word; what was first of all mission preaching becomes presently a constituent part of the religious exercises of the believers, but without the contents and form of the testimony of salvation undergoing any other modification than that called for by the nature of the case. Ordinarily it attaches itself firmly to the Scriptures of the Old Testament, or else to that which was already known from other sources concerning the history of the Lord;⁵ but in other respects everything is here marked by a simplicity which would almost lead us to speak of an absence of form, were it not that indisputable traces are to be observed of agreement with the form of teaching in the Jewish synagogue. The sacred account that the Christian assembly at Corinth, even when it was driven from the synagogue, bordered as closely as possible thereon,⁶ has, besides its unquestionably historic significance, likewise a typico-symbolic character. Not even yet do we find everywhere a strictly so-called ministry of the Word, in the sense that speaking was permitted only to some, and silence imposed upon all the others. In Corinth, at least, women were wont to speak in the assembly, a course disapproved of by Paul;⁷ and besides the ordinary ministry, it was not unusual for different brethren in various ways to bear testimony to the truth. If we may infer from what took place there something as

¹ 1 Cor. iii. 11—13.

² Phil. i. 18; cf. Gal. ii. 7—9.

³ Acts v. 21.

⁴ Acts xx. 7—11.

⁵ Acts x. 37.

⁶ Acts xviii. 7.

⁷ 1 Cor. xiv. 34.

regards the practice of other churches, then there were specially three forms in which the power of the Word appeared in their mutual gatherings together. The mysterious "speaking in tongues" (*glossolaly*) first of all, in which the spirit was raised to a high degree of ecstasy, while the intellect remained in a condition of passive repose, and which thus demanded an express interpretation, if it was to bear fruit of real edification. After that the gift of prophecy, placed by Paul much higher than the forenamed,¹ an animated testimony as to the truth and worth of the saving revelation in Christ, its present importance and its future triumph. Finally, the calm gift of teaching (*didascaly*), whether in the form of dialogue or otherwise; the least brilliant of the charismata relating to the ministry of the Word, and yet destined and adapted permanently to exert its influence, when its two more dazzling sisters should either wholly or in great part become silent. That the public reading of Holy Scripture in particular, of which we early discover traces,² was of great moment for it, hardly needs to be a matter for reminder.

The more, however, the necessity was felt for order, as conjoined with a becoming freedom, the more must the proper work of an Evangelist, after that of Prophet and Apostle, rise in value and significance; and how much belonged to that work may be easily learnt from the pastoral epistles, among other sources.³ Of the two sorts of presbyters which Paul recognises,⁴ he ascribes the highest place of honour to those who labour in the Word and doctrine. In proportion as the extraordinary gifts of the Spirit become more rare must the indispensable requirements for this particular ministry be pointed out with the greater care, and the office of teacher could be entrusted only to those as regards whom it was actually apparent that they possessed the necessary qualifications thereto.⁵ The great end, to which everything else must be subordinated, is the edifying of the Church (*οικοδομή*), a demand equally far-reaching as it is sacred.⁶ With this end in view does Paul more especially utter a number of precepts which may be said to contain the outlines of a system of Evangelical-Apostolic Homiletics.⁷ In themselves, as we have already said, he despised the artistic rules of an empty rhetoric, but by no means the glorious gift of speaking well and wisely, warmly and worthily. From what we know of the teaching of the Judaising false teachers, it is sufficiently evident how far his rose above that teaching. A single hasty comparison, moreover, of his first missionary address⁸ with his parting words to the elders at Ephesus⁹ shows how he is able to modify his words in accordance with the requirements of the moment and the different wants of his hearers. It cannot accordingly be doubted that the fruit of the preaching in the Apostolic age

¹ 1 Cor. xiv. 1 ff.

² 1 Tim. iv. 13; Rev. i. 3.

³ 1 Tim. iv. 14; 2 Tim. iv. 5.

⁴ 1 Tim. v. 18.

⁵ 1 Tim. iii. 2, iv. 14, v. 22, and other places.

⁶ 1 Cor. xiv. 12, 26.

⁷ Cf., e.g., 1 Cor. iii. 1, 2; 2 Cor. iv. 2; 2 Tim. ii. 15, 24, 25; Titus i. 13, ii. 11—15, etc.

⁸ Acts xiii. 16 ff.

⁹ Acts xx. 17—35.

was, *par excellence*, great and blessed. This is evident from the raging opposition itself which it called forth at every step: so much hatred is awakened only by a mighty power. The Apostolic word bears, according to the prophecy of Jesus,¹ a fruit which surpasses even that of His own. It is true there is an exaggerated conception of the purity and prosperity of the Apostolic age which can hardly stand the test of an intelligent criticism. But yet the spiritual life of the first believers, looked at as a whole, deserves to be regarded as typical, and that life was the fruit of the word whereby the face of the old world was created anew. Of the blessing it brought with it the Acts and Epistles furnish more proofs than can here be enumerated. We feel how far this extended when we hear Paul declare that the voice of the witnesses of salvation in his day had sounded forth in its first notes through all the regions, unto the end of the then known world.² We may assert, in greater or less degree, of *all* the speakers, that they were all obedient to one principle, "We believe, and therefore speak;" and the effect of such a principle upon the life is incalculably great.

But thus also it can be no longer difficult to answer a question which here presents itself, and which has been more than once discussed from a very different point of view. It is the question as to the permanent value which the Apostolic preaching retains for the homiletic science of all subsequent times, at least as regards those who will continue to build upon the foundation laid by Apostles and Prophets. It is doubtless to proceed too far when one demands that preaching of the present day shall be only a repetition and continuance of that of the Apostolic age, and in doing so asserts that such a preaching may accordingly be termed, in the same sense as that of the Apostles, God's own word. An unceasing reiteration and explanation of the word of the Apostles, without anything more, would, under the radical diversity of time, taste, and circumstances, hardly be adapted to the end in view; Paul himself certainly would not now proclaim the everlasting Gospel in London or Paris in entirely the same manner as he did at Corinth or Ephesus. "Even if we wish to preach apostolically," says Beyer, "we *can* no longer preach apostolically; our preaching must partly remain behind the Apostolic preaching, partly reach beyond it." The most ardent testimony, moreover, of the preacher of the Gospel in the present day is surely never to be spoken of as the word of God in the same sense in which that of Jesus' first witnesses is to be esteemed so, witnesses who were baptized in an extraordinary manner with the Holy Spirit. The preaching which is to answer to its end must be no mechanical repetition, but an independent reproduction of the word of the Apostles. Their preaching affords, as regards the matter of that preaching of the present day which proceeds from a Christian standpoint, the *norm*, as it is also in many respects instructive in point of *form*. "From the sphere of Christian preaching is excluded every tendency which ignores the *magnalia Dei*; for where these are not, there is there no longer any Christianity."³ No preaching is to be considered Christian, or has a right to make itself heard in the Christian Church, which directly contradicts the Apostolic preaching in its great central point;⁴ and only that preaching will

¹ John xiv. 12.² Rom. x. 18; cf. Col. i. 23.³ BEYER.⁴ Gal. i. 8.

answer to its design, which is equally in accordance with individuals and circumstances, but also equally scriptural and in the true sense popular, as theirs is testified to be. What is summed up in all these requirements must of course be a subject for later examination, but here we may already observe that the demand of a celebrated preacher of the first half of this century, "mit Zungen reden, liebe Brüder,"¹ rightly understood and applied, retains its unquestionable justification, in opposition to so many forms of homiletic mechanism of later times.

Comp. on the proclamation of the prophets of the Old Testament the work of COUNT VON ZANZENDORF, *Jeremias ein Prediger der Gerechtigkeit, allen redlichen Predigern in der ev. Rel. vor Augen gestellt* (1771). A third edition, unabridged, published at Gnadau in 1863. The well-known theosoph, OETINGER, too, derived a sort of *Homiletica Isaiana*, or rather *divina*, out of Isa. xl.—lxvi. See his "*Etwas Ganzes vom Evangelio*," etc. (1850). HERDER more particularly, as well in his *Redner Gottes* (1765), as in his *Provincialblätter an Prediger* (1774), rendered justice to this significance of the prophets. Wholly in Herder's spirit did *F. C. W. UMBREIT write for the *Introduction* to his *Commentary on Isaiah* (1841) a beautiful dissertation, "Die Propheten des A.B. die ältesten und würdigsten Volksredner." (Earlier appeared in *Theol. Stud. u. Krit.* 1833, iv.). Comp. also Nicolai, "Die Bedeutung der Propheten des A.B. für die christl. Predigt der Gegenwart," in the serial, *Die Predigt der Gegenwart*, 1865, iv.—ix.—On Jesus Himself, F. J. GRULICH, "Ueber die körperliche Beredsamkeit Jesu" (1827), also in *Bijdragen v. Buitenl. Godgel.* (1844), vi. 2. Dr. W. B. J. VAN EYK, *De Jesu Christi eloquentiâ, Oratori sacro imitandâ* (1851). The chapter, Jesus-Christ, modèle du prédicateur, in N. ROUSSEL, *Comment il ne faut pas prêcher* (1857), p. 81 ff. *E. DE PRESSENSÉ, *Jésus-Christ, sa vie et sa doctrine* (1866), pp. 350—372 [pp. 344—366 of the English edition of his *Life of Christ*]. F. DELITZSCH, *Jesus und Hillel* (1866). C. HARDWICK, *Christ and other Masters* (1863).—On the Apostolic age, *AD. MONOD, *Saint Paul, Cinq Discours* (also in an English translation). *Saint Paul, Etudié en vue de la prédication, par l'Abbé DOUBLET*, 3 vols., 2nd edn. (1876), R.C., specially tom. iii. pp. 265—277. E. LEOPOLD, *Das Predigtamt im Urchristenthum* (1846). *J. H. F. BEYER, *Das Wesen der christl. Predigt, nach Norm und Urbild der Apost. Predigt* (1861). *CL. HARMS, "Mit Zungen reden," in the *Theol. Stud. u. Krit.* 1833, iii. s. 806 ff.

POINTS FOR INQUIRY.

Comparative view of the principal Prophets in Israel, as men of the Word.—John the Baptist and Jesus, as preachers side by side.—Was Jesus in reality a rabbi?—Main lines of a Pauline system of Homiletics. ~

§ XIV.

A. EARLY HISTORY AND LITERATURE.

THE early history and literature of the Art of Preaching extends from the Apostolic age to that of Gregory the Great. At first the word of preaching gradually approaches the form of the Homily, which in the fourth century is replaced by the artistic pulpit discourse, and in this character begins in the fifth and sixth centuries to descend from the brilliant height to which it had attained in the previous one.

¹ "To speak with tongues, dear brethren."—CLAUS HARMS.

1. A picture of great variety, but at the same time of charming unity, unfolds itself before our eye as we now enter upon the domain of early Church history, and, in the first place, become acquainted with that which we may well term *the preaching under the cross*, as this manifests itself in the first three centuries. The very place in which we meet with it displays a varying character explicable only from the yet undeveloped condition of the Church and the necessity of the times. Where the churches of the household assembled in appropriate localities, there the place for the word of preaching too was pointed out as in these localities. Thus we know that Justin Martyr belonged to the household congregation of a certain Martinus in Rome, and there presented the Word of Life to as many as came to him. "If you suppose we assemble only in one place, you are mistaken," was the answer of the same father to the præfect Rusticus: "the God of the Christians is not enclosed in one place; invisible, He fills heaven and earth, and is everywhere worshipped by believers." At one time they assembled at the graves of the martyrs; at another, threatened by persecution, they repaired to the subterranean catacombs of the dead. That we must, however, suppose the presence of the address in these meetings together, at least where they were brought to a close undisturbed, is evident from the well-known account of the apologete above mentioned,¹ that on the Sunday at the brotherly meetings, the *Memorabilia* of the Apostles and the Scriptures of the Prophets were read, and after that "the president delivered a discourse, by which he exhorted and urged to the imitating of noble deeds." The existence of a regular preaching properly so called at the beginning of this period has, it is true, been doubted, because so few traces have survived of the homiletic literature of the first two centuries, and Pliny too, in his celebrated letter to Trajan,² makes no mention whatever of it. But this last neither contains, nor is intended to contain, any complete description of the religious exercises of the first believers; and the other fact may be explained in considerable part by the consideration that the earliest preaching was assuredly less the fruit of careful preparation than of instantaneous animation and inspiration. Still less can preachers have been wanting when, in the course of the second century and the beginning of the third, the necessity for churches properly so called was increasingly felt and provided against. Such houses of prayer are already, as it would seem, to be found in the time of Clemens Alexandrinus, at least in his immediate neighbourhood. Tertullian speaks distinctly of a "going up to the house of God," which he describes as—in opposition to the secret places of assembly of the Valentinians—of simple construction, situated upon an open or elevated spot, and facing the east.³ Cyprian, too, speaks of "houses of the Lord," which the believers might not enter without bringing with them offerings.⁴ There, too, there was surely not wanting the *pulpitum* also, the place of teaching and preaching, which is first mentioned by him.⁵ Specially during the forty years which elapsed between the close of the reign of Valerian and the great persecutions under Diocletian (260—303).

¹ JUSTIN, *Apol.* i. cap. 67.

² *Epp.* x. 97.

³ TERTULL., *Adv. Valent.*, c. 3.

⁴ CYPRIANUS, *De Op. et Eleemos.*, c. 15.

⁵ *Epp.* 38 et 39.

would many churches appear to have arisen, so that even in place of the old they must build new and larger ones. When, under the last-named Emperor, the fire of persecution burst forth with fresh rage, there was, among others devastated by the Prætorians, a Christian church at Nicomedia, which was renowned for the magnificence of its situation and the beauty of its appearance.¹ In such places of assembly, we repeat, preaching was unquestionably held at fixed seasons and hours, delivered from an elevated position, and, as it would seem, in conformity with the practice of the synagogue, usually in a sitting posture; while, during the latter part of this period, the regular public reading of the Prophetic and Apostolic Word was heard by the congregation reverently standing.

Thus we see the Apostolic missionary preaching gradually become a preaching devoted to a particular congregation, and as such displaying more than anything else the character of instruction and exhortation. Although the liberty of prophesying has not yet ceased, it begins by degrees to be limited, and preaching becomes constantly more a part of the fixed task of the president of the congregation. Where the assembly of the brethren is shaped upon the model of the synagogue, there in the one case the archi-synagogus, in the other the principal elder of the congregation, becomes its president, leader, and speaker. Here, as there,² now and then strangers also are permitted to speak; and this custom is even expressly commended, "because the exhortation of a stranger is agreeable and useful to the people,"³ and no prophet enjoys special honour in his own country."³ That those who thus expressed themselves should frequently be but very imperfectly trained, if indeed they were trained at all, cannot in the least surprise us. Celsus publicly ridiculed the notion that "woolcombers, shoemakers, apprentice tanners, the most uncultivated and boorish of men, were zealous preachers, specially in addressing women and children." Even in the third century we learn that a merchant and a linen weaver were appointed presbyters at Hippo, yea, that, notwithstanding the ridicule of many on account of his black face, a certain charcoal-burner, Alexander by name, was placed in the office of teacher. Yet, so early as the second century, the Gospel had won the affection, not only of pious hearts, but also of many thoughtful minds; and in proportion as it was proclaimed by and in presence of men like this, a severer training was found to be necessary. Already in the third century the Church legislature—so far as we can speak of it as such—requires of a president that he be "well furnished and qualified to preach;" and even with regard to the above-mentioned Alexander, we learn that he was chosen only after he had delivered an intelligible and impressive discourse. The pupils of the Apostles among the earliest preachers had been trained under the influence of the word and example of the Apostles themselves, and while as yet this generation had not entirely passed away, in the middle of the second century we see arise the Alexandrine school of catechetes, which becomes at the same time an exceptionally good school of practice for future preachers. Thus in the *Missa Catechumenorum* the

¹ LACTANTIUS, *De morte persecutorum*, c. 12.

² Acts xiii. 15.

³ *Const. App.*, ii. 58.

proclamation of the Gospel, in preference by the "preaching bishops,"¹ obtained a distinct and honourable place, and the circle of the teachers, as distinguished from that of the hearers, begins to rise in point of rank and influence in the sight of friend and foe.

Contents, spirit, and form of the preaching, in this age more especially, in the midst of a substantial and fundamental agreement, could hardly bear any other character than that of great diversity. From the well-known writings of Hermas and Barnabas we may draw the conclusion that, in oral discourses, too, there was no lack of allegorical allusions. Rhetoric and eloquence in the ordinary sense of the word were hardly to be expected; the less so since these weapons were those specially wielded by the adversary of the faith. "With persuasive words of man's wisdom" the preaching certainly was not, but so much the more "in demonstration of the Spirit and of power,"² and, for the rest, as the Spirit of the Lord gave them utterance. From the apologetic and parænetic literature of the second century it may be inferred that the preaching, too, bore the character of an animated presentment and commendation of the saving truth, in accordance with the immediate necessities and circumstances of the time. That the homilies preserved under the name of Clemens Romanus did not proceed from him is universally acknowledged, but the second epistle to the Corinthians [in the writings of the Apostolic Fathers], attributed to the same authorship, although of very doubtful authenticity, nevertheless retains for our history a peculiar value, inasmuch as it contains what is in all probability a fragment of an early Christian discourse, and in this case is certainly to be looked upon as presenting the earliest extant remains of the homiletic literature of the middle of the second century.³ On the part of the heretics are to be mentioned a couple of short chapters from homilies of the celebrated Gnostic Valentine (likewise belonging to the middle of the second century), preserved by Clemens Alexandrinus;⁴ neither of them free from that overweening self-conceit which has, in earlier and later times, so frequently animated the representatives of a hidden wisdom. He addresses his adherents as those initiated into higher mysteries, who have no longer need of the means of grace, and are lords of the creation.

We have already more than once employed the term *Homily*, by which we mean—in distinction from the carefully arranged discourse, λόγος—"a simple address, in which the speaker turns immediately to the people, holds a conversation with them, puts questions to them, without binding himself to strict order and scholastic form."⁵ Many old homilies in reality still bear traces of this character of dialogue, as indeed in the earliest so-called *Tractatus* this seems not to have been wanting. More than any other must Origen († 254) be looked upon as, if not the actual creator of the Homily, at least a vigorous leader and pioneer in this domain; a man

¹ *Tractantes Episcopi* are spoken of by CYPRIAN, *Epp.* 52 et 66. Cf. TERTULL., *De Animâ*, cap. 9.

² 1 Cor. ii. 4.

³ PANIEL, *as before*, i., s. 106. The fragment itself is thoroughly handled by A. HARNACK, in Th. Brieger's *Zeitschr. für Kirchengesch.*, i. 3 (1876), s. 329 ff.

⁴ CLEM. ALEX., *Strom.* iv. 12, vi. 6.

⁵ PHOTIUS.

who exerted upon this branch of theological science, as upon so many others, such a powerful influence that in the opinion of many of his contemporaries he was held to be under an entirely extraordinary impulse of the Holy Spirit. In order to form a just estimate with regard to him, we must not overlook the fact that he preached, not as a bishop, but as a catechete,¹ called in the first place to explain the sacred Scriptures to the congregation; that in the midst of manifold other labours, and frequently without preparation, he continued day by day to do this; and that his addresses—of which notes were, with his permission, made by rapid writers—are not all of them preserved to us in their original form. A great part has come down to us only in the Latin translation of Rufinus, and displays, no less than that still preserved to us in the original Greek, an entirely didactic character, without variation or elevation of speech. “*Vix unquam assurgit*,” says Erasmus, not without reason, after Epiphanius had long before termed him a “*seminarium loquacitatis*.” The course and extent of his address is entirely determined by that of the portion of Scripture of which he is treating. Ordinarily he expounds first the literal sense of the passage, then the moral, and finally the mystical, to conclude perhaps with a more personal application of the language, or with a short doxology. Thus his Homilies naturally assumed the character of popular scientific commentaries on the principal books of the Old and New Testament, the advantages and disadvantages of which cannot here be enumerated, but at the same time afforded an example to other preachers, by many enthusiastically followed. In common with many other great men, Origen too has been by turns “exalted to heaven and cast down to hell;” the one with not much more reason than the other. His steps are those of the beginner, who can in but very few respects serve as a model for others. The homilete is here entirely catechete and exegete; the exegete by no means to be exonerated from the charge of great arbitrariness. But he cannot, at all events, be blamed for the fact that his defects have been much more aggravated by his imitators, than his virtues have been equalled or followed; and certainly Jerome was right when he remarked with regard to Origen, “*Non imitemur ejus vitia, cujus virtutes assequi non possumus*.”

Some other renowned and influential preachers of this period can here receive only mention. Hippolytus, Bishop of Portus, near Rome († 235), a kindred spirit with Origen, whom he emulated, is classed by Eusebius among the most eloquent men of the third century, one homily of whom, at least, that “*in sanctam Theophaniam*” (Matt. iii. 16), has come down to us, in which a far more developed form of art than the Homilies of his master is already to be observed.—Gregory of Neocæsarea, from the sixth century known as Thaumaturgus († 270), under whose name we possess not only four homilies, in all probability not genuine, but also an encomium upon his teacher, Origen, which is unquestionably genuine, and calls forth

¹ [He was ordained presbyter at Cæsarea in the forty-third year of his age (A.D. 228), by Alexander, Bishop of Jerusalem, and Theoctistus, Bishop of Cæsarea, but was unjustly deposed by his own bishop, Demetrius, shortly after (not later than 231). His death, which was accelerated by his sufferings under the Decian persecution, took place at Tyre, A.D. 254, in his seventieth year.]

a favourable impression of his eloquence.—Further, Dionysius Alexandrinus († 265), known as the Great, according to Jerome an eloquent opponent of Chilianism, of whose discourses, however, only very doubtful fragments survive.—Pierius, Presbyter of Alexandria († 303) styled the Younger Origen, and Methodius, Bishop of Tyre († 311) likewise an admirer of Origen, but in later years his opponent, of whose homiletic remains, however, as of those of Pierius, no authentic documents of importance have come down to us. In yet higher honour than that of any of the preceding was the name of Cyprian († 254) already held at an early period. He was formed by nature to be an orator, and excelled as such before the time when he shone as a Christian teacher and martyr. He is spoken of by Jerome as more dazzling than the sun, and even on the part of the unbelievers of his day was not seldom the subject of unconcealed admiration. Although we possess no discourses, strictly so called, of his—as is the case with regard to his renowned instructor, Tertullian—yet he has sufficiently shown in his ascetic and parænetic writings what high demands he must have imposed upon himself as a homilete too, since he could prescribe these also for others. “In judiciis,” he wrote to one of his friends,¹ “in concione pro rostris, opulentia facundia volubili ambitione jactetur. Cum vero de domino Deo vox est, vocis pura, sinceritas non eloquentiæ viribus nititur ad fidei argumenta, sed rebus. Denique accipe non diserta sed fortia, nec . . . fucata, sed ad divinam diligentiam prædicandam rudi veritate simplicia.” Though his style is not faultless, and his exposition of Scripture disfigured by allegorising, yet his tractate, *De zelo et livore*, for instance, shows what severe moral earnestness of purpose characterises his life’s teaching; and the whole of his composition, *De mortalitate*—in particular the powerful and splendid conclusion—belongs, regarded from an oratorical point of view, to the number of the most beautiful products of the Christian literature of this period.

3. A much wider and more attractive field opens before our eye, so soon as we enter upon the domain of the *fourth* century, not without reason termed the golden age of sacred eloquence. Hardly do we compare the age of Constantine with an earlier period, before we perceive a change to have taken place in the sphere of preaching also, which may be looked upon as in more than one respect an improvement. The confined upper room is replaced by the large basilica, the inartistic homily by the more carefully composed sermon; the preaching, heretofore appearing in servant’s garb, now puts on its beautiful array. Much more than before does the influence of rhetoric and philosophy exert an influence upon the form of the proclamation; and if, alas! the fire of the first love is already burning low in some hearts, art seeks as far as possible to supply that which on another side is lacking. That preaching was now regularly and largely held, both in the Churches of the East and those of the West, throughout the empire, cannot be seriously denied. An isolated and singular statement of the historian Sozomen,² that in his time preaching was not customary in the Western Church, is hardly otherwise explicable than upon

¹ *Ep. ad Donatum de gratia Dei.* Ed. Gersd. iii., p. 2.

² SOZOMENUS, *H.E.*, vii. 19.

the supposition that perhaps not all bishops there acquitted themselves of their task with equal regularity and fidelity; while, moreover, the brief, unadorned addresses to the congregation usually held in the West would appear, judged of by the more elevated Greek standard, hardly worthy of the name of preaching. It is indeed acknowledged that Rome was not, in this respect at least, in advance of other cities, and that, taken altogether, the Eastern Church of the fourth century displays far more brilliant luminaries in this theological firmament than does that of the cloudy West. The great conciseness and less developed character of many Latin discourses of this period would almost lead us to regard them as tentative studies in the art of preaching, if we did not opportunely call to mind that the preaching in the West retired, yet earlier than in the East, into the background, as compared with the liturgical element of the cultus. It must, besides, not be forgotten that training schools and other aids were already in the East at the disposal of the student, while they were for the present still wanting in the West, and that the state of dissolution and decay which is to be observed in the whole civil and social life of the latter, could not but affect detrimentally alike ecclesiastical and homiletical endeavours. Yet there are not wanting here too, in the midst of all this, indications of a developing life. More than before is the discourse opened and concluded in an appropriate manner; the homily, now become *sermo*, also called *disputatio* or *tractatus*, grows as regards regularity of arrangement and wealth of ideas. New forms of religious addresses are called forth, consecrated to the memory of departed believers and martyrs; and the *cancellum*, by which the preacher is separated from his audience, does not fail to make its higher demand upon the first-named as regards the form and delivery of his discourse. In many ecclesiastical edifices the episcopal pulpit is concealed by a curtain from the eyes of the congregation (*cathedra velata*), until the moment when the president arises, and, sometimes with a peculiar snap of the uplifted fingers, enjoins silence upon the multitude. That which he utters is taken down by practised hands (*exceptores, notarii*), and disseminated, in some cases after having been previously revised by himself. Thus does the word of preaching exert its influence in wide circles, and becomes a powerful means, not only in the hands of the orthodox, but also of the heretics, for diffusing their ideas.

If, after these more general considerations, we turn our attention to a few illustrious names, the man who certainly possesses the first claim to our notice is the Athanasius of the West, Hilary of Poitiers († 368). This man, who somewhat late in life owed his appointment as bishop specially to the renown of his eloquence, had chosen Quintilian as his model, and himself for a considerable time served as a model for Latin preachers of a later age. While two homilies on the beginning of the first and of the fourth Gospel are without sufficient ground ascribed to him, his *Tractatus in Psalmos*, on the other hand, originally destined for the pulpit, and composed in the spirit of Origen, help us to know and esteem him, even if we cannot with Jerome speak of him as a "Rhône-stream of Latin eloquence." Here and there his diction displays a force which enables us to recognise the man of that great word, "What matters it that we are banished, provided only the truth be preached!"—With good effect was he followed by

the less original Zeno of Verona († 380), under whose name we possess eighty-seven short Tractatus and sixteen longer ones. The authenticity of at least some of these writings is, however, disputed. Dogmatically, the subject-matter of them is poor enough, but the form bears traces of a praiseworthy acquaintance with classical literature; and if a word of Scripture is seldom made the basis of the discourse, Scripture itself is very abundantly cited in the course of the address.—Of Pacianus, Bishop of Barcelona († 391) we possess a homiletic *Paranesis ad penitentiam* which belongs to the number of the best products of this period, and a *Sermo de baptismo*, in seven parts; while we must not omit to mention the beautiful words, so often repeated, which are taken from one of his letters, that to Sempronius: “Christianus mihi nomen, catholicus cognomen.”—Besides him there are deserving of mention Chromatius, Bishop of Aquileja († about 406), of whom we possess eighteen short popular and practical homilies on Matthew; Liberius of Rome († 366), a discourse *ad Marcellinam sororem*, pronounced in the Church of St. Peter, at the Christmas festival, is preserved to us by Ambrose. Finally, Gaudentius, Bishop of Brescia († 410), who, upon a journey to the East, had profited by the example of Basil the Great, and in whom the West thus to some extent joins hands with the East. Of his nineteen *Sermones*, in great part reduced to writing by himself, for the benefit of one of his friends—for the rest of no great value—that on the Christmas festival is generally counted the best.

Among the most renowned Fathers of the West, only a subordinate place in the homiletic domain is to be accorded to Jerome († 420). Although, according to his own assurance, a rhetor who also at least occasionally preached and was listened to with applause, his leaning to a solitary life ordinarily restrained him therefrom. He has nevertheless, by his translation of the Homilies of Origen, exerted a considerable influence upon the preaching in the West, afforded the example of a comparative purity and classicality of diction, with which the conscience of the devout ascetic afterwards reproached him, and was later induced by the renown for eloquence of Gregory Nazianzen to place himself for three years at the feet of this master. How much he knew what was needed is to be seen from the homiletical admonition he gave to Nepotianus: “Docente te in Ecclesiâ non clamor populi, sed gemitus suscitetur; lacrymæ auditorum laudes tuæ sint!”

A more brilliant light shines forth towards us, as we repair from the cloister at Bethlehem to the cathedral of Milan, where the mighty opponent of the Arians, the renowned Ambrose († 397), is preaching. His voice is comparatively weak, but the power of his words so great that they come even from Africa to hear him, yea, that even the queen of the Marcomanni sat listening at his feet. On a calm examination of his discourses, the impression is unquestionably such as to awaken some degree of surprise on hearing of such a reception; for certainly the tone very often flags to a considerable extent; his passion for turning into allegory almost everything in the Scripture which attracts his attention, only too frequently leads to a misapplied ingenuity, and not seldom do we see him wander from his subject in a way which sets at defiance all order and regularity. On the other hand, we must not forget that we no longer possess his sermons in the

original form, but blended together in the form of *Tractatus*, and that the preacher, trained in the school of the heathen orator Symmachus, had only late in life come to the Christian faith and attained the episcopal office. We have, in truth, only to read his celebrated discourse *de Basilicis tradendis*, in order to receive the impression of a rare power of speech, born of an immovable conviction, and supported by the most fearless character. To great imperfections we have here opposed the great virtues of inexorable earnestness and pastoral solicitude; while the hints as regards the requirements for preaching which he gives in his epistles to Constantius, Bishop of Ravenna, and to the newly chosen Bishop Vigilius, convincingly prove that he had formed for himself no low ideal with regard to this work in particular. Thus his biographer, Paulinus, was led to speak of his discourses as "suggestions of an angel," and Erasmus, in later times, extols him as the "most sweet teacher." He was certainly anything but this last, to judge at least from the language he employs on more than one occasion. Yet he ranks unquestionably as one of the best preachers of his time, as accordingly he was long and often followed as a model, yea, slavishly imitated. Special mention is called for by a collection of four Funeral and Memorial Discourses by him, which are still extant. Two of these, on the Emperors Valentinian and Theodosius, characterised by the French critic Dupin as "*deux pièces admirables*," betray a manifest endeavour to follow the models of the East; while that upon the death of his loved brother Satyrus produces a favourable impression as regards the heart, and no less as regards the talent, of the speaker. The simple but excellent prayer, too, which he was wont to pronounce before his discourse,¹ in like manner commends him to our esteem. If we add to this the beneficial influence the Ambrosian song—of which we shall hereafter speak, under the head of Liturgics—has exerted under his leading, and above all, the moral influence of his vigorous personality, we shall comprehend the enthusiasm awakened within a wide circle by his name and word, and we shall count any teacher happy who upon his deathbed can testify with equal truth and confidence, "I have not so behaved myself among you that I should be ashamed to live longer, and I do not fear to die, because I have such a good Master."

From Ambrose to Augustine († 430) the transition cannot be difficult, since on the Easter eve of 387 the latter received holy baptism at the hand of Ambrose. If ever any father passed, both as theologian and preacher, through evil and through good report, it was surely the son of the pious Monica; and how could it be otherwise where every one must be powerfully affected, even unconsciously, in his critical judgment, by dogmatic sympathy or antipathy? On the Rationalistic side it has been asserted, even in our own day, that Augustine, by word and example, has injured rather than benefited the science of Homiletics. As an instance of the opposite extreme, we have only to call to mind the encomium of his contemporary, the Manichean Secundus, to the effect that he was "*summus orator et Deus pæne totius eloquentiæ*." We subscribe to the one opinion as little as the other, and believe we shall not err in asserting that Augustine

¹ Given in LENTZ, *ut supra*, I., s. 155.

was greater as a dogmatist and apologete than as a homilete strictly so called ; but yet we do not hesitate to speak of him as distinguished in this last respect too.¹ Specially when we take into account the highly unfavourable period in which this "last great man in Africa" arose, and consider that it was only in the second half of his tempestuous life that he laboured as a preacher, we shall be disposed to arrive at a comparatively favourable verdict, while recognising that the monastic character affected unfavourably, rather than favourably, that of the preacher, and that this last—in consequence of incessant preaching, and the improvising arising therefrom—frequently undertakes his task with very light preparatory labour. Other defects, too—a harsh and but little chastened language, boundless allegorising and unnecessary polemicalising, that which is occasionally trivial, and a tendency sometimes to become prolix—in great part the bad consequences of frequently speaking with little or no preparation—need not be extenuated by us. On the other hand, a success as great as his, in the estimation of friend and foe, is hardly to be conceived of, unless in opposition to all these defects there existed more than ordinary virtues. A very considerable number of *Sermones* by this author has come down to us, even after setting on one side all that is found not to belong to this homiletic treasury. There exist fully three hundred and sixty discourses under the name of Augustine, divided by the Benedictines into four classes : 183 *de Scripturis V. et N. T.*, 88 *de tempore* (the Church year), 67 *de sanctis*, and 23 *de diversis*. Some consist of hardly a page, others of fully twenty pages ; not all of them even treat of a text from Holy Scripture. But what underlies his whole preaching is the great opposition between sin and grace, so fully exemplified in his own experience, and a note like that of the *Confessiones* vibrates ever and anon in our ears. While he regards the applause of the multitude as "no bearing of fruit, but only a shaking of the leaves," he is notably concerned, though it be at the cost of adornment, to be rightly apprehended and understood : "melius est ut reprehendant nos Grammatici, quam non intelligant populi," are his own words on Ps. cxxxviii. It is always the believing Christian who speaks, even where the self-consciousness of the bishop perhaps betrays itself a little too much here and there. To the theory of preaching, too, he has contributed his part, where, in the first book *de Doctrinâ Christianâ*, he first treated "de modo inveniendi, quæ intelligenda sunt," and afterwards "de modo proferendi, quæ intellecta sunt," and therein furnishes directions worthy of our most serious attention. Take the following directions, for instance : "Let the preacher aim in his words at this result, that the truth may appear, or may attract, or may move." "Let him be an orator before he begins to be a speaker."² "Let him advance not adornments, but proofs." "In the sermon itself let him seek to please by facts rather than words ; nor let him regard anything as well said, unless it is truly said ; nor let the teacher be the slave of words, but words of the teacher." "What is

¹ In estimating Augustine as a preacher, sufficient regard has perhaps not been had to his own judgment of himself, in his treatise, *De Catechizandis rudibus*—a judgment which at least testifies of more than ordinary self-knowledge, and is certainly not applicable to this preacher alone.

² *Sit orator antequam sit doctor*. Let him be a man of prayer before he is a man of words. Let the preacher add to the natural gifts of the orator the acquired gift of prayer.

it then to speak not only eloquently but also wisely, save to advance words in the subdued style sufficient for the purpose, in the temperate attractive, in the grand style vehement, but always in the service of truths which it is meet one should hear? Let him, however, who cannot do both, rather speak wisely that which he cannot speak eloquently, than say eloquently that which he says unwisely."¹ A better counsel unquestionably than that which he elsewhere gives, to preach in case of necessity the sermon of another; a thing not to be counted stealing, since the word of God is common property. On the history of homiletic plagiarisms in the Patristic period (and later), a piquant book might certainly be written; and—to change the subject—the two verses which in the episcopal dwelling of Augustine adorned the mid-day meal—

" Quisquis amat dictis absentum rodere vitam
Hanc mensam vetitam noverit esse sibi,"²

might perhaps without injury be remembered and repeated in many a preacher's abode. And if we add to all this the power of a life which was itself in so many respects a constant sermon, and the blessed influence of this twofold preaching long after the death of the preacher, then we need not hesitate, while seeing in Jerome a mild star, in Ambrose a bright and sometimes blood-red moon shining in the firmament of the Church, to speak of Augustine in his days as a brilliant sun, though it is true not without his perceptible spots, in the homiletic circle of the Church of the West.

4. Yet it cannot be denied that the most brilliant lights of this age are to be sought, not in the West, but in the East; and very quickly do we observe a distinction between the preaching in the Latin Church and that in the Greek Church of these days, which pleads in favour of the latter. It is here not merely held in honour, but practised with affection and delight, and by many regarded and treated as a worthy object of sacred art. On all Sundays and festivals it is regularly held in the morning, and frequently also in the afternoon. Even of week-day services at Alexandria, *e.g.*, on the Friday morning, do we hear. The Greek discourse, much more extended than the Latin, is also constructed with more care, and attains in the case of some preachers even a greater compass than is desirable. Not seldom is it received with hand-clapping and applause (*κροτός*), an evil custom, derived from the theatre or the racecourse, denounced even by a Chrysostom with no other result than that of—a renewed applause. So great importance is attached to the purity of the diction in a discourse, that in the estimation of some of the coryphæi the Greek of the New Testament

¹ Speaking of the disparity between the ideal before his own mind, and that which he was able to attain in actual presentation, he says: "Et mihi prope semper sermo meus displicet. Melioris enim avidus sum, quo sæpe fruor interius, antequam eum explicare verbis sonantibus cepero, quod ubi minus quam mihi notus est evaluero, contristor meam linguam cordi meo non potuisse sufficere. Totum enim, quod intelligo, volo, ut qui me audit intelligat, et sentio me non ita loqui ut hoc efficiam; maxime quia ille intellectus quasi rapida coruscatione perfundit animam, illa autem locutio tarda et longa est, longæque dissimilis, et dum ista volvitur, jam se ille in secreta sua condidit."—A Christian commentary upon the heathen "Video meliora, proboque, deteriora sequor."

² He who delights his neighbours to malign
Shall ne'er be welcome at this board to dine.

is not pure enough; and no longer satisfied with an extempore discourse, they begin to bestow a greater measure of care upon its preparation in writing. The words of the favourite preachers are at once taken down by their hearers—a practice expressly approved by the Emperor Constantine as a means of impelling the preachers to the accurate formulating of their thoughts. The preaching, more especially the task of the higher clergy, is not only conducted in accordance with the general requirements, but also modified in order to meet particular wants. Thus we now hear of catechetical discourses properly so called (*catecheses*, *κατηχήσεις*), for the benefit of those who were newly introduced into the Church—among whom were so many adults, cultured persons, and even men of distinction—upon which great pains was bestowed; and of inaugural discourses (*λόγοι ἐνθρονίστικοι*), held either to mark the commencement of one's own ministry, or to induct others into the ministerial office. The controversial sermon, too, directed against enemies of the Gospel (*oratio invectiva*) now makes its appearance; those who formerly had to defend themselves by the weapon of the Word becoming in their turn the assailants. In all these ways preaching now becomes a power such as it was not before, to which a Julian the Apostate rendered after his fashion an involuntary homage, when he required that his priests too should learn to preach, with a view in this manner to advance the restoration of Polytheism.

In opposition to so many bright sides, there are also unquestionably to be seen dark and shadowy sides, which cannot be lightly passed over. The gift of eloquence is abused in order to present the meed of adulation without any kind of stint, not only to the departed, but also to the living. Take for instance the extravagant panegyric upon Constantine the Great by Eusebius, delivered in the presence of the Emperor himself, in which the bishop almost begs pardon for speaking in presence of the earthly prince also of the heavenly. In addition to this there is felt in the pulpit too, in consequence of the Church controversy, the overpowering influence of a sophistic dogmatism. At a time when "even in eating-houses, bakers' shops, money-changers' offices," the question of the *Homo-ousios* was argued with warmth, a Gregory Nazianzen could reckon on loud approbation when, at the end of his career, he boasts of never having preached any other doctrine than that of the Holy Trinity. Parallel with this form of onesidedness there prevails, in the domain of practical teaching, an ascetic rigorism in conflict with the genial spirit of the Gospel. The preaching is directed more against particular sins than against sin itself; is more concerned about the discipline of the Church than about the triumph of the Gospel; more occupied with commending the separation of believers from the world, than with augmenting their influence upon the world around them. An imperfect acquaintance with and interpretation of Scripture contributes not a little to the one and the other of these defects. The Scripture is still abundantly employed and emphatically commended, but the inordinate desire for allegorising opens a wide door to every kind of caprice. The original text of the Old Testament is satisfactorily understood by an ever-decreasing number; and, though in some instances whole books of Holy Scripture are regularly handled, the sermon only too often displays the character of a motley collection, applied without exegetical or logical fitness, by way of

illustration in treating of sacred texts. This treatment itself assumes more and more the form of a rhetoric, which, infused rather with the spirit of heathen schools of philosophy than with that of the simple Gospel, rises no doubt above the trivial and commonplace, but on the other hand runs aground upon the rock of verbose turgidness. The *Asiaticum dicendi genus* maintains its place at the cost of a purer taste and true edification, and a rivalry is witnessed between sacred and profane eloquence, in which the lofty aim of the former is but too much lost sight of. The more artistic oration is preceded by an introduction, not seldom but little connected with the subject, and of such extravagant length that a Chrysostom, for example, must on one occasion expressly excuse himself on this point. Among the hearers, finally, one meets with abuses which show that the unlimited freedom of the old Basilica had been transplanted into the Christian Church, not without injury to the latter. Talking and sleeping, early departure and improper glances—not again to speak of applause, which was by some preachers intentionally called forth—all this proves that the world has entered the Church, and for the present at least has no thought of departure. Yet this does not alter the fact that the advantage of a further acquaintance with particular preachers in the East during this period will in every respect merit and repay the trouble. Of some we mention only the name and work, while we design to speak somewhat more at length of the most renowned and influential.

On account of the singularity of the phenomenon, not on account of the greatness of his talent, we place at the head of this list the name of Constantine the Great, of whom Eusebius¹ relates to us that he caused some sermons, composed by him in Latin and translated into Greek, to be publicly read, of which this father gives to us one in its totality, that entitled by the imperial orator *ad sanctorum cœtum*. Eusebius himself, too († 340), occupies no unimportant place in the history of the art of preaching in this period; a dozen discourses bearing his name, preserved to us only in Latin, as also his discourse at the consecration of a newly erected church in Tyre, testify of more than mediocre talent. Beside him we mention Antonius Abbas the Great, surnamed “the Dove of light” († 356), the sacred hermit, who is really, according to the testimony of his panegyrist, Athanasius, a meritorious practical preacher in the spirit and according to the light of his age; if at least a score of short addresses to the monks which come down to us in his name are to be regarded as authentic. While no homiletic literature has come down to us from the father of Ecclesiastical Orthodoxy, Athanasius himself, and the reputation which Eusebius of Emesa († 359) obtained in this domain among his contemporaries is to be but very imperfectly justified, but little more can be said with regard to Eustathius, Bishop of Antioch († 360), who at the opening of the Council of Nicæa, acquitted himself in a commendable manner of his task of addressing the Emperor. Only for the sake of completeness do we further mention the names of Meletius, Bishop of Antioch († 381), his

¹ *Vita Constantini*, iv. 33.—On him and the following orators here mentioned, see further PANIEL, *l.c.*, i., s. 355 ff.

contemporary Titus of Bostra, and Isaias Abbas (flourished between 380 and 390), of whom fully twenty addresses to his spiritual kinsmen have come down to us, bearing an entirely anachoretic colouring.—Far above these rises the Thomas à Kempis of his age, the elder Macarius, the distinguished Egyptian, “the only mystic preacher of this period,”¹ in whose name fifty homilies still remain, characterized by figurative language, but at the same time so rich in the deeper expressions of the heart’s life that they still deserve not to be overlooked. Regarded, however, from an oratorical point of view, he is far surpassed by Ephraem the Syrian, deacon at Edessa († 348), a born poet and orator, a powerful champion of ecclesiastical orthodoxy and of the ascetic life of the monks, from whom a great number of discourses have come down to us, which were originally delivered in Syriac, and later translated into Greek. Saluted by his ravished contemporaries as “the prophet of the Syrians, the harp of the Holy Ghost,” and celebrated by Basil the Great as the most distinguished ecclesiastical orator of his day, he shines especially by virtue of a glowing imagination and such a wealth and profusion of language that the boundary line between poetry and pulpit eloquence is often almost entirely effaced. In reading him one instinctively thinks of the cloudless Syrian sun, which scorches the sandy plains, but at the same time fatigues and dazzles the eye. The preacher displays a praiseworthy acquaintance with Holy Scripture, but is able sometimes to communicate particulars of which no trace appears there—*e.g.*, of that which happened to the child Jesus in His fifth or sixth year. The comparisons too which are employed by him are not always of the noblest order, yet from time to time he coins pithy sayings worthy of being formed into a collection from his writings. Besides his sermons, some of his prayers too are preserved, which show that with all his force of intellect there was not wanting also fervour of heart. Let us add to this, that he sometimes rivals Chrysostom in power and splendour of language, and we cannot wonder that discourses were for long read in the public services of many churches of the East, and are still held in high honour among the Syrian and Maronite Christians. His childish vision of a vine growing out of his mouth, the branches and fruit of which rose high into the clouds—a vision of which he still thought with gratitude upon his deathbed—had in an ideal sense received its glorious fulfilment in his word and work.

5. Now, however, we must direct our glance to a remarkable trio of homiletes, known also with honour in the history of the Church and of doctrines under the name of the three Cappadocians. They might fitly be compared with the three heroes of David, in the sacred history,² surpassed in power and honour only by the king himself. With much that separately distinguishes each one of them, they have all immediately this in common, that they, with Augustine and others, afford another illustration of the salutary influence exerted by a careful maternal teaching upon the formation of excellent preachers.

At the head of the chosen three, Basil the Great († 379) with reason occupies the place of distinction, a man by his contemporaries and by

¹ NITZSCH.

² 2 Sam. xxiii. 17.

posterity honoured with exceeding great commendation, and in many respects worthy of this. Trained, like another Timothy, by his pious mother and grandmother, Emmelina and Macrina, educated with the greatest carefulness, instructed in rhetoric by his bosom friend the heathen orator Libanius, he attained to such a height in oratory that Libanius declared himself vanquished by him. Appointed first as presbyter, later placed at the head of the Church as bishop and exarch, he was able as a preacher to win the esteem and love of the congregation in such measure that at his deeply lamented death a multitude of more than fifty thousand persons, among whom were many Jews and heathen, thronged behind his bier, so that not a few—victims to the pressure—paid for their interest with their lives. Apart from the consideration of his excellent character and his ceaseless zeal in the defence of the orthodox Christology, he shines as an ecclesiastical orator especially, by the rare purity of his style and diction, animation of delivery, vivacity of conception, and abundance of manifold knowledge, as well of the human heart as of the nature around him. Of this last kind of knowledge, instances are to be found in his renowned Nine Homilies on the six days' work of creation (*Hexa-meron*); of the other, in his four and twenty discourses on moral subjects, not to speak further of his Homilies on the Psalms, and some discourses on commemorative and other special occasions. However much disfigured by the prevailing defects of the time, his preaching stands far above that of the bulk of his contemporaries, and merits being looked upon as a manifestation, in many respects successful, of his own spiritual life; precious fruit of that solitude which he himself once lauded as the "purifying of the soul," and to be still more highly prized when we consider that so much that was excellent was not seldom preached *extempore* and in the midst of much bodily weakness. Basil shines even more by the magnificent and nervous character of his preaching than by its softness and tenderness. He might to a certain extent be spoken of as not the Massillon, but the Bossuet of his time.

The bosom friend of Basil, however, who delivered the funeral sermon at his burial, and had not without reason won for himself the title of *Theologus* par excellence, is likewise worthy of no less interest as a homilete. Gregory of Nazianzus, Bishop of Constantinople († 390), son of the excellent Nonna, and already most intimately associated with Basil by the common academic life of the two, stands as a preacher somewhat below him, more especially as far as outward gifts are concerned. A student of the rhetor Thespesius, he himself somewhere testifies to his surprise that his numerous hearers, notwithstanding his foreign accent and his disagreeable voice, clung to him with so much affection. On an examination, however, of the writings left behind by him, this appreciation becomes fully explicable, and we can comprehend, for instance, how a series of five discourses on the Church doctrine of the Trinity was attended also by Arians and heathens in large numbers. How highly he indeed himself esteemed the dignity of the teacher's office, from which he had at first sought to escape by flight, is evident, among other places, in his famous discourse *Περὶ φωνῆς* (*de fuga*). Arising as a preacher under the most unfavourable circumstances, in a little chapel—which he significantly called Athanasia—in the city of Constantinople, then almost entirely addicted to

the Arian party, he succeeded by his powerful word in securing the triumph of orthodoxy, and very soon, through the influence of the emperor, saw the leading church opened to him, and the episcopal crozier conferred upon him. When, however, the legitimacy of his claim was disputed on the ecclesiastical side, he withdrew in the name of peace, and held the famous Valedictory Discourse which, not less than his *Orationes invective contra Julianum*, caused his name to be upon every tongue. That such a man could not be wanting in numerous and powerful enemies was only to be expected, specially considering the bitterness of the polemics to which, from his point of view, he believed himself called. Even in his last discourse, before his retirement, the opportunity for speaking unpleasant truths was not allowed to pass unimproved. That, nevertheless, he knew how to touch softer and sweeter notes, is evident from many a charming passage of the five and forty discourses which have come down to us from him. Specially have his Funeral Orations and Panegyrics upon departed known and loved ones added to his renown, and proved the truth of his testimony concerning himself: "My only affection was eloquence, and long did I apply myself to it with all my might; but I have laid it down at the feet of Christ, and subjected it to the great word of God." A pity only that the lustre of his talent is so often obscured by the artificial and prolix nature of his discourse, while moreover the constant allusion to matters only imperfectly known to us renders him now and then unintelligible, so that even an Erasmus would not venture on the attempt to translate his writings. Probably also many of his discourses were reduced to writing by him only after their delivery, and thus too swelled beyond the ordinary limits. With all that one could wish otherwise, Gregory nevertheless remains a master in the domain of sacred eloquence, to whom we must listen not *above* others, but certainly *along with* others; specially where he commends the elder's office as "the art of arts, the science of sciences;" proclaims "practice" to be "the foundation of true theory," or utters reminders like these: "One must first be pure himself, before he purifies others; endowed with wisdom, before one teaches others wisdom. One must first be light, in order to be enabled to enlighten others; first have drawn near to God, before one can lead others to Him; first be himself sanctified, before he wishes to sanctify, guide, and counsel others." Already enough; the testimony which he once gave to Basil, "His word wrought as the thunder, because his life was as the lightning thereto," can without contradiction be applied to himself.

Finally, we must make mention of the friend of Gregory, the younger brother of Basil, Gregory of Nyssa († 394), although he, who outlived both, did not surpass them. Yet the prediction upon which his eloquent brother ventured, at his consecration to the episcopal office, "that he would give a great name to the little town of Nyssa in Cappadocia," received its brilliant fulfilment. Already early in life become an accomplished orator, married, placed at the head of a school of rhetors, he very soon devoted all his strength to the defence of orthodox truth, and was so eagerly listened to, that, when he was to pronounce his commemorative discourse in honour of forty martyrs, the solemnity had to be deferred till a more suitable occasion, on account of the excessive crowding of the people. He acquired

special renown by means of his great catechetical discourse (λόγος κατηχητικός ὁ μέγας), a composition in forty chapters, for pointing out the best method for bringing heathens, Jews, and heretics to the confession of the Christian and churchly truth. Although no sermon, in the ordinary sense of that term, this writing is far superior to his fifteen Homilies on the Canticles, in which he gives the full rein to his tendency to allegorise. Much better and more meritorious, from a homiletic point of view, are his addresses on the Beatitudes, five discourses on the most perfect prayer, and single addresses on special occasions, which prove his excellence as an orator even more than as a preacher. Historic pictures—the slaughter of the children at Bethlehem, for instance—he sketches with a luxury of colouring which to the western taste may easily appear excessive. If in beauty of form he ranks lower than his brother and their common friend, yet in wealth and depth of thoughts he not seldom surpasses both, and now and then rivals Origen, whose antipode he must in other respects be considered, from a homiletic point of view.

6. As the three heroes of David were cast into the shade by David himself, so is the renown of the three Cappadocians distanced by that of “the thirteenth Apostle,” as he was called by his enchanted contemporaries, John Chrysostom (Golden Mouth), as he has been universally called from the seventh century in the East, and from a period not much later in the West. Born at Antioch in 347, and early in life deprived of his father, he was brought up by his equally pious as highly gifted mother Anthusa with a carefulness which drew from the heathen orator Libanius the cry of admiration for the Christian woman: “Proh, quas feminas habent Christiani!” Scientifically trained by Libanius and by the philosopher Andragathius, the youthful Johannes was instructed in Christianity by the Antiochian bishop Meletius, baptized, and very soon ordained to the ecclesiastical office of lector. Shortly after this he retired for a time into the solitude of ascetic life, to devote himself without distraction to the study of the Holy Scriptures, until, returning to his native town in 386, on account of enfeebled health, he was made first deacon, afterwards presbyter, and saw himself charged with the preacher’s office in the principal church of Antioch. There the force of his innate talent very soon developed itself, and caused the renown of his name to be published far beyond the limits of his dwelling-place and scene of labour. Ten years later appointed, contrary to his wish, Patriarch of Constantinople, his restless zeal speedily called down upon him the hostility of the Empress Eudoxia, and that of the prime minister Eutropius. The truth, maintained with the severity of a messenger of righteousness, produced a hatred which showed itself irreconcilable, more especially when a crafty ecclesiastical party conspired with the court party to bring about his fall at any price. Banished innocent, but immediately after brought back in honour; again banished, and relegated from his place of banishment, where he still seemed to exert too much influence, to the utmost limits of the empire, on the shores of the Pontus Euxinus, he died upon the journey, in consequence of exhaustion and ill-treatment, on Saturday, 14th September, 407, uttering as his last words that saying, so often before upon his lips, which may be called the epitome of his whole life and labours, devoted as these were to the

honour of God, "God be glorified for all things"—δόξα τῷ θεῷ πάντων ἔνεκα!¹

In many respects Chrysostom is a figure which dominates his surroundings; not only as a prelate, but also as an exegete does he occupy a rare height, where, in opposition to the boundless allegorising of the Alexandrine school, he applies the better hermeneutic principles of the Antiochian. Yet his highest significance is, beyond all doubt, to be sought in the domain of Homiletics, to the theory of which he has made important contributions, but to the practice of which especially he has made invaluable ones. The former in his work on "The Priesthood," already mentioned (§ II. 2), of which the fourth and fifth books, in particular, afford a number of lessons to the preacher, worthy of the most serious attention, and in which, *inter alia*, the justly lauded precept, "So preach that you may please God," is to be met with in almost these very words.² Highly does he extol therein the instruction of the Word, as the way to the healing of the soul. "Word and doctrine are in our hand as the medicine, as the fire, as the iron; we must burn or cut, must use it, and where it does not avail, there every other means also is useless." Of such sayings an anthology might be collected with but little toil, and if his panegyric upon the priesthood sounds now and then too high for Protestant ears, this at least cannot be doubted, that he who pronounced it spared no effort or pains in order to attain to the ideal here sketched. No ecclesiastical orator of antiquity has left more excellent remains: from three to four hundred homilies and other discourses have come down to us under the name of Chrysostom, and among these, perhaps, not a single one which does not show scintillations of a richly endowed mind in combination with a noble heart. He is a Christian-homiletic genius in the full sense of that term; undoubtedly, as every one else, a child of the age in which he lived, but at the same time in many respects in advance of his time. The two characteristics of real genius, abundance and order, are present in him as they are hitherto found in none of the preachers of this period—although the first of these in much greater degree than the last; and we cannot be surprised at the words of his enraptured hearers, "It is better that the sun should withhold its rays, than that Johannes should not preach." A single glance alike at orations and orator will explain to us the secret of such a reception.

The discourses of Chrysostom may be divided into homilies, properly so called, and more synthetic orations, pronounced on various occasions. But in both classes the subject-matter uniformly displays a purely scriptural character. Frequently, extended passages of Scripture, yea, whole books of the Bible, are treated by him in regular succession before the congregation; and notably does he take great pains to explain to his hearers the precise

¹ The death of this eminent servant of God, near Comanum in Pontus, reminds of the death, under surroundings not dissimilar, of the devoted Henry Martyn, on Friday, 16th October, 1812. Both are buried in the same town of Tokat, or Comanum.

² *De Sacerdotio*, lib. v., cap. 7: ἐργαζόμενος τοὺς λόγους ὡς ἂν ἀρέσκει τῷ θεῷ. The principle of THEREMIN, but also of the Apostle PAUL, 1 Thess. ii. 4: οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ θεῷ.

sense of the word, while his excellent gift of a plastic representation of persons and circumstances preserves him from all bareness and dryness in connection therewith. In addition to this, one may say that subject-matter of his preaching is always evangelic-Christian. His whole bent of mind contributes to the result that Dogma is here presented much less in the foreground than Ethics; but even then the great theme of the Gospel is tacitly presupposed, and often so distinctly expressed that it is hardly comprehensible, and certainly most unmerited, that Luther should somewhere speak contemptuously of him as a "Wäscher" (prater); although it must be admitted that the doctrine of salvation is, in its presentation, frequently too much overlaid with flowers and adornments. Nevertheless he was notably less occupied with dogma, as such, than with life; and even when he takes the field against the heretics, he always does so in that spirit of genuine moderation which once inspired that beautiful discourse of his *Περὶ τοῦ μὴ δεῖν ἀναθεματίζειν*. In this respect he is definitely distinguished from the three Cappadocians, who are as zealous for the purer formulating of the dogma of the Holy Trinity, as though eternal salvation actually depended on this. Infinitely less than they does he enter into the depths of the Theologic or Christologic mystery; rather does he wage war against sin than against error, and commends Christian sanctification with so great emphasis, that he is to be reckoned among the best moralists of this period. If he regards the monastic life as "the highest philosophy," he by no means ignores, on that account, the vocation of the Church in relation to the unbelieving world. As well the iniquities of the great, as those of the people, are chastised by him with inexorable severity; a number of discourses were held by him against the single sin of cursing and swearing, while he also combated drunkenness, greed, falsehood, etc., in special sermons. As instances of his courage and force of language in these respects may be mentioned, among others, his "Four Homilies on the Parable of Lazarus and the Rich Man;" the more appropriately because he saw here not merely parable, but also actual history of definite persons, begun in this world and continued in the world beyond. Specially does the subject-matter of his preaching bear the stamp of an every-day reality, which is never satisfied with the abstract and general, but prefers to aim at the concrete and individual. Very few of his discourses could Chrysostom—and this is his virtue, as it is his power—have held *everywhere*, upon *every* day of rest, before his numerous auditory; his great knowledge of the human heart leads him to feel intuitively what, under certain circumstances, must take place in the hearts of his hearers, and he admirably expresses this. Thus he is master of the occasion and knows how to turn everything to account, so that perhaps his peculiar talent comes out most brilliantly of all in his discourses on special occasions. He constantly penetrates to the midst of the life, and thereby deep into the heart, as he himself, in truth, lives in the midst of and with his people and congregation. As an instance may serve the felicitous manner in which he was able to lead back the attention of the hearers, disturbed for a moment by the kindling of the lights in the church, to the Light of the World; the admirable exciting to beneficence, with which, in a moment of severe distress, he pleads the cause of the poor; the powerful discourse after the fall of the hated courtier

Eutropius, when this man had sought an asylum in the Church, and the hearts of all were filled with that which afterwards happened; or, to mention no more, the one and twenty discourses "relating to the statues" of the imperial family, which had been destroyed in an uproar at Antioch.

As concerns the form, although the luxuriant Rhetoric would certainly here and there have called for pruning, it is still in many respects to be regarded as excellent. Specially is this the case with the "seven discourses in praise of the Apostle Paul," and some others, to the preparation of which it is well known that particular care was devoted. Eastern warmth and Attic refinement is here combined with Christian nobility, even though the Greek style is less pure than was that of Basil. Nor is variation wanting with him, as is too often the case with Ephraem Syrus. Where he interprets the Scripture, he is usually calm and equable in tone, but straightway he rises where he enters upon the domain of life, and beholds at his disposal a treasury of images and colours. Not without reason, it is true, has he been charged with falling now and then into prolixity, turgidity, the want of an accurate defining of notions; this, too, partly arose from the fact that he was obliged to preach too frequently, without finding sufficient time for preparation. Against this, however, is to be considered again the great freedom and ease with which he moved, speaking not from a narrow pulpit, but from a broad platform, where he could walk up and down in direct rapport with his audience, naturally without being confined to any MS. (fancy a reading Chrysostom in presence of his audience!) but making use of everything afforded by the favour of the moment. The Homily is notably that form of preaching in which he most readily exercises himself; but it is the more developed homily, in which the analytical form even approaches the synthetical, without, however, entirely coinciding with it. Sometimes he preaches from short and apparently strange and unprofitable texts, such as Rom. xvi. 3; 1 Tim. v. 23; but ordinarily he chooses a wider subject, and follows the sacred text step by step, while—the right of a more or less appropriate and important diverging being reserved—the interpretation of the words always alternates unconstrainedly and uninterruptedly with their treatment. Specially, too, in his exordiums, though sometimes too long, is the power of invention and of expression on the part of the orator, frequently brought out in a striking manner. They prepare the way for the modification of the subject, though this takes place seldom or never by the laying down of formal divisions, as, moreover, the speaker by no means feels called upon to keep strictly to his theme. The peroration is brief, alternating with, and frequently passing over into, the ordinary Doxology. The whole generally leaves the impression that though particular excellencies of Chrysostom are to be found in other preachers also, a combination of all the most excellent characteristics, such as is here to be met with, is certainly to be regarded as equally rare as it is admirable.

That in this case, too, the key lies in the orator himself to the secret of his captivating power, needs, in conclusion, hardly to be recalled to mind. What has been somewhere called "the silent eloquence of a holy walk," Chrysostom possessed in a very high degree. He was a Christian Cato, *vir bonus, dicendi peritus*, a genuine James-nature, severely ethical, profoundly earnest, and in every sense practical. He believed, therefore did

he speak ; not only a great, but a good man, such as but few ; slow to wrath, disposed to forgive ; poor for himself, but rich for the poor ; and minded, as far as possible, to be all things to all men. As a man of character he displays in the most critical circumstances a moral courage, in consequence of which his powerful word becomes at the same time an animating deed, so that even his foes instinctively feel his moral superiority. This was strikingly acknowledged when, thirty years after his death, his mortal remains were brought back with the greatest honours to Constantinople, the Emperor Theodosius holding a public humiliation on account of the injuries done by his parents to the departed bishop. Still more significant is the homage paid to him by those in subsequent ages most qualified to judge. By us, too, he deserves to be not slavishly imitated, but independently studied. In Chrysostom has been made manifest, on the one hand, the dignity and power of a Christianity which calls forth such witnesses, and raises them to so high a degree of development and influence, and, on the other hand, in him is made apparent for all subsequent ages what one may become by means of careful preparation and painful experience in the service of the Lord and of His Church.

7. After attaining the height which we saw reached by the sacred eloquence of the East in the fourth century, we must necessarily descend when we cast a glance at its history in the fifth and sixth, as well there as in the West. Not without commendation must mention be made of Asterius, Bishop of Amasea, in Pontus († 410), in whom, amidst the excesses of allegorical interpretation, we at least not seldom meet with a regular series of moderately sound ideas. But too much, however, do we hear the pulpits of the East resound in increasing measure with dogmatic disputes. The presbyter Anastasius at Constantinople, *e.g.*, polemicalised with vigour against the *Θεολόγος*, and is controverted from the same place by the deacon Proclus. A polemical discourse of the latter is marked by dramatic form, but at the same time by ardent Mariolatry. In this respect he is resembled by Cyril of Alexandria († 444), who, however, in point of Homiletic talent, stands appreciably below him. To become convinced of the great retrogression in the last-named respect we have only to compare the pulpit labours of the theologian just mentioned with those of his namesake in the previous century, Cyril of Jerusalem († 386), whose three and twenty catechetical discourses not only belong to a totally different order, but also are of considerably heavier theological metal than the more polemical and unedifying discourses of his younger namesake, of which one for the extolling of the *Θεολόγος* was added to the *Acta* of the third Œcumenical Council. At the head of the opposite party figures with distinction the name of Theodoret, Bishop of Tyre († about 457), who applied the sounder hermeneutical principles of the Antiochian school also to the preaching of the Gospel, and while he left others to dispute of dogmatic mysteries, preferred to lead his hearers into the domain of nature. In nine discourses he rendered a by no means contemptible contribution to the Physico-theological argument for the existence of God, concluded in a tenth with a warm ascription of devotion to Christ as the Head of the creation. His discourse, too, on love, and a homily delivered at Chalcedon, and preserved in the acts of the Council, afford a favourable testimony in favour of the Biblical

and practical character of his preaching.—Besides him there merit to be mentioned, for the sake of completeness, Basil of Seleucia, of the fifth century, and Anastasius, Patriarch of Constantinople († 599), of the sixth; whilst we may here mention, as of equal rank, belonging to the seventh century, the names of Andreas, Bishop of Crete, and Germanus, Patriarch of Constantinople. The last two rival each other in excess of homage for the Virgin Mary, but of pure proclamation of Christ one can now no longer speak, any more than of a properly so called artistic construction. The once flourishing schools of doctrine had indeed decayed, and were soon altogether laid waste.

If we direct our glance to the other side, it will scarcely need proof that the name of "the Chrysostom of the West," sometimes given to Augustine, may at least be regarded as excessive. Yet Augustine is still homiletic perfection, when we turn our eye to the blemishes which straightway disfigure his successors and intellectual kinsmen. It is true, preaching here gains in order and regularity where the system of ecclesiastical pericopes becomes ever more generally followed, and rhetoric does not exert that predominant, to some extent unfavourable, influence which we discovered in the East; but then preaching itself is studied in the West with interest and affection only by few. More and more does the discourse become sometimes a tolerably insignificant address, not even any longer bound to the word of Holy Scripture, and by no means permitted to all those of whom it might perhaps be expected. "*Præter eos, qui sunt Domini sacerdotes, nullus sibi jus docendi aut prædicandi audeat vindicare, sive monachus sit, sive laicus.*"¹ Some few preachers of this period, too, we hear exceedingly lauded and commended by contemporaries and posterity, but this eulogising rather proves the absence of competent criticism than is to be regarded as a fruit of the same. Thus Peter of Ravenna († 451) is distinguished by the name of *Chrysologus*, although in the stream of his 146 extant discourses, mainly devoted to the treatment of the parables, but *very* few grains of gold glitter before our eye.—Maximus of Turin († 465) distinguishes himself by his readiness in speaking extempore: among the seventy-three discourses preserved to us under his name, some of the exordiums of which are not without merit, there is one "de defectu lunæ," delivered on the occasion of a lunar eclipse, for the opposing of the superstitious opinion prevailing around him, that we must by means of loud shouting and crying come to the help of the darkened moon in her apparent distress.—Somewhat higher stands Leo the Great († 461), the first pope whose sermons, ninety-six in number, have come down to us; to whose honour it can be said that he regarded the instruction of the people from the pulpit as a sacred duty. To whatever extent displaying the influence of a degenerate age, they nevertheless distinguish themselves by a certain practical tendency and dignity of style, not always accompanied by a satisfactory degree of clearness. As well Ambrose as Augustine have notably exerted an influence upon the formation of this preacher.

On the whole, the Western Church would seem to become richer again in preachers of note during the sixth century. Of a single one it is even

¹ S. LEO, *Ep.* 62.

asserted that he united in himself the gifts of a Cicero and a Demosthenes. If we proceed, however, not merely to count, but to weigh, the harvest is not great—a fact which can in no wise surprise us, since the teaching constantly recedes in presence of the cultus. The *sermo* passes over more and more into a *brevis admonitio*, and this bears rather an hierarchical than an evangelistic character. Mention is deserved by Fulgentius of Ruspe († 531), who stands foremost among the African homiletes; by Laurentius, Bishop of Novarre, on account of his eloquence designated by the name of Mellifluus; while among the Gauls, Cæsarius, Bishop of Arles († 542) is renowned. Of the last-named we still possess five and forty sermons, among which there is one devoted to opposing the growing custom of quitting the Church before the beginning of the sermon; a perverse habit already vainly threatened with excommunication by the fourth Council of Carthage.—But especially does Gregory the Great († 604) deserve to be mentioned with honour at the close of this period, less on account of the subject-matter of his preaching in itself, now and then occupied as it is with the treatment of very odd questions, than of the great conscientiousness with which he both acquitted himself of this duty of his office, and commended it to others. Not seldom prevented from preaching by severe internal pain, he would give his manuscript into the hands of a deacon of the Church for reading to the congregation, although as little as possible, “since a read sermon is far from making the impression of one delivered by oneself.” How he endeavoured to discharge his task is apparent from his two and twenty homilies on Ezekiel, delivered at the time of the siege of Rome by the Lombards, and from forty addresses on the Gospels appointed for the day. He follows in these the example, not so much of Augustine as of Origen; so that he has been termed, not without reason, the creator of the Latin homily. His discourse is entirely dominated by the text, which is usually followed step by step, and accordingly determines the greater or lesser length of his discourse. He in particular does not want for imitators, but especially has he exerted a beneficial influence upon the training of future pastors, by means of his treatise before mentioned (§ II. 2), “*de cura pastoralis*.” While this renowned treatise would as a whole merit rather the name of Casuistics than of Homiletics, it yet contains precepts and hints worthy of the attention of Christian preachers in every age. In the third book, for instance, the direction (l.) “*quanta debet esse diversitas in arte prædicationis*,” (xxxix.) “*quod infirmis mentibus non debent alta prædicari*,” and presently the direction, at the end, “*qualiter prædicator omnibus rite peractis ad se ipsum redeat*.” The whole is, on the one hand, an indication to what extent there had been a departure at the close of this period from the apostolic simplicity; but also, on the other, the prelude of a better condition, which could not long delay its appearing, even though this might be at first deferred, and in many respects hindered.

Comp., on the principal persons and matters here referred to, the historic and archaeological works of LENTZ, PANIEL, MOLL, RHEINWALD, AUGUSTI, BINGHAM, CAVE, and others, as also the articles relating thereto in HERZOG'S *R.E.*; specially also the *Kirchengeschichte in Biographien* of F. BÖHRINGER (first edn. 1842 sq.), as moreover, on Hippolytus, * C. C. J. BUNSEN, *Hippolytus und sein Zeitalter* (1852). On Cyprian,

the dissertation of H. ROST (1870), and the literature there given. On the whole of the fourth century, *VILLEMAIN, *Tableau de l'Eloquence chrétienne du quatr. siècle* (1849). On Macarius of Egypt, TH. FÖRSTER, *Fuhrb. für deutsche Theol.* 1873, iii., s. 439 ff. C. ULLMANN, *Gregorius Nazianzen* (1825), especially the second part, in which a judgment is formed of Gregory's character as a preacher. On Gregory of Nyssa, C. P. HEIJNS, *De Gregorio Nyssens* (1835). On Chrysostom, *A. NEANDER, *Joh. Chrysostomus* (Engl. 1r.); J. C. HEFELE, *Chrysostomus-Pastille*, 2 Aufl. (1850); J. LUTZ, *Chrysostomus und die übrig. berühmtesten Kirchl. Redner*, 2 Aufl. (1859). On Cyril of Jerusalem, J. J. VAN Vollenhoven, *De Cyrilli H. Catechesibus* (1837). On Augustine, H. BINDEMANN, *Der heilige Augustinus* (1844), specially the second part. On the origin of the system of ecclesiastical pericopæ, *RANKE, *Das kirchliche Pericopensystem* (1847), and his art. "Pericopen" in HERZOG's *R. E.*, as also H. C. LAATSMAN, *De N. T. pericopis ecclesiasticis earumque origine, indole et pretio* (1858). To which add the graceful sketch of Chrysostom in E. B. RAMSAY's *Pulpit Table Talk* (1868), pp. 64—79; and a monograph on Jerome by OTTO ZOEGLER ("Hieronymus, Sein Leben u. Wirken," 1865). Comp. DR. WM. SMITH'S "Dict. of Chr. Biog. and Antiquities," *sub vocibus*.

POINTS FOR INQUIRY.

Further elucidation of difficult or obscure points relating to the history or merit of some of the preachers here mentioned.—The peculiar difference in the sacred eloquence of the Eastern and the Western Church more fully described and explained. What may be determined with sufficient certainty regarding the rise and introduction of the Gospels and Epistles for all Sundays and feast days in the ecclesiastical practice?—Total impression of the early history of Homiletics and the preaching of the Gospel.

§ XV.

E. MEDIEVAL HISTORY AND LITERATURE.

WHILE, on the approach of the Middle Ages, the preaching of the East becomes ever more defective and rare, finally to cease altogether, we see it in the West maintaining and extending itself, but at the same time—under the influence of the Hierarchy—most sadly degenerating. Yet in the second half of this period a more Mystical and Reformational tendency begins to assert itself in this domain, side by side with the Ecclesiastical, and in its turn prepares the way for the restoration of the Church by means of the word of preaching.

1. In now continuing the history of the art of preaching in the East, in the first place we are glad to be able to begin this review with the history of a name known to a great extent favourably, not only in the province of Dogmatics but also in that of Homiletics. We mean John of Damascus († 754), or Mansur, as he was originally called, who bore the appellation Chrysorroas—a title of honour which, from its kinship to that of Chrysostom, suggests a comparison in point of eloquence, a comparison which is doomed only to disappoint us, with that bright ornament of the Greek Church. The three centuries which have passed over the grave of the Golden Mouth have been centuries of retrogression; unnatural turgidity and ill-taste have been on the increase, and even the precepts of the Damascene

afford but too manifold proofs of this. Yet he may be mentioned here, not so much on account of his *Orationes tres Apologetice de Imaginibus*, or the polemic he waged against the Mohammedans, as of the oratorical height to which he sometimes soared in the thirteen homilies and discourses of his now extant. They are in part sermons delivered at festivals, in part panegyrics, of which last class five have relation to the mother of the Lord. One of these is specially remarkable for the plastic and dramatic representation of the ascension of Mary; an ecclesiastical legend, of which traces appeared already earlier in the West, which, however, until then had never been so fully developed and so dramatically presented to the orthodox hearers, as was now done by Damascenus. What had taken place before the decease of Mary; how the Apostles were gathered in a miraculous way from the farthest regions of the earth around her deathbed; how the Son Himself appears to receive the spirit of His mother, and to bless the sorrowing company; how, after this, the body of the Blessed One is consigned to the earth with all ecclesiastical rites, and on the third day raised and taken up to heaven; all this the preacher is able to relate as though he had himself been an eye-witness. He even shows, by a number of a-prioristic reasons, that it might not, could not, must not, be otherwise, and on this ground incites his hearers to celebrate with great joy the festival of her assumption, not long before come into vogue.—And yet this fantastic preacher was one of the last minor stars in the heavens of his Church, which became from this time ever more dark. After him there still shone to some extent the famous Theodorus Studites († 826), president of the monastery of Studium, near Constantinople, like Damascenus a zealous champion for images, whose *Sermones catechetici in anni totius festa*, full of superstition and image-worship (preserved in the fourteenth part of the “*Bibliotheca maxima Patrum*”), obtained even during his lifetime some degree of renown, and were wont after his death to be publicly read in many of the Greek churches.—Further, David Nicetas, bishop in Paphlagonia († abt. 880), from whom several panegyrics upon Evangelists and Apostles, but also upon Mary and the saints, are still extant, and who is able to give an account even of a bodily ascension of the Apostle Matthias.—Photius of Constantinople († 890), from whom also two sermons have come down to us, both in glorification of Mary. It will be seen that a gradual declension is taking place, and here too it has become apparent, to the instruction of later ages, that faith in the pure and full Gospel of the historic Christ alone forms, for any continued period, animated preachers. The Eastern Church begins increasingly to content itself with the public reading of the homilies of Chrysostom, Basil, and others, and this not out of indolence or poverty of thought alone, but also in this way to contribute to the preservation of soundness in doctrine, on which account this custom was emphatically commended in the Trullan Council of 692. To what a sad pass things really came when this secure track was forsaken is seen *inter alia* from the example of Gregorius Palamas, a monk of Mount Athos, in the middle of the fourteenth century, a few of whose sermons on the transfiguration of Christ have been preserved. He keeps the congregation occupied with a detailed examination of the question whether the light here spoken of was a created light or an uncreated light, and finally decides in favour of the latter view, with the reserve of a nearer definition, which is

then more fully elucidated. Thus, even long before the fall of Constantinople, the evening was already deepening into an almost impenetrable midnight gloom; and we have in this connection only to speak of a couple of comparatively meritorious preachers of the Armenian Church, in the course of the twelfth century. The first of these, Sarkis, has left forty-three homilies, composed as far as possible in the style of the great models of the fourth century; and the other, Nersas, was renowned among his contemporaries as one of the most eloquent men of this period. But these were exceptions; while in the Greek Church the voice of preaching was almost entirely reduced to silence. In order to see light, though as yet but slowly rising amidst the darkness, we have to direct our glance to the Church of the West.

2. If we were required to institute a comparison between the preaching of the Gospel in the Church of the East and in that of the West at this stage of their development, we should say the former resembles a tree which, after a fair summer, is passing through a cloudy autumn to a long winter; the other winter grain, which, though for a time buried under snow and ice, nevertheless germinates, and, after a longer or shorter interval, promises a new harvest. Here the material is much more abundant, so abundant even that it is not easily disposed of. We will not separate, but as far as possible distinguish, between a more definitely ecclesiastical, a more mystical, and an incipient reformational tendency.

As a result of the impulse given by word and example by Gregory the Great, we may at once look upon the labours of Ildefonsus of Toledo († 669), which soon gained for him the honourable title of "sheet anchor of the faith." He composed in charming Latin a dodecade of panegyrics upon the mother of the Lord, although the genuineness of them has been without sufficient reason doubted, and the tone occasionally rises to that of an almost idolatrous reverence. After a time, however, there is no longer any hesitation about appropriating the work of others in this domain. Thus the sixteen homilies which have come down to us under the name of Eligius, Bishop of Noyon († 659), are little more than a collection of choice pieces from the writings of Hilary, Augustine, Gregory the Great, and others.—Pretty much the same thing may be said of Felix of Ravenna († 717), who had collected and appropriated the homilies of Peter Chrysologus of the fifth century. With the greater interest can we make mention of the first renowned Anglo-Saxon preacher of this period, we mean the venerable Bede († 735), whose *Homiliæ æstivales et hiemales*, held in Latin, probably before the clergy, are not without merit, and are manifestly pervaded by the spirit of the most distinguished fathers of the West. Not all the pieces ascribed to him are genuine, and the genuine not all of them original; some of them are notably imitations of Gregory the Great, but the style is pretty simple, clear, emotional, and the spirit more scriptural than that often met with elsewhere. He must be regarded and judged of as a monastic preacher; while preaching before the congregation becomes for the time being constantly more rare, and that in the vernacular only later springs into a vigorous life.

3. Yet there were not wanting, so early as the beginning of the Middle Ages, attempts on the part of the Church to elevate as much as possible the

standard of preaching. Thus the Council of Clovishove (747), enjoined upon the bishops to preach at their visitations "to the inhabitants of every place, who would otherwise have so little opportunity of hearing preaching." Bishop Chrodegang, of Metz († 766), decided "that there must be preaching in his diocese at least twice in each month, and it were still more desirable upon *all* feast days, and in such wise as to be understood of the people." Specially, however, are preaching and the preacher's art under obligation to Charles the Great (Charlemagne, † 814). He ordained that, in accordance with the capacity of the congregation, "*secundum proprietatem linguæ*," preaching should be held, with the express aim of "inculcating the creed, warning against sin, and animating to love towards God and one's neighbour." He charged the learned deacon of Aquileja, Paul Warnefried, with the preparation of a "*Homiliarium*," a collection of the most suitable passages selected from the writings of the fathers, arranged according to the order of the Sundays and Festivals of the Church Year, and divided into two parts. Notably also in the meantime had Alcuin († 804), exerted considerable influence upon its composition, as accordingly his name appears upon the title of later editions. How high a value indeed was attached by this councillor of Charles the Great to zealous preaching is evident from that which he wrote to Theodulf, Bishop of Orleans:¹ "As the brilliancy of jewels adorns the royal diadem, so must faithful preaching augment the lustre of the pallium; for in this does its honour consist, that he who bears it is a preacher of the truth. Consider that the tongue of the preacher is the fairest trumpet of the camp of Christ, and the key of the kingdom of heaven." The *Homiliarium* itself wrought beneficially to the extent of calling forth greater zeal, but prejudicially inasmuch as it at the same time ministered to indolence. Later it received also the name of *Postil*, because it always continued, after the announcing of the text, in this manner: "*Post illa verba excipit (Concionator)*," and became the precursor of numerous others, which in the meantime, composed in Latin, were of little service to the people, for this reason also, that the contents, so far as these were intelligible to the flock, displayed much more a legal than an evangelical character.² Such collections of sermons were put forth, *e.g.*, by Haymo of Halberstadt († 853), and his intimate friend, Raban Maur († Archbishop of Mentz, 855), who likewise prepared three books, "*de institutione clericorum*," in great part derived from Augustine. As early as his time we find the divisor into series of discourses, which from this time forward is universally followed, namely, into sermons "*de tempore*" and those "*de sanctis*," the first for every Sunday of the ecclesiastical year, the other for the extraordinary saints' days. Without doubt, such collections were employed by comparatively many; yet we see the Church's preaching as a whole in the tenth and eleventh centuries sunk to a depth greater than ever

¹ Died 821.

² The Council of Tours, ann. 813, can. 17 and 18, determined, *e.g.*, that homilies should be delivered before the people, "*quibus subditi erudiantur, i.e., de fide catholicâ prout capere possint, de perpetuâ retributione bonorum et æternâ damnatione malorum, de resurrectione quoque futurâ et ultimo judicio, et quibus operibus possint promereri beatam vitam quibusve excludi.*" One sees in this programme no place for the word "*gratia*," far less for the thing itself.

had previously been known, and one which perhaps gave rise to the well-known legend of St. Anthony of Padua (†1231), having preached to the fishes. The improvement which afterwards took place was, at least in part, a fruit of theoretical precepts which ought not to remain unknown to us. Thus Arnulf of Licioux, in an address delivered before an ecclesiastical convocation at Tours (1163), required of the preacher three essential qualifications: "sanctitas conversationis, plenitudo scientiæ, fecundior eloquentiæ vena." Alanus of Ryssel (†1204) wrote a *Summa de arte prædicatoriâ*, in which he represents preaching as the highest round upon the ladder of Christian perfection. Even earlier had the French abbot of Nogent, Guibert (†1124), written a treatise on the question, "quo ordine sermo fieri debeat." Gulielmus Alvernus (†1249) composed a *Rhetorica Sacra*, which, however, affords rather instruction with regard to prayer than to preaching, strictly speaking. Bonaventura (†1274) prepared an *Ars concionandi*, shaped on the model afforded by the precepts of Augustine, with which we have already become acquainted. In this the "distinctio, divisio, et dilatatio" of the churchly discourses are successively treated of; while also Humbertus de Romanis (†1277) published two books "de eruditione concionatorum," of which the second expressly treated "de modo prompte cudendi sermonem." What might still be wanting in these theoretical lessons was now and later supplied by the "Sermones dormi secure," under which ease and indolence might take refuge, and which, even during the second half of the fifteenth century, were printed at least thirty times.

4. From the bosom of the Dominican order in the thirteenth century arose that preacher whose name is mentioned by the Romish Church as the fifth in this domain, after that of Ambrose, Augustine, Jerome, and Gregory the Great, Thomas of Aquino (†1274), out of whose literary remains a "Tractatus solemniss de arte et vero modo prædicandi" was later (1500) composed. The sermons of his which have come down to us, of which fully two hundred treat of the texts appointed for the different Sundays and Festival Days, and two and thirty—taking as their starting-point Prov. ix. 5—treat of the sacrament of the altar, may be regarded as a pure type of the method pursued by Scholasticism. Exceedingly concise, sharply formulated, symmetrically divided and subdivided, they address themselves by preference to the intellect, and only through the latter to the heart and conscience. Nevertheless, he demands emphatically that the subject be taken from Holy Writ, and that the parts develop themselves therefrom, as the branches of a tree from its root and stem.—To the same order belongs the Archbishop of Genoa, Jacobus de Voragine (†1298), writer of the "Legenda aurea Sanctorum," but not less renowned on account of his "Sermones aurei de tempore,"¹ and specially on account of his "Mariale Aureum," a composition of a hundred and sixty panegyrics upon Mary, in which her perfections are alphabetically arranged, and are celebrated with no little pathos. From this time it became more and more a practice to put forth various collections of discourses under sounding titles, such as "Thesaurus," "Rosarium," "Pomarium," "Itinerarium Paradisi," "Gemma Prædicatorum," "Fasciculus myrrhæ," etc. Whether the value

¹ Published "importunâ fratrum instantiâ."

of the cargo was entirely in keeping with the flag under which it sailed may be fairly doubted, and may release us from the necessity, in the endeavour after completeness, of the useless repetition of names with good reason forgotten.

5. As regards the Church preaching *in the vernacular*, its beginning naturally coincides with the founding and dissemination of Christianity in Western Europe. Of Boniface (Winfid, † 755), *e.g.*, it is proved that he proclaimed the Gospel in the language of the people, however justly the authenticity of the sermons which have come down to us in his name may be disputed. In our days, especially, a number of homiletic products have been brought to light out of forgotten corners, which render the fact clear beyond doubt that, even in the darkest times, preaching in the popular tongue was never altogether wanting. The first High German Postil was composed by Otfried of Weissenburg about the year 870, and the first Anglo-Saxon one by Ælfric, Archb. of Canterbury († 1006). Whatever difficulties might oppose themselves to the introduction of the mother-tongue into this part of worship, the living word gradually raised itself side by side with the dead language; yea, the preaching in the language of the people contributed not a little to the development of this language itself. The first imperfect liturgical High German naturally prepared the way for the homiletical: baptism, *e.g.*, was explained in the simplest manner to those who desired baptism. The sermons on the approaching end of the world, which towards the close of the tenth century filled so many with perturbation, could be delivered only in the vulgar tongue. Thus we read of St. Gunther, in the beginning of the eleventh century, that by his discourses "he frequently moved the hearers to tears." That the preachers of the Crusades, soon after this, expressed themselves in the language of the people, will of course be self-evident. So Bernard of Clairvaux at the diet of Spire (1146) preached in the Romance language, and affected the spirit of Conrad III. with unwonted power. The popular preaching, too, of Norbert, founder of the Præmonstratensian order in the beginning of the twelfth century, produced a deep impression in wide circles; of Otto of Bamberg, the apostle of Pomerania, the same thing is related. Specially during and after the second half of the thirteenth century does the Church preaching in the language of the people begin to assume a more independent character, whether it be that of Scholasticism or of Mysticism. Where it was practised, it seems as a rule to have followed the reading of the Gospel in the celebration of the mass, of course still often in the most inartistic form, in such wise that the old distinction between Homily, Sermon, and Tractatus was not seldom in practice lost sight of. The more, however, Scholasticism asserted its powerful influence, the more it began to be a question of sharply defined divisions, and before the close of the thirteenth century we already discover traces of a strictly symmetrical trichotomy. Among the most renowned representatives of the ecclesiastical preaching of the last period of the Middle Ages deserve to be mentioned the Spanish Dominican monk Vincentius Ferrari († 1419), who attached himself to the method of Thomas Aquinas, and was able to affect thousands by the power of his word. Further, Leonard of Utino († 1470), professor at Bologna, highly commended for excellence and orderliness of arrangement, accompanied with a truly practical aim; Bernard

of Busti († after 1500) in North Italy, author of a homiletic "Rosarium" which consists of sixty sermons, and of a "Mariale," comprising an equally great number of discourses in honour of the mother of the Lord, in which, *inter alia*, her immaculate conception is vigorously defended, although in moderately bombastic language. The last of the old schoolmen, too, Gabriel Biel († 1495), preached zealously, and with greater ability than many of his predecessors. Among the discourses contained in the bulky volume of his extant *predicationes*, his "Sermones tres medicinales contra pestilentiam" deserve to be mentioned with distinction.

6. Side by side with this more or less strictly ecclesiastical bias, however, in the Middle Ages, we see a more *mystical* tendency arising in the homiletic domain, which is not less interesting than the former. At its head stands Bernard of Clairvaux († 1153), the *Doctor Mellifluus*, whom Luther exalts above Augustine, yea, terms "a golden preacher," "provided only he does not indulge in polemics." Erasmus, too, speaks of him as "christiane doctus, sancte facundus, pie festivus;" while Augusti asserts that "with him a new period dawned for the preaching of the Middle Ages." How great in reality the power of his preaching was is apparent from the response which his summoning to the crusade awakened in so many hearts; nor can it be doubted that he strove with all earnestness for the realisation of that ideal which he held forth to others: "illius doctoris lubenter audio vocem, qui non sibi plausum, sed mihi planctum moveat."† Besides a great number of discourses of doubtful genuineness, fully two hundred homilies and sermons composed by him have come down to our time, and may be characterised as the animated testimonies of a living faith, though by no means free from misapplied wit and toying word-play.—Beside him, although lower than him, we place Hugo de St. Victor († 1141), not so much on account of his "Opus centum sermonum," as on account of his exposition of Ecclesiastes, originally designed for the pulpit, in which we become acquainted with him on a favourable side, in his character, too; as a homilete.—Bonaventura, also († 1274), to whom we have already referred, may not be overlooked here. His discourses on the Sundays and Festivals; as also his Postil on the Gospel of John, notwithstanding all the kinship they display with Thomas Aquinas, yet bear much more the impress of the heart than does the preaching of this latter. By two of his writings, "Biblia Pauperum" and "Dieta Salutis," Bonaventura has sought not in vain to affect the preaching of his day. In the first of these he presented to the clergy an alphabetically arranged collection of precepts for faith and life, adapted for the people; in the other he afforded them practical hints, and added a number of subjects for preaching, together with short introductions for the Gospel of the day. In his own sermons he divides and distinguishes *ad infinitum*, with a subtilty hardly second to that of the *Doctor Angelicus*. Previously free and unfettered in its movement, preaching now appears, here too, in a close-fitting corslet; while it is hardly necessary to remind that the preaching of the Mystics in the middle ages, coming from the lips of celibates, and frequently selecting its text from the Song of Solomon, was not always preserved within the limits of propriety and modesty. On the other hand, preaching begins, here as well as on the opposite side, to be adorned, nay, rather defaced, by quotations from profane writers, poets, and philosophers;

an abuse, in consequence of which, as was later complained by Savonarola, "many took into their mouths at the same time the names of Jupiter, Juno, Venus, and Christ." Nicholas of Lyra († 1340) is favourably distinguished in this respect; since his "Postilla Major" displays a more edifying and practical character. In the midst of the mystical preachers we now see a few women arise, such as the Swedish princess Birgitta († 1373), received in the Romish Church into the number of the saints. She boasted of special revelations, and wrote fifteen "Prædicationes de passione Domini," as also a sermon "de excellentiâ beatæ Virginis," dictated to her by a heavenly voice. S. Catherine of Siena, too († 1380), who is reported to have preached even before she could read and write, delivered a sermon on the annunciation of Christ's birth. It is thus nothing new if in our day, for the present chiefly in America, we see women arise as public teachers. But a thing till then unheard of, since the first days of the Church, was unquestionably the deep impression made by the word of some mystic preachers of this period. We refer, for example, to the voice of John Tauler († 1362), the far-famed preacher of Strasburg, specially in the second period of his life, when, under the influence of Nicholas of Basle, he had been led further into the depths of the Christian life. Nor is this surprising, seeing he had promised at his first arising "that he would speak but little Latin, and would prove all things from the Scripture." A collection of four and eighty of his extant discourses, still reprinted and read in our own day, overflows with proofs that Luther was right in calling him "the most evangelical preacher" known to him of earlier times. Not unfitly is he represented, on his gravestone, with the Lamb of God and the cross in his left hand, while with his right he points to them.

7. Preachers like this must naturally prepare the way for a more *reformational* tendency, to which finally our attention is devoted. We may divide these preachers into two classes—such as contributed in a general sense to prepare the way for the Reformation by the vigorous awakening of life which proceeded from them, and such as contributed more directly to this end by their testimony. To the former of these classes belongs unquestionably in the first place the renowned Franciscan Berthold of Regensburg († 1272), for whom no church in Germany or Switzerland was large enough, and who on this account usually preached in the open air. He occasionally addressed an audience of from forty to sixty thousand, according to other accounts sometimes even from a hundred to two hundred thousand, and his arising has accordingly not amiss been termed "an augury of the great movement of the Reformation." His discourses too, taken down by grateful hearers, and likewise reprinted even to our own day, show how, as the faithful son of his Church, but at the same time a man with an open eye for the wealth of nature, he shrank not from wielding the scourge of correction against every sin which displayed itself among the children of his age, and, long before Luther, opposed the traffic in indulgences, although this was in his time as yet pursued but on a small scale.—Far below him stands his contemporary, Heinrich Suso († 1365), from whom four discourses in the Suabian dialect are still preserved to us, hearty in tone and practical in spirit, but by no means free from a narrow ascetic tendency. On the other hand, though not rivalled in popularity, he was equalled in freshness and

surpassed in depth by the man who during more than thirty years was the glory of Strasburg's pulpit, Gailer of Kaisersberg († 1510), whose powerful discourse contributed, without designing such result, to prepare the way for the Reformation in Alsace. Chrysostom was the ideal, to which he did not indeed attain, but to which he constantly strove to approach, although the radical diversity of times and customs soon gave to his labours a totally different bearing. If his discourses in point of form have not yet entirely broken free from the influence of Scholasticism, the contents are frequently of a Biblical character, and always of practical aim. He seems to have sketched them in Latin, but to have delivered them in German; and in doing so knows how to enchain the attention of the multitude, more particularly by a variety of narratives. He owes great part of his fame to the homiletic treatment of the "Narrenschip"¹ of his gifted contemporary, Sebastian Brandt († 1520), in which, with a smile upon his lips, but a scourge in his hand, he comes forth against the follies and sins of his townsmen; as also to a series of twenty-four discourses against the sins of the tongue, wherein, nevertheless, we would not venture to assert that his own tongue has always remained pure. Under the title of "Margarita Facetiarum," there was published during Gailer's own lifetime (1508) a collection of pretty conceits (*Artigkeiten*) with which his discourse was sometimes flavoured; but he was at the same time notably an earnest practitioner of the healing art, who shrank not, if need be, from a sharp incision; a preacher who is by no means wanting in, whose influence was moreover enhanced by, a solidly established and estimable character, so that his body was followed to the grave with tears, not only by an immense concourse of his former hearers, but also by the magistracy and clergy. The theory of preaching was enriched by him with the "Epistolæ elegantissimæ de modo prædicandi dominicam passionem" (1504).

8. It is here the place to devote a single word to the consideration of a trio of—as they are generally termed *humoristic*, or if you will burlesque—preachers, who at one time made considerable stir—men in some degree akin to Gailer, though not of the same significance, yet remarkable for their genre of preaching, which must of course be viewed and estimated in the light of their own age. "On sait assez ce qu'étaient les Menots, les Maillards, et ce Barlette," has been said in a tone of contempt easily explicable, though not wholly justified;² but if history is to teach us among other things also how *not* to preach, they have a claim to be spoken of in this place. At their head stands the Italian preacher G. Barletta († 1480), who by all kinds of buffooneries was able to acquire such an influence over the people, that the proverb soon came into circulation, "qui nescit barlettare, nescit prædicare." While he was accustomed to speak in the language of the country, his addresses were very soon translated into Latin for the benefit of the younger clergy, and reprinted for the twentieth time. His dogma is entirely that of the day; if he is zealous against the immaculate conception of the Virgin mother, it is because as a Dominican he cannot endure the Franciscans. Even the

¹ Navis Stultifera, or Ship of Fools.

² LA HARPE, *Cours de Littérature*, i., p. 750.

hair-splitting in Scholasticism he is far from having wholly outgrown; witness the detailed examination of many a silly and utterly inept question. He derives his proof passages not only from Scripture and the Fathers, but also from classic authors; sometimes even, like other preachers of his day, he has recourse to the *Corpus Juris*. But his power is to be found in applied morals; and so mercilessly does he scourge and ridicule the sins of high and low prevailing around him, that he irresistibly reminds one of a herald of repentance, with the raiment of camel's hair about his limbs, but also—the jingling fool's cap upon his head. No wonder that great pains have been taken on the part of the strictly ecclesiastical to represent his published discourses, now become comparatively rare, as the forgeries of a wanton mocker of religion and Church. They are beyond dispute the authentic productions of an odd, but by no means frivolous genius, abounding in evidences for the deep degeneracy of his day.—The same line is pursued by Olivier Maillard († 1502), court preacher at Paris, who alternately in serious and bantering tone laid bare the sins around him, and even replied to the king, who on account of his bold language would have him cast into the water, with yet severer language of threat. As contrasted with such severity, the consideration is certainly no ordinary one with which he marked with a “hm, hm” the places on the MS. of his sermon at which, with a certain gracefulness probably, he was to cough; a practice to which we owe the publication of one of his discourses as a literary curiosity, under the title of “Sermon tousseux” (Bruges, 1500).—Higher in this genre of preaching stands, however, Michel Menot (1518), a Franciscan at Paris, who was saluted on the part of his ravished audience with the name of “langue d'or,” and even drew a flood of tears from the youthful Catherine de Medici, in presence of her whole court, by his sermon “on the sins of the great.” Four collections of Lenten sermons set him before us in his peculiarity of style; while two of his most curious and characteristic productions, the discourse on the Prodigal Son, and that on the Magdalene, have been reprinted within our own century. He dramaticises and romanticises the sacred narrative, though always with the best of intentions, in a manner that excites almost irresistibly the risible faculty; and this in a mixture of Latin and French, later designated, with an allusion to a well-known Italian dish, “le style macaroni.” Our limits do not admit of our here giving instances of this style; but it is to be observed that this whole mode of preaching exists in intimate connection with the more or less humoristic vein of ecclesiastical art at this period, and may at least be regarded as pardonable, in consideration of the low state of civilisation, and the high degree of moral corruption, which must inevitably convert the homilist into a flagellant, if at any rate he would hope to accomplish anything. Even this phase of development, in many respects objectionable as it was, may in others be termed an advance. Trumpets and bassoons had already been heard in great number; now the human voice, albeit as yet but rude and shrill, began to accompany the great organ of the Church.

9. The humanistic studies, too, of the fifteenth century affected the preaching of the time beneficially, at least to the extent of checking the display of bad taste. The famous saying of Laurentius Valla, “optimus concionator, optimus rabulista (wrangler or brawler)” shows indeed with

what disdain the commonplace style of many was looked down upon. Pity only that the improvement Humanism sought to effect extended much less to the substance than to the form of the discourse. The language became more polished, but the text might here and there as well have been taken from Plato as from the Gospel, even as in many a private chapel a light actually was kindled before the picture of this philosopher. Much happier was the influence exerted by Wiclif, "the morning star of the Reformation" († 1384), and soon after in Bohemia by Huss († 1415). Of the discourses of the former, delivered in Latin as well as in English, long buried amidst the dust of old libraries, and in part only brought to light again in our own day, it must be said that, while the form is perhaps extremely imperfect, the contents bear unequivocal testimony to the reformatory endeavours of the courageous preacher. Energetically does he oppose the scholastic mode of preaching, such as is commended in a treatise written at the close of the fourteenth century (1390), entitled "*Ars faciendi sermones*," and sets himself against the *declamatio heroica*, as that by which the Word of God is only corrupted. The sermons delivered to the people by John Huss in the Bethlehem Chapel in Prague, which have come down to us only in bad Latin, serve specially to oppose the errors of the Church by means of a sounder exposition of Scripture. Side by side with him is the renowned chancellor John Gerson († 1429) worthy of being mentioned, sermons by whom for the Lent season we still possess. These discourses, delivered in French, though published in Latin, are of importance for a knowledge of the moral condition of that age.—Almost simultaneously did the popular orator John de Capistrano († 1456) raise his powerful voice (a man revered by the people of Italy as a kind of saint, although he could only make himself understood through the medium of an interpreter), when he would incite to a new crusade against the Turks. An entirely different influence was exerted by Girolamo Savonarola († 1498), whose sermons, so far as they have come down to us, present a strange mixture of pathos and commonplace. Weak in voice and naturally timid, he was nevertheless able, by his fearless testimony, not only to hold his hearers spellbound, but even to render them almost beyond themselves with transport. It is the same whether he is dealing with the Psalms or Prophets, whether he is expounding the Gospels or is preaching on a special occasion, he is everywhere distinguished from his contemporaries; but specially when he arises as a preacher of penitence, to declaim against the rampant sins of the Church, that his preaching, beyond that of any of his predecessors, displays a highly prophetic character. The impression made by it may be the better explained on comparison with that which we learn from one of his contemporaries as to the extremely imperfect and pointless character of the bulk of the preaching in Southern Europe.¹

As regards the preaching in the *Netherlands* during this period, it was only to be expected that the first heralds of the Gospel would be also zealous preachers, and that the precepts of Charles the Great with regard to preaching in the vernacular were also carried into effect here, although

¹ See the excerpts from the *Historia Convivalis* of B. Poggins († 1459), given in LENTZ, *as above*, 372 ff.

they certainly were not for very long exactly complied with in every place. Of Eligius († 659) we possess a collection of sixteen sermons, not characterised by great originality, but of practical aim. Those, too, of Bonifacius († 755), and three homilies of Bishop Radbert, intended for saints' days, display on the whole the same characteristics; while among the Utrecht bishops of the ninth and tenth centuries there are to be found a few memorable preachers. Though preaching was here neglected by the great majority from the eleventh century to the fourteenth, we see a better era begin with the second half of the latter century, as witness, *inter alia*, the "Sermones sensati" printed at Gouda in 1482. Even contributions to the theory are not wanting; homiletic tractates "de modo prædicandi" are composed and employed, but specially do we find the practice carried out by "the Brethren of the Common Life" and their spiritual kinsmen. Their simple popular discourses or collations powerfully wrought with other influences for good; and we may safely assert that the preaching of G. Groote († 1383), and his renowned pupil, John Brinkerinck († 1419), as that of Wernbold of Buscop, and particularly also the simple but profoundly touching cloister sermon of Thomas à Kempis, became for countless numbers a source of everlasting blessing. And for whom can it be necessary with many words to recal to honourable remembrance the renowned and still-unforgotten Pater Joh. Brugman? († 1471.) However much was wanting to them, judged in the light of later ages, in point of form and subject-matter, yet alike the simple "collations," as the more artistically arranged "Sermones," unquestionably succeeded in touching the right chords in many a heart, and helped to prepare the way for a reformation which here, not less than elsewhere, was necessary in the sphere of preaching also. Even before the better period arose in the Netherlands, a preparation was made in the domain of theory in the Germany of the fifteenth century by Leonard of Utino,¹ in Italy by Nicholas Barinus,² while in the beginning of the sixteenth the *Manuale* of the Basle preacher, J. E. Surgandt,³ gave great promise of good results. ✓

Comp., on the history of mediæval preaching in general, LENTZ, *as before*, i. 211 ff. J. M. NEALE, *Mediæval Preachers and Mediæval Preaching* (1857). * W. MOLL, "Church History of the Netherlands, before the Reformation" [in Dutch], i. (1864), 404 ff. J. BRANDT, *Handbuch der geistl. Beredsamkeit*, i. (1836), 150 ff. On John Damascenus, the *dissertation of F. H. J. GRUNDELEHNER (1876), 219—235. On the *Homiliarium* of Charlemagne, the article of PALMER in Herzog's *R.E.*, vi. On the preaching in the language of the people, the important dissertation of * C. SCHMIDT, *Theol. Stud. u. Krit.*, 1846, s. 223 ff. KERKER, "Die Predigt in der letzten Zeit des Mittelalters," in the *Theol. Quartalschrift* of HEFLE (1861), 373 ff. COSACK, "The state of Preaching which existed prior to the Reformation of the sixteenth century" (German article), in the Homiletical magazine, *Mancherlei Gaben und Ein Geist* (1863), iv. * W. WACKERNAGEL, *Alt-*

¹ Wrote *Tractatus ad locos communes prædicatorum*. Ulm, 1478.

² Prepared *Soixante et dixsept questions quodlibétiques sur des matières prêchables*. Basle, 1501.

³ Composer of a *Manuale Curatorum, prædicandi præbens modum*, 2nd ed., Balse, 1516; the first properly so called treatise on Homiletics within modern times. Further, LENTZ, l. c. i. 421. The *Liber congestorum de arte prædicandi* of the renowned J. Reuchlin, which appeared in 1504, is little more than a schema of the ancient rhetoric, applied to the preacher's art.

Deutsche Predigten und Gebeten, aus Handschriften (1876). Specially the uncompleted work of *J. MARRACH, *Geschichte der Deutschen Predigt vor Luther* (1873). C. F. VON AMMON, *Geschichte der Homiletik* (1804), i.: from Huss to Luther; with a very detailed account in particular of Gailer of Kaysersberg. On Berchthold of Regensburg, an interesting notice by AHLFELD (1874). CH. W. STROMBERGER, "Berthold von Regensburg, der grösste Volksredner d. deutschen Mittelalters" (1877). On the humorous preachers of this period, *A. MERAY, *Les livres prêcheurs, devanciers de Luther et de Rabelais* (1860). F. W. P. VON AMMON, *Gailer von Kaysersberg's Leben, Lehren und Predigten* (1826). A. DE LA BORDERIE, *Œuvres Françaises d'Olivier Maillard, Sermons et Poesies* (1877). On the Brethren of the Common Life, *G. H. M. DELPRAT, *De broederschap van G. Grootte*, etc. (2nd edn. 1856). On Brugman, *W. MOLL, *Joh. Brugman*, etc. [in Dutch] (1854). On the history of the preaching towards the close of the Middle Ages, *J. WIARDA, *Hubert Duifhuis, de prediker van St. Jacob* (1858). For a notice of some English metrical homilies, printed from a MS. of the 14th century (Edinb. 1862), see Dean RAMSAY, *l.c.*, pp. 95—98. For this period in general, Archb. TRENCH, "Lectures on Mediæval Church History" (1878).

POINTS FOR INQUIRY.

How is the gradual expiry of the preaching in the East, as compared with its gradual development in the West, to be explained?—The influence of Mariolatry upon preaching, regarded on its favourable and its unfavourable sides.—Further elucidation of some obscure points.—The sermons "dormi secure."—To what extent did nationality exert an influence upon the history of preaching during this period?

§ XVI.

MODERN HISTORY AND LITERATURE.

CALLED by the Reformation into new life, alike the theory ^{and} the practice of the preaching of the Gospel during the sixteenth and following centuries advances upon the career of a fresh development, of which the traces become apparent, not only in the Evangelical Church, but also in the Roman Catholic Church, of various lands. It is true it experiences the varying influence of all kinds of phenomena in the sphere of world and Church, of theology and philosophy, but even temporary deflection opens for it the way to a higher degree of perfection, and specially the first half of the present century witnessed the attainment of a height of sacred oratory, which is in many respects to be regarded as illustrious.

I. 1. "The summer now is close at hand, the winter is departing." These familiar words of Luther's "Martyrs' Song" are also of definite application to the domain of preaching. With the *Reformation* of the sixteenth century is turned a new and in many respects fairer page in its history. Infinitely much did the Reformation owe to the preaching of the Gospel; without this it would never have been begun, or if begun, not have been carried to completion. "I rose against pope, indulgences, and papists, and yet I only preached and wrote God's word, nothing else," could Luther testify of himself. But, conversely, the Reformation, too, gave such a powerful

impulse to preaching, that it very soon became something entirely different from what it was before. How necessary, in truth, a radical change was in this domain, is abundantly evident from testimonies which are beyond suspicion. Hear Luther himself, in 1530, relating what was the state of things in his childhood. "Then the monks used every day to preach of their new visions, revelations, miracles without number, and no one thought he could, with honour, be a doctor, unless he had spun something new out of his brain. What Bible, Bible! they cried; with the doctors you must find it. There was no doctor who well knew the Our Father, the Ten Commandments, the Twelve Articles (Apostles' Creed), much less explained them." "I myself knew a great preacher," relates Melancthon in the Apology, "who was entirely silent about Christ and the Gospel, and preached the Ethics of Aristotle. Another spoke of the life of the Lord, but as the travels of Ulysses. For that which was wanting as regards the contents, they sought as much as possible to make amends by a beautiful, or rather piquant form." "Eternal God," cries Erasmus, "how they gesticulate, vary in tone; how they strike out right and left, always making fresh faces; they fill everything with their hallooing, and now teach this art of preaching as a secret the one to the other! They begin with an invocation, like the old poets; if they want to speak of love, they drag it up from the fountains of the Nile; or if they are preaching of the cross, they begin with the dragon Bel at Babylon." In order to amuse the people, one man would sing a song in the pulpit, another would imitate the sound of a goose, a third would mimic the notes of a cuckoo. Of the Easter laughter, of which Œcolampadius wrote in his letter to Capito, we cannot here speak more at large, even as of many another abuse. Is it surprising that when the true voice was once more heard, the effect should be unparalleled? "The Holy Spirit speaks through him, for he has entirely fired and enkindled us," exclaimed the people, when they had listened to the simple testimony of a Henry van Zutphen.

In more than one respect was preaching a gainer by the Reformation. It thereby not only recovered a half-lost place in the worship, but also the place of honour; and in lieu of the saying, "to mass," the saying, "to the preaching," began now to assert itself with unwonted vigour. The word of Scripture began afresh to occupy the foreground, to be better expounded than formerly, and to be more powerfully than ever addressed to the living conscience. One of the fundamental rules of Luther was, "From every text of the Gospel one must derive two consequences—faith and good works." Elsewhere he declared that, alike in the preaching of the law as of the Gospel, "consolations are often to be mingled therein against the cross" (*i.e.*, afflictions). The form of preaching, too, was improved, less under the influence of Luther than of Melancthon. "Luther taught us *what* to preach, and Melancthon *how* to preach," says Mosheim. As opposed to the unlimited analytical method of the former, the latter brought again the synthetical, to some extent, into honour. He wrote his "Elementa Rhetorices" in 1519, on which moreover he had delivered academic lectures, and later published a treatise, "De officio concionatoris" (1535), which clearly shows how deeply he had the matter at heart. Equally as Reuchlin had he a preference for classical eloquence, and sought to foster

the influence of this upon sacred eloquence. Side by side with him, Erasmus, too, wrought beneficially, not only by his trenchant satire upon existing defects, but still more by many a hint for improvement given in a pointed manner in the four books of his "*Ecclesiastes, seu Concionator Evangelicus*" (1535). So great was his influence, that this was felt even in the Romish Church of his own and later times. In this Church, too, the obligation to preach regularly was emphatically pronounced by the Council of Trent (*Can. et Decr.* § 34), and on the other hand the power of Scholasticism in the pulpit was, if not entirely broken, at least greatly restricted. The first purely Protestant work on Homiletics, which saw the light in the age of the Reformation, did not long remain unused by the Church of Rome.¹

2. If we now turn our attention more definitely to the *Swiss* Reformation, we see it beginning at Zurich with the series of discourses by Zwingli on the Gospel of Matthew. "In his discourses he was right diligent, simple, intelligible; so that the people heard him gladly" (Bullinger). Bullinger himself also dealt in like manner with whole books of the Bible in his preaching, in which he rendered justice in turn to the polemical and the pastoral element. A great number of sermons of his which have come down to us bear testimony to his unwearied assiduity. Even in the peculiar relation the preachers took with regard to Holy Scripture the difference between the Reformed Church and the Lutheran is already apparent. Luther preaches, as a rule, on the pericopes, although he does not in any way forbid the preaching from freely chosen texts. As a preacher too, he retains all in the practice of the Church which is not in contradiction with Scripture. Zwingli and his fellow-combatants, on the other hand, are wont to refresh the congregation with the copious streams of the Word: a measured-off pericope is for him too little, whole books of the Bible must be successively expounded by him; he rejects everything which cannot be justified from Scripture, even to the system of pericopes. As regards Calvin, it is well known what a mighty influence he exerted in the pulpit at Geneva by this very practice of connected exposition of large portions of Holy Writ. More than two thousand sermons by him, belonging to the years 1549—1560 alone, partly printed, partly preserved in MS., give evidence of the diligence, but also of the facility, with which he acquitted himself of this part of his task. Spoken extemporaneously, but taken down by an appointed person in the audience, or put together from the notes of different friends, they are devoid of all pretence of oratorical lustre, but sparkling with spiritual life. It is impossible here to speak of the whole abundant treasure; but not superfluous to remind how, while a Scaliger declared "*multo magis mihi placent Calvini commentarii quam conciones*," a Coligny, on the other hand, had a custom of reading the sermons of this Reformer on Job over and over again, for a number of years in succession. One has only, indeed, for an instant to set before the mind this feeble but impressive form in the pulpit of St. Pierre, specially at critical moments, to feel how his word *could not but* sound forth with power, even though unacceptable to the majority, and how the fact could be entered on the minutes of the Council, "that an

¹ LENTZ, *a. a. O.*, ii. s. 332.

incredible multitude flocked to his preaching." Without doubt he could make his own the word of the Apostle: "My preaching was not with enticing words of man's wisdom, but in demonstration of spirit and of power;"¹ and it was due to his influence that the preaching in France and Switzerland retained for a period so comparatively long its purely biblical character.—In principle such preaching is commended in the theoretical treatise of Andreas Hyperius, "*De formandis concionibus sacris, s. de interpretatione S.S. populari*" (1552). He takes as his basis the Apostolic utterance, 2 Tim. iii. 16, and treats of the varying use and aim of Holy Scripture; pointing out at the same time how the preacher must apply himself specially to three things,—the profiting of his hearers, the propriety of language and delivery, and the promoting of peace and concord. He illustrates his precepts by a number of examples, and enjoins in particular modesty and circumspection as ornaments of the Christian preacher. His work, which is composed in vigorous Latin, and within a quarter of a century passed into a sixth edition, deserves still to be held in esteem. It has on this account received greater attention from us than we shall, after this, be able to bestow even upon the works of excellent contemporaries and successors.

3. Yet it is from *Luther*, still more than from Calvin, that a new life has proceeded in this domain; even as Luther personally stood by far the highest of all the Reformers as a popular preacher. Not without reason has he been more than once commended and extolled even as a teacher of sacred eloquence: he *was* so, by his admirable example, not less than by his excellent precepts. After 1515 he ceased to preach in Latin, but from that time in growing measure spoke the language of the people and of daily life with a popularity and adaptation to circumstances which explains the deep effect produced by his impressive word. Who would not gladly have heard and seen this preacher with the true German (*echt Deutsch*) head and the overflowing Christian heart, when he first appeared in a little chapel, which would accommodate hardly twenty persons, presently to become by his powerful word, for thirty years in succession, a source of blessing to millions? Formed by the study of Holy Scripture and of a few renowned predecessors, in particular Augustine, Bernard of Clairvaux, and Joh. Tauler, to be a preacher of the Gospel of grace, he applied himself even in the pulpit specially to the pure interpretation of Scripture and the vigorous application of the Word to the wants of the moment. Seldom can he be called faultless, as measured by the rules of art, but he is vigorous, and keeps his hearers awake: the *dormi secure* is not to be found in his dictionary. As a preacher, we learn to appreciate him most of all from his *Kirchenpostille*, of which he began the preparation so early as his sojourn in the Wartburg, and which he later spoke of as his best book; as also from his *Hauspostille*, the fruit of less careful labour, taken down from his lips by Veith and Dietrich, his faithful attendants, and handling texts from the Epistles and Gospels for the day. They contain only homilies, "the innocent, childish face of preaching," in which the text is sometimes treated of wholly, sometimes only in part. "When I was

¹ 1 Cor. ii. 4.

young," says Luther, "I was instructed and at home in allegories, tropologies, and analogics of all kinds of empty arts. Now I have let all these things go, and my best art is simply to interpret the Scripture, for it is the literal sense which tells; in that is life and power—all the rest is fool's work, however fine it may glitter. Every preacher must accustom himself to preach simply, and consider that he has to preach in great part to plain people." Osiander's style of preaching, but little popular, could not escape his criticism. "Yes, he is a learned man, but if I should only wish to preach to Dr. Philippus¹ or Jerome, I should not succeed all my life, since they understand it well themselves. But we have to do with the poor lads and lasses, with the plain man, with Molly and Betty, and to these one must come down." On this account his sermons inclined, as a rule, to be short; and when his friend Urbanus Rhegius had once been rather long, he met with the reproof: "*Hoc neque urbanum, neque regium.*" If some of Luther's own sermons are pretty much extended, he himself later declared that he would like to take a little off them. In truth, "I can make or give no sermon according to the rules of art," we hear him frankly confessing in one of the conversations of his *Tischreden*, and even as regards his preaching he had not entirely freed himself from the influence of Rome. As late as 1520 we hear him simply close with an *Ave Maria*; but when it comes to the great question, he knows clearly and without hesitation what he wants. "As a messenger of Christ, I shall teach you nothing about housekeeping, farming, marrying, eating, or drinking; since for such things God has given you understanding, and for the rest you can consult jurists and other men of the world." One might collect a whole anthology of homiletic wisdom out of the sayings of Luther. For instance: "If God wishes to make use of you, He will call you to the office of a preacher."—"To preach simply is a great art."—"Well prayed is half studied."—"He who well understands his subject, and is inwardly a perfect master of it, can easily speak thereon."—"Cursed be all preachers who in the Church seek after high things, and seek their own honour in pleasing a few."—"Tritt frisch auf, thu's Maul auf, hör' bald auf."²—"Bonus textuarius, bonus theologus."—"A preacher should be a good dialectician and rhetorician, *i.e.*, he must be able to teach and to exhort."—"It is a mark of a good orator that he ceases just when men would most gladly hear him further, and think to themselves, '*Now* for it.'" What need of more? It is nothing surprising that his sermons should, even during his lifetime, be read in many churches in place of an original composition; a state of things which he permitted, though unwillingly, in order that not every one, as under the Papacy, should preach "about blue ducks." A blind imitation of his style would be an offence against the more advanced culture of modern times; but a preaching in the spirit and power of Luther will ever be one fraught with abundant blessing.

4. However much and frequently urged thereto by Luther, Melancthon was never able entirely to lay aside his natural diffidence about appearing in the pulpit. Yet his name must not be omitted here; not only because

¹ [Melancthon.]

² "Begin lively, open your mouth boldly, leave off quickly."

he regularly delivered a Latin discourse at Wittenberg every Sunday, for the benefit of those students who were unacquainted with the German language—sermons later collected into a Latin postil—but also because he prepared a few sermons for the benefit of his friend Prince George of Anhalt, which were afterwards (1555) published with a preface by himself. On his merits with regard to the theory of preaching, and the contribution made by his writings to the scientific training of many preachers, we have already spoken. We cannot thus be surprised that in the second half of the sixteenth century and the beginning of the seventeenth a considerable number of preachers should arise in the Evangelical Church of Germany, who showed themselves worthy pupils and spiritual kinsmen of Luther and Melancthon. The homiletic precept of the last-named Reformer, "A preacher must first be a good grammarian, then a dialectician, and finally a witness," was evidently, from the experience of many, not given in vain. Among the most illustrious we may mention John Brentz, of Hall, in Swabia († 1570), whom Luther himself commended as one of the most distinguished among the brethren, in particular on account also of the mild and gentle spirit of his teaching. His chief work was a postil on the Gospels, in which his treatment of the fourth Gospel is judged specially worthy of praise. Wencislaus Linck at Nurnberg († 1547), a preacher for the people, commended by Luther, particularly for his manifold and apt employment of all kinds of figures. Caspar Aquila at Saalfeld († 1560), "austerus homo et stoicus," as he described himself, but in the pulpit one of the fieriest controversialists of the old Lutheran Church, and anon childlike, simple, and consolatory. Justus Jonas in Halle († 1555), of whom Melancthon testified, "I am a logician, Bugenhagen a grammarian, Jonas an orator, and Luther all in one;" a worthy friend and fellow-labourer of Luther, whose funeral sermon he preached. Erasmus Sarcerius in Eisleben († 1559), a main pillar of orthodoxy, upon whom one of his contemporaries pronounced the encomium, "Sooner should the sun forsake its course, than he turn aside from the path of truth." To the *theory* of preaching he also contributed his part, by the publication of his "Pastorale" (1566), in which there are to be found many valuable homiletic counsels; as likewise in the "Pastor," published in the year 1566, the work of Nic. Hemming, preacher at Copenhagen († 1600). H. Weller, also († 1573), and A. Pangrätius († 1576), and Jas. Andreä († 1590), Aeg. Hunnius († 1603), and L. Osiander († 1604), offered thereto more or less important contributions;¹ the most elaborate contribution was that of the *Sylva Pastorum* of Zach. Prætorius (1575). Under their influence, accordingly, the practical part of preaching was prosecuted with increasing zeal. Not a few postils presently appeared; e.g., a farmer's postil (postil for plain men), a mountain postil (Matt. v. 1), and a children's postil (in the sense of Matt. xviii. 3). In the Lutheran Church, too, they began to preach on whole books of the Bible; sometimes in a very prolix manner, as, for instance, in the case of the two hundred and twenty sermons by one Striegnitz, a preacher at Meissen, on the history of Jonah, of which four

¹ Further particulars in LENTZ, *as before*, ii. 65—68.

are devoted to the consideration of the words, "Unto Jonah, son of Amittai." So later (1688) the gold of the seven penitential psalms was beaten out into no fewer than two hundred and forty-five sermons on repentance. Some hymns of the Church, too, were made the subject of particular discourses, in which often no small amount of pains was bestowed upon the arrangement. The preaching aimed too at powerfully affecting the life of the community. Thus there appeared at Frankfort in 1587 a *Theatrum Diabolorum*, for the opposing of all kinds of sins, particularly public and scandalous sins, to which the most renowned preachers contributed of their best. As distinguished from these more popular efforts, the more scientific preaching also sought to maintain itself with honour; e.g., in the very elaborate inaugural discourse delivered by Martin Chemnitz († 1586) at the opening of the University of Helmstedt.

5. Manifold causes contributed to render the age succeeding Luther one of standstill and retrogression in the domain of German preaching. Where homiletic teaching was not altogether wanting in the universities, it was very imperfectly prosecuted. The professors, altogether lost in dogmatic hairsplittings and controversial efforts, usually left the instruction in the true mode of preaching to magisters and others only too little fitted for this important task. Here, too, not less than in the doctrinal domain, did the reviving Scholasticism only too much exert its baleful influence. The distinction between pulpit and professional chair was forgotten; to a needless display of learning, accompanied with controversy about words, the more urgent question of edification was sacrificed; and the principal universities began to uphold their own methods of preaching, usually antagonistic to those of other academies. Thus there arose, for example, the Helmstedt, the Wittenberg, the Jena, the Leipzig, the Königsberg method, each to be recognised by its own peculiarities. The first was perhaps still the best, inasmuch as it displayed the moderate spirit of Calixtus, but the last sought to shine by the art of composing as many sermons as possible on a single text—eight, for instance, on the simple utterance of Matt. viii. 2. One of the most curious was unquestionably that of a certain Chr. Weise († 1708), called the Real-method, having for its aim the deriving of as many images, narratives, metaphors, etc., as possible, from all kinds of non-sacred sources, and transferring them, as far as could be done, into a means of edification, by which course the attention of the hearers could not fail to be kept riveted; a method here and there leading to absurdity itself, but one which, even forty years after it was originated, had not entirely died out. On the other side, logical formalism swayed the sceptre so imperiously, that sometimes one would meet with a sermon divided into three parts—announced as the subject, the predicate, and the conclusion; while the worst of ill-taste would sometimes be seen in the choice of strange names and titles. Thus discourses were published under the title of "Heavenly Treasury," "Spiritual Feast-trumpet," "Milk of the Catechism," "Bitter Oranges and Sour Lemons" (on the book of Lamentations), "Spiritual Cypress Wreath" (funeral sermons), "Spiritual Oil-store," of which last a thirteenth edition appeared in 1683; even the pious and meritorious Valerius Herberger († 1627) published a collection of funeral sermons, entitled "Spiritual Vigorous Rose-serve, prepared from some

consolatory Roses of Psalm xxxix." Homiletical aids, too, were composed for the benefit of those less gifted with originality, and put forth under the promising titles of "Aurofodine," "Promptuaria," "Gold Mines," "Pentades" and "Decades" of sermon-plans on a variety of subjects; but—they failed to raise the sunken standard, most of all under the pressure of times fatal for the Church. In the year 1636 alone, in the midst of the miseries of the Thirty Years' War, more than three hundred congregations were deprived of their preachers by banishment or death.

6. So much the higher appreciation is merited by the few whom we see shining as bright stars in a clouded sky. In addition to the above-mentioned Val. Herberger, whose "Herzenspostille," overflowing with the naïve and at the same time heart-felt language of faith, passed within a century through four and twenty editions, and is a work still not forgotten on the part of many spiritually-minded people in Germany, we must mention in particular John Valentine Andreä, of Stuttgart († 1654), the preacher whom Spener wished, above all others, he could recal from the dead; a pupil with kindred spirit of the renowned dogmatist John Gerhard († 1637), and, like Gerhard himself, a faithful disciple of that eminent herald of "true Christianity," John Arndt († 1621). Doctrinal disputations Andreä willingly left to others; in his work of preaching, as in everything else, he was concerned about life, and he knew that this is called forth and cherished in a manner very different from that adopted by most preachers of his day. With all the prolixity of his treatment, the artless simplicity of this homiletic practical man, a simplicity combined with a most ardent fervour, produces a highly favourable impression, and accounts for his book being held in honour and thanksgiving by countless numbers, even in the present day.—The same may be said of the heartily devout Christian Scriver († 1693), court preacher at Quedlingburg, writer of a "Seelenschatz," which forms a worthy companion-piece to Arndt's "True Christianity." Originally delivered in the form of Week-day Discourses, the volume has become an *Andachtsbuch* in the fairest sense of the term, dedicated by the godly writer "To the Three-one God," and—together with Scriver's other writings—in our day once more placed in the hands of the believing public by Rudolf Stier. He himself called these "Soul Discourses" a flower-bed, in which believing souls, like noble bees, might gather the finest honey of refreshment and consolation; and after an interval of so many years it is evident he did not say too much. H. Muller also, superintendent at Rostock († 1675), must not be passed over by us unmentioned. Such preachers were at the same time pioneers of that which was presently to be experienced in the pietistic movement, for a much-needed elevation and reform in the art of preaching.

In fact, Ph. J. Spener († 1705) did succeed in recalling to life the spirit of Luther and Arndt in many a pulpit, and in making the preaching a powerful embodiment of the *theologia regeneritorum*. It is true, the influence he exerted was not far removed from great onesidedness; but then this was necessary as a reaction, and prepared the way in turn for something better. All rules of art and all oratorical principles were simply set aside by him. He despised every demand which was not in reality legitimated by the character of the work to be done, and clearly showed that his concern was not for the praise of his hearers, but for their salvation. His own preaching

was by no means free from a certain stiffness of form, accompanied with a style but little attractive; for the demand of simplicity and earnestness, however, it would be impossible to show more reverence than he did. He was wont to prepare his discourses with the greatest care; and returned, after having for a time written only in outline, to his former practice of writing the whole, being greatly assisted in recalling it to mind by his excellent memory. "Junge Blättler, alte Bettler"¹ was the homiletic lesson he impressed upon himself, and—presently bequeathed to others. He stuck particularly close in his preaching to the word of Holy Scripture, "in which he was," to use the words of Nitzsch, "as much at home as in his own dwelling," rendered tolerable the yoke of the pericopes, and modified the form as far as possible in accordance with the subject. Thus he introduced into the preaching a subjective element of the heart, which before his time was only too much wanting; to regeneration alone he devoted no less than thirty-six discourses.—But in this way he laid at the same time the foundation whereon the work of building could be further carried on, entirely in his spirit, by A. H. Francke († 1727), the renowned founder of the Orphan House at Halle. In point of form Francke stood above Spener, as regards spirit and depth not below him; and though Francke's sermons were a little longer than those ordinarily listened to, they did not fail to hold captive a numerous audience. Like his predecessor, he was specially concerned about the application; and the defects which, as judged by the standard of later times, might perhaps be discovered in the homiliste, were made amends for by the excellences of the pastor.—As regards the theory, he was faithfully and ably supported by his colleague, Joach. Lange († 1744), as is evident from Lange's writings "*de concionum mensurâ*" (1729) and "*de concionis formâ ad ædificationis scopum accuratius componenda*" (1730), both preceded by his "*Oratoria sacra, ab artis homileticæ vanitate repurgata*." The "*Commentariolus*," too, "*de rectâ concionandi textumque sacrum cum exponendi tum applicandi ratione*," by the Tübingen prelate, A. A. Hochstetter († 1720), published in 1701, and brought out in a fourth edition by Sartorius in 1866, presented in a concise form a treasure of homiletic wisdom.

7. Of course no long time could pass without a reaction on the part of ecclesiastical orthodoxy. This manifested itself not only in an intolerant heresy-hunting—one single voice is able to accuse Spener, for instance, of no fewer than two hundred and sixty-four points of heresy—but also in a restless activity in preparation for the pulpit, though still for the present in the old manner already familiar to us. At the head of the opponents of Pietism arose the celebrated J. B. Carpzov († 1699), son of an equally celebrated father, who, in his "*Hodogeticum*" (1656) offered to the young ministry as many as a hundred methods for the due arrangement of the plan and sermon; himself a living exponent and teacher of Homiletics, whose discourses—overflowing with dry learning and allegorical interpretation of Scripture—may be looked upon as constituting one of the last endeavours to bring into general honour the former perverted method.—Higher

¹ "Young leaf-turners will make old beggars (of sermons)."

stood on the same side V. E. Löscher, of Dresden († 1749), an important person in the Saxon Church of his day, a representative of a temperate and living orthodoxy, which opposed the onesidedness of Pietism, but sought to adopt with certain modifications that which was good in it; though as a preacher he may again in other respects be looked upon as a forerunner of the later Rationalism. Lifeless orthodoxy, along with all kinds of useless bustle, was and remained only to too great an extent the characteristic of many postils composed for various conditions of men—farmers, soldiers, travellers, etc.—even on the most familiar proverbs, with which the homiletic literature of that period was, if not enriched, at least continually augmented. So passionately did many scold and rate in the pulpit, that the authorities of Wurtemberg, for instance, in 1687, felt called upon to pass an ordinance expressly to the effect “that the preachers should abstain in the pulpit from all ranting, scolding, and railing; should consign no one to the devil, nor call any one churl, owl, or devil’s head, and so forth.”—On the other hand, in opposition to the thorough-going earnestness of Pietism, a more worldly and frivolous tone was sometimes to be heard in the pulpit, such as was not wont to redound to the advantage of a true edification. In South Germany the Romish Church saw the style of Barletta revived in a nobler form, in the imperial court preacher at Vienna, the well-known Father Abrah. de St. Clara († 1709), author of “Judas the Arch-traitor” and other homiletic art-products; a flagellant in the pulpit beyond most others; inexorable in his denunciation of the sins of high and low; a man with regard to whom it is hard to say which peculiarity in him most drew the attention, the burlesque and trivial, or the satirical, or even the occasional sallies of genius; while the vigorous and plastic manner of his delivery tended greatly to augment the effect produced by his words. From his style of preaching Schiller derived the form of the “Capuchin sermon” in *Wallenstein*, as it is thought that traces of it are still to be discovered in some sermons of the Redemptorists down to the present day. But even in the Protestant Church of his day there were not wanting those who thought this vein of humour necessary to attract and enchain the multitude. We need only mention J. Sackmann in Hanover († 1718), who used generally to express himself in a facetious way in Platt-Deutsch, and his contemporary, Spörrer, in Bavaria, who, by way of excusing his more than familiar tone, was wont to call himself “the farmer’s parson”; to whose preaching, however, the townspeople around used to flock in great numbers.

8. The time nevertheless very soon came, when the sermon was more than ever composed in rigid forms, and began to experience the influence, alike of alternating philosophical systems, as of a gradually developing literature. Already the Wolfian philosophy¹ proved far from advantageous as regards subject-matter and form of the Gospel ministrations; it banished all life and warmth, to give the widest rein on the other hand to the passion for accuracy and clearness. Everything was defined and explained, even that which needed no explanation: e.g., Matt. viii. 1, what a “mountain” was, what is meant by “multitude,” etc. “Philosophic dolts in the pulpit,”

¹ Wolf died in 1754.

as a contemporary well styled these preachers, who would no longer allow their hearers to laugh, but all the more effectually wearied them. In addition to this there arose, under literary influences, the mania for the bombastic and pseudo-sublime, through which it came to be regarded as a homiletical offence if one should speak in a simple manner that which is in its nature simple. Moses was now called "the horned legislator" [from reading *cheren* "a horn" (*i.e.* "a ray"), instead of *charan* "to be radiant," in Exod. xxxiv. 29, an error also fallen into by the early painters, in following the Vulgate]; Paul, "the enlightened teacher of the Gentiles;"¹ conscience, "the doggie barking in the left breast." Presently we even see discourses appear, which have been composed in rhyme, or without this or that letter, and other little artifices of a like kind. And how much worse still, when, under the influence of a Rationalism still in the ascendant, the spirit of denial and scepticism—during and after the time of flourishing of the Kantian philosophy²—made itself heard ever more loudly and boldly in the pulpit! Now the principle of utilitarianism asserted itself above every other, and war was declared inexorably against the contents of the Gospel and the demand of æsthetics. The sermon, already degraded to a mere art-product of good or bad taste, must now as much as possible aim at producing the blessings of "refinement and enlightenment," and specially at placing these blessings within reach of the lower classes. There appeared during the second half of the eighteenth century "agricultural" discourses, "nature sermons and field sermons," homiletic commendations of vaccination [end of eighteenth century], silk-worm culture, etc. Who has not heard of the Christmas sermon on the stall-feeding of cattle; of the Epiphany sermon on listening to good counsel; of the Palm-Sunday sermon on the damaging of trees; the Easter sermon on the benefit of a walk (the travellers to Emmaus); the Pentecost sermon on drunkenness, etc.? not to speak of a Maundy-Thursdays discourse "on the making of a good will," or another on the exciting theme, "how wise and beneficial the arrangement, that death is placed not at the beginning, but at the end of life (!)" The "sermons on texts taken from nature," by J. L. Ewald († 1822) and others, in which, *e.g.*, the storm, the eye, the tongue, etc., supplies the theme to be treated of, were of this kind, still the best. "During this period also fall the bulk of the journals, magazines, archives, sermon-skeletons, etc. No house of business has sent forth into the world such a multitude of travelling agents, to hawk about the article sermon outlines (skeletons), as the firm of 'Denkglaube and Co.'" (Palmer). It was the time in which Schuderoff (1797), who asserted "that he could write out the whole of Christianity upon an octavo page," described "Homiletics as rhetoric in general, merely applied to the truths of religion." That from this standpoint one cut oneself entirely adrift from the text, or at best used this only as a peg on which to

¹ With a St. Andrews professor of a somewhat later date, he was "that highly respectable individual, the Apostle Paul."

² [The *Blütezeit* of Rationalism is from 1770 to 1820. Kant published the first edition of his "Critique of Pure Reason" in 1781, and the second edition in 1790. He died in 1804, in his eightieth year.]

hang one's own daub, it is hardly necessary to observe. It was the curse of the system of pericopæ, that one was compelled one decade of years after another to preach from, nay, *under the auspices of*, the same texts. But in another way also has Kantianism injuriously affected the preaching of the Gospel. It clipped the wings of imagination and feeling in the pulpit; brought into the foreground, in place of the great theme of Christianity, a philosophic morality; and laced up the discourse in a corselet which would have infallibly stifled all life—if there had been any to stifle. We are silent as regards consequences still worse, for one reason because completeness is here impossible. But even in the nobler representatives of the period of *Aufklärung* (such as, e.g., J. W. F. Jerusalem († 1789), “a preaching philosopher,” as this abbot has been termed not without reason, who, specially in point of form, rose far above the bulk of his contemporaries and kindred spirits) this fatal effect of the rationalistic leaven was to be felt in the contents of the preaching. Yea, even in the poetic humanist who raised his voice against Kant, in J. G. von Herder († 1803), the courtier and the man of literature has had an influence infinitely more injurious than beneficial upon the homilete, specially during the latter years of his life. From his first period we possess homilies on particular events of the Gospel history, which display not only a perfect mastery as regards the form, but also a warm enthusiasm for the truly human and sacredly natural in the person of the Redeemer, and his “Twelve Provincial Letters to Clergymen”¹ show what an appreciation he had for the prophetic element as a qualification for the ministry of the Gospel; but for the rest the majority of his sermons were dissertations on moral subjects which—a few admirers excepted—left the bulk of his hearers cold and uninterested, and entirely explain his own sad confession in the evening of his life, that *he wished he had only preached the Gospel more simply.*

9. The more does it gladden us to observe that the drooping life was yet by no means entirely quenched, but was also awakened and fostered by such men as we are able to speak of as ornaments of the pulpit in Germany during the eighteenth century. We think of a J. J. Rambach († 1735), minister of the Gospel at Giessen, in form the antipode of Spener, but in spirit devoutly Christian as he, with regard to whom it has been testified, not amiss, “that he set the knife to the throat of all homiletic vanities.” He emancipated himself from the *duplex exordium* before every sermon, of which the iron law had been for many a preacher during a number of years an oppressive cross, and maintained, as but few before him or in his time, the right of homiletic individuality, *i.e.*, in his “*Præcepta homiletica*” (1736); to which presently J. G. Reinbeck († 1741) attached his “*Outlines of a method of teaching (Lehrart) to preach in an orderly and edifying manner*” (1740). As a pulpit orator, J. A. Cramer of Kicl († 1778) stands above both the fore-named theologians, a pretty successful imitator of Bossuet, and what certainly redounds to his greater honour, as court preacher in Denmark presenting an admirable example of resoluteness, zeal, and fidelity. »

¹ Published in 1774, when he was in his thirtieth year.

Yet specially have we here to speak of the man who has been alternately styled the Tillotson and the Bourdaloue of his time, Joh. Laur. von Mosheim († 1755), ornament of the Academy of Helmstedt and of Göttingen; with regard to whom one of his contemporaries could write, "norunt homines, ubi Moshemius est, ibi esse Academiam," highly meritorious, not only as a moralist and historian, but also as a homilete, whose church must often have a sentinel placed before it to prevent too great crowding. Gifted with distinguished talent rather than creative genius, he represents, in opposition to the rising unbelief, a more or less apologetic tendency, and combines in his peculiar view the advantages of the analytical and the synthetic mode of preaching. His merit consists specially in liveliness of presentation, force of proof, ornateness of style, lofty earnestness of purpose combined with a happy knack of expressing himself; his shadowy side in a useless prolixity, in consequence of which his discourse sometimes passes into the tone of a dissertation. Yet his sermons will still repay reading, as will his "Anweisung, erbaulich zu predigen," which appeared after his death (1763).

Almost contemporaneously with him did the Reformed preachers, A. W. F. Sack († 1786), and specially also G. J. Zollikoffer of Leipzig († 1788), exert a beneficial influence in part upon the subject-matter of preaching, but more particularly upon the form. Zollikoffer found a successful imitator in J. G. Marezoll of Jena († 1828), who published, in addition to several volumes of discourses, greatly read and commended, also a treatise "Ueber die Bestimmung des Kanzelredners" (1793).—The name and renown of all is nevertheless eclipsed by that of Dresden's court preacher, F. V. v. Reinhard († 1812), who was formerly perhaps rated too highly, but who is now certainly too little appreciated; a man illustrious too as a moralist, but one who his life long, in the midst of manifold bodily infirmities, devoted his best efforts to the pulpit. His sermons, fully eight hundred in number, were published in more than thirty volumes; but of these there is not one which does not furnish proofs of the conscientious care with which he prepared for his public labours, and of the fidelity of heart with which he accounted to himself for his principles and their application. His method is the strictly synthetic and symmetrical one; and it cannot be denied that the yoke of the system of pericopes, which compelled him, e.g., to preach so many New Year's Days in succession on the name of Jesus (Luke ii. 21), made of its slave only too frequently its victim. He has himself initiated us into the secrets of his study;¹ but the extent to which, even during his lifetime, his sermons were admired, imitated, and—purloined, pleads for his distinguished rank; while his celebrated *Reformationspredigt* on Justification by Faith, delivered in a time of apostasy, and widely circulated, assures to him a permanent place of honour in the annals of the Evangelical Church of Germany.

10. As independent spiritual kinsmen and followers of Reinhard in his character of homilete may be mentioned men like Löffler († 1816), Tzschirner († 1828), Schott († 1835), Schuderoff († 1843), Bretschneider

¹ See his *Geständnisse*, above mentioned, p. 4.

(† 1848), Röhr († 1848)—the last-named long the zealous redactor-in-chief of a *Prediger-bibliothek* which was greatly read. However much, regarded from a positive-Christian standpoint, may have been wanting to their labours, partiality alone can overlook their real merits, definitely with regard to the form of presentation.—Among the most interesting, advanced, and influential of the preachers during the first half of this century in Germany, Gottfr. Menken of Bremen († 1831) occupies a foremost position. He published a great number of homilies, giving testimony to his independent insight into Holy Scripture, and his great preference for the analytical method of preaching. He appears to stand higher as a preacher than the renowned Friedr. Schleiermacher († 1834), to whom a more brilliant place of honour in the homiletic domain is assigned by his boundless admirers than he is seen to merit upon impartial contemplation and comparison with others. Even in the pulpit he is pre-eminently a dialectician and theologian, who thinks out, in an interesting manner, the given subject-matter of Holy Scripture before his highly cultured audience; but the form has much more about it that suggests rather an abstract treatment than an animated testimony, and in the subject-matter not a little is felt to be wanting which has rightly been regarded as of indispensable necessity for the pure proclamation of God's counsel for the salvation of sinners. Of unqualified imitators he has found but few among his disciples; for the greater part of the congregation his mode of preaching was decidedly very little adapted. Listen, for instance, to the theme of one of his Christmas sermons: "How exactly our festal Christmas rejoicing accords with the fact that the belief that Jesus is the Son of God is the victory which overcometh the world;" to pass without further remark, out of the affection due to his memory, over an unhappy Good Friday discourse, "on the wish to die like Jesus."—Entirely otherwise was it with the Provost of Kiel, whose death-year (1855) falls indeed beyond the limits of the period we are now treating of, but whose influence, rich in blessing, was for many years felt within this period, Claus Harms, who unquestionably owed to Schleiermacher "the impulse to an everlasting movement," but as a preacher soon far outstripped the Berlin professor, and, in opposition to the traditional art-theory, sought to call into life a new kind of glossolaly in the pulpit. Pointed as regards the form, vigorous as regards the contents, a little inclined to mannerisms now and then as regards the tone, but always *anregend* (rousing), whether preaching before cultured or uncultured hearers, his numerous discourses, among which those on the Lord's Prayer and on the Sermon on the Mount call for special mention, deserve to be rated among the best our century has produced in North Germany. In South Germany the fiery Ludwig Hofacker of Rielingshausen in Wurtemberg († 1828) was more or less intellectually akin to him, and absolutely his companion in faith, of whose discourses, full of unction, already about thirty different editions have appeared, some of these consisting of several thousand copies, and side by side with whose labours those of his brother Wilhelm Hofacker of Stuttgart († 1848) deserve honourable mention.—In the domain of properly so-called technical pulpit eloquence at the close of this period, no two names are resplendent with higher lustre than those of Franz Thieremin at Berlin († 1846), and J. H. B. Dräseke at Bremen († 1849). The former, whose sermons, above all

others in Germany, manifest the influence both of Demosthenes and Massillon, alike in point of form and of matter, has afforded, both in word and deed, the proof for his favourite proposition, that "eloquence is a virtue." The latter, a meteor in the homiletic sky, attracted to himself, by means of a charming pulpit style, abounding in imagery, more particularly "the thoughtful reverers of Jesus," who hung upon his lips; and, *inter alia*, celebrated the national revival of Germany in 1813 in a manner which for many remains ever memorable. As strictly biblical preachers must at the same time also G. C. Storr († 1805), G. D. Krummacher († 1837), Rudolf Stier († 1862),¹ writer of an important *Keryktik* (1844), by no means be overlooked.

11. In *Switzerland*, too, so closely connected with Germany, we see, specially in the eighteenth and the beginning of the nineteenth century, a vigorous life awakened in the domain of preaching and Homiletics. In particular after the French refugees—of whom more anon—had set foot on Swiss soil, did sacred eloquence here rise to a far higher standpoint than it had occupied during the previous century. Not without result did men like Ben. Pictet († 1724), J. F. Ostervald († 1747), S. Werenfels († 1740), and P. Roques († 1748), let their light shine here. The *Pasteur Évangélique*, published in 1723 by the last-named Basle preacher, contains not a few valuable hints, even as regards the theory of preaching. In Zurich a beneficial influence was exerted, towards the close of last century, by J. K. Pfenninger († 1793), the bosom-friend of Lavater; by J. C. Lavater himself († 1801), the ardent patriot, but also the fiery witness for Christ in a time of apostasy and unbelief, whose brilliant eloquence could sometimes produce an overwhelming impression; and finally by the less fiery, but certainly not less estimable and influential Antistes J. J. Hess († 1828), known specially as a biographer of the Saviour, yet equally worthy, on account of his truly Christian and at the same time truly patriotic preaching, to be held in lasting honour by his countrymen. In Switzerland, too, it was only to be expected that Rationalism would make its fatal influence felt upon the past century, as Indifferentism upon the beginning of the present. But when, in the second quarter of the present century, the breath of the *Réveil* came sweeping over the Alps also, this movement found there especially its distinct exponents in such preachers as Cellierier *père*, Gaussen, Rochat, Malan, Merle d'Aubigné, and—with whatever important modification—in the man whose name belongs not to Switzerland alone, but to France—nay, to the whole Evangelical Church of his and our day—Alexandre Vinet of Lausanne († 1847).² His numerous published *Discours* have, in addition to an æsthetic and ethical value, also a theological worth not easily to be over-estimated.*

Comp., on the Modern History and Literature of Preaching in Germany and Switzerland in general, C. G. F. SCHENCK, *Geschichte der deutsch. Prot. Kanzelberedsamkeit von Luther bis auf die neueste Zeit* (1841). For the Romish Church, the German work of *J. N. BISSCHAR, "The Catholic Pulpit Orators of Germany during the last three centu-

¹ The year given in the *Dogmatics* is to be corrected in accordance with the above.

² [Just three weeks before Chalmers, to whom he was allied by so many spiritual affinities—namely, on Monday, May 10th, Chalmers was 67, and Vinet only 50 years of age.]

ries, a contribution to the history of Catholic pulpit eloquence" (1866 and following years, in three parts). Further, *W. BESTE, *Die bedeutendsten Kanzelredner der älteren Luth. Kirche bis zu Spener*, i. (1856), ii. (1858). Fr. LUEBKER, *Lebensbilder aus dem letztverfl. Jhdh.* 1864. C. G. SCHMIDT, *Luth. Kirche von Luther bis Spener* (1872). *K. H. SACK, *Gesch. der Predigt in der Evang. Kirche Deutschl. von Mosheim bis auf die letzten Jahre von Schleiermacher und Menken* (1866). L. STIEBRITZ, *Zur Gesch. der Predigt—von Mosheim bis auf die Gegenwart* (1875). On the different methods of preaching which prevailed in the seventeenth century, Ph. H. SCHÜLER, *Geschichte der Veränderungen des Geschmacks im Predigen*, u.s.w. (1792 ff). On particular preachers: on Luther, *JONAS, *Die Kanzelberedsamkeit Luthers* (1852). On Calvin, E. STAEBELIN, *Joh. Calvin*, ii. (1863), ss. 421—437. On Spener, *A. BRÖMEL, *Homiletische Charakterbilder*, i. (1869), s. 128. On Joh. Valentin Andrea, an important dissertation in the review *Deutschland*, 1872, i., s. 168. On Abr. de St. Clara, a monograph by TH. G. VON KARAJAU (1867), and an article by C. PALMER, in *his Geistliches und Weltliches* (1873), s. 216 ff. On J. L. von Mosheim, a "Narratio" by Fr. LÜCKE (1837) and a dissertation by K. R. HAGENBACH, in *Getzer's Monatsblätter* (1865). On the Abbot Jerusalem, an article by KOLDEWEY, in the *Zeitschr. für histor. Theol.* 1869, iv., s. 536 ff. On Herder, Reinhard, Menken, Schleiermacher, and L. Hofacker, A. BRÖMEL, u.s., ii. (1874), s. 3 ff. A good article on Schleierm. as a preacher in the *Evang. K.-Ztg.* of Nov., 1868. On Claus Harns, his Autobiography (1851). On Lavater, his elaborate biography by GESSNER. On the Réveil-preachers in France and Switzerland, *A. VINCENT, *Histoire de la Prédication protest. de langue Française au dix-neuv. siècle*, (1800—1866 (1871). On A. Vinet, his *Biography by RAMBART (Lausanne, Bridel, 1875), p. 249 sqq. Comp. also the articles in HERZOG's *R.E.*, and in Dr. WM. SMITH's *Dictionary of Christian Biography*, bearing on our subject, as also H. DÖRING, *Die deutschen Kanzelredner des 18en und 19en Jahrhds.* (1830).

II. "The pulpit eloquence of France stands related to that of the Germans, as the national character of the one people to the other" (Hüffell). With this prefatory remark we propose entering upon a brief review of the preaching both in the Reformed and in the Romish Church from the time of the Reformation. In both we see preaching and Homiletics attain to a height which in some respects soars far above that of the Germans, and in others may still be proposed as a model for our own time.

1. After, in the course of the sixteenth century, the Reformation had, in the midst of tears and blood, established itself in France, we see already, in the beginning of the seventeenth, men arising whose homiletical talent, accompanied as it was with a venerable character, calls forth recognition and admiration. At the head of these stands Pierre Dumoulin († 1658), Reformed preacher at Sedan, as also for some years professor at Leyden, one of the most vigorous opponents of Roman Catholicism, whose preaching is characterised by great popularity and simplicity, while the oratorical element retires almost wholly into the background.—Much higher in the latter respect stands Moses Amyraut († 1664), professor at Saumur, meritorious alike as a preacher and moralist, whose eloquence was admired even by the adherents of Rome, and produced a deep impression upon Richelieu and Mazarin in favour of his oppressed companions in the faith.—An equally didactic character is displayed by the eloquence of Jean D'Ailly († 1670), who by his contemporaries and his companions in faith was termed the greatest man of his Church since the days of Calvin. His discourses, in twenty volumes, are distinguished by a telling, and now and then somewhat severe, polemic against his ecclesiastical opponents. Usually the preaching of these men and others displays a strictly objective, biblical, churchly character, while the form is at first simply analytical, and only by slow

degrees approaches to the manifestation of a more synthetical character. The same may be said to a great extent of the sermons which have come down to us from Jean Claude († 1687), "ce fameux M. Claude," as the Romanists also were wont to call him, who in a theological dispute caused even Bossuet involuntarily to quail before the force of his reasoning. His sermons are distinguished by purity of style, calmness and force of evidence, here and there accompanied with severity of tone. In all this they may be regarded as presenting a faithful reflection of the individuality of the preacher. —By degrees, however, the dialectic element in preaching is pushed aside by other tones. As was to be expected, the revocation of the Edict of Nantes (1685) enchains the free word of the Reformation, and marks the commencement of the age of persecution. Our limits do not admit of our following the preaching in its wandering to the desert, to enter the churches of the Cevennes, or to salute the impressive figure of P. Rabaut († 1795), otherwise than in passing. Rather do we seek to become acquainted with the most interesting of the preachers of the *Réfuge*, of whom we have already met some single ones in Switzerland.

2. Among these, P. Dubosc, who died preacher at Rotterdam in 1692, claims attention in the first place. After Louis XIV. had on one occasion listened to him pleading the cause of the Protestants, he declared that he had that day heard the most eloquent man of his kingdom. As an orator he rendered to Calvinism no less important services than did Claude as a controversialist; and when he was banished, England, Denmark, and Holland vied with each other in seeking the honour of affording him an asylum. The seven volumes of his discourses present equally fine proofs of invention, as of arrangement and action. In him was made manifest anew how much an extensive theological knowledge, when its results are applied with tact, contributes to the effectiveness of preaching. A plastic form is here combined with abundance of material, and if the orator in some passages shows that he has taken Basil as a model, he nevertheless still remains Dubosc. —He may at the same time be looked upon as the forerunner of other *réfugiés*, who awakened the expectation of a new period of prosperity for the Walloon churches of Holland and elsewhere. Not to speak more at large with regard to David Ancillon († 1692), Isaac Jacquelot († 1708), Jacques Abbadie († 1727),¹ and Isaac de Beausobre († 1738), who all preached at Berlin,² we call attention at once to the Rotterdam preacher, D. de Superville († 1728), a man even in his youth so full of promise, that he was while a student qualified, and upon the indisposition of his professor called, to deliver the lectures in philosophy; while, as preacher, he at once takes his place, in point of style and arrangement, not less high above others. The synthetic method of preaching attained in this gifted forerunner one of its most brilliant triumphs. —His colleague, too, J. Basnage († 1723), deserves to be mentioned with distinction, particularly as a moral preacher. But the renown of all the foregoing is far eclipsed by that

¹ [Was made Dean of Killaloe during the reign of George I., whom Abbadie survived by little more than three months, dying at the age of sixty-nine.]

² Frederick the Great, when Crown Prince, was wont to admire the eloquence of Beausobre, who died nearly two years before Frederick's accession to the throne.

of the unique Jacques Saurin († 1730), for twenty-five successive years "Ministre des Nobles" at the Hague; of whom it has been justly said by Vinet: "Parmi les modèles de la chaire protestante, Saurin est le premier; il n'est inférieur à aucun des grands maîtres de la chaire catholique." Specially in the five volumes of his discourses published by himself—the seven others which appeared after his death will hardly bear comparison—there occur whole pages of rare power and splendour. On the other hand, there are unquestionably to be met with passages of greater insipidity; sometimes one has to struggle through a prolix explanation of a text, a theological discussion, a philosophical excursion, afterwards justly curtailed or altogether banished from the pulpit; but, immediately after, all this is again forgotten, when upon outspread wings one is carried by the orator to the glittering mountain heights of living faith and joyful hope. Studied—not slavishly imitated, much less plundered—should he be, by all who aim at being heralds of the truth of God; and the fact is perfectly explicable that the most cultured and developed portion of the congregation crowded for years together around the pulpit of Saurin.

3. On the part of the Romish Church we see important contributions yielded during this period to the theory of sacred eloquence; among others by the Jesuit Gisbert, in his treatise *Sur l'Eloquence Chrétienne*. Under the influence, too, of Jean and Claude de Lingendes († 1660), and Jean François Senault († 1672), the way was prepared for a new development of preaching in the Romish Church of France. Specially, however, do three names shine forth to us as stars of the first magnitude in the sky of Homiletics, and entitle us to speak of a golden age—we cannot say for the preaching of the Gospel, but certainly for the pulpit eloquence under Louis XIV. J. B. Bossuet († 1704), the eagle of Meaux, "the last of the Fathers of the Gallican Church," as he has been not unfittedly termed; the most powerful opponent of Calvinism in his day, great by reason of his learning, of his influence, of an eloquence so overpowering that—specially as a panegyrist and funeral orationist—he sometimes shows himself incomparable; a broad mountain stream, which with thundering roar rushes down from the heights, and carries away everything which would offer resistance. "Je suis terrassé d'admiration pour Bossuet," says Laharpe; and this feeling becomes perfectly comprehensible when one considers the comparative depth into which preaching had sunk before he arose, and the more so when one takes into account the fact that the preacher was wont only to make a rough draft of his discourses in MS., and to complete the filling up and throwing into shape extemporaneously in the pulpit—How high he stands is first rightly seen when we for a moment compare with him the contemporary Louis Bourdaloue († 1704), the Jesuit father who during four and thirty years held spell-bound at his lips a most worldly audience, by the proclamation of a comparatively pure morality, based upon the ecclesiastical doctrine of Rome. In some respects, particularly in point of order and the logical character of his reasoning, he not seldom rises above Bossuet; he is—*sit venia verbo*—as compared with this royal eagle, as the royal serpent which with velvet coils slowly surrounds the object of its prey, softly indeed, but in such a way that the captured animal can no longer escape. He convinces you, but—without carrying you with

him; through the intellect he seeks the way to the heart, but frequently he does this in a manner which reminds you rather of the accomplished barrister than of the preacher pleading with unction from on high. In distinction from Bossuet, the homiletic genius, we should incline to call him a man of talent of the first order. He always interests his hearers, at least where he is not *too* diffuse, and possesses a remarkable tact for avoiding many a rock; so that one may leave his church highly satisfied with the preacher, but often also without being dissatisfied with oneself.—An opposite effect was produced upon Louis XIV., according to a well-known report, after he had listened, in his court chapel at Versailles, to the preaching of Jean Bapt. Massillon († at the age of seventy-nine, 1742), justly styled “the Racine of the pulpit,” specially by reason of the purity and elegance of his diction. Nor is this effect surprising; he addresses himself not to the intellect or imagination alone of his hearers, but above all to their feeling, and brings especially the moral demands of Christianity into the foreground with concentrated power. We should compare him by preference, not to a brilliant meteor, but to a moon veiled with fleecy clouds, which sheds a kindly light over a wide prospect. With reason is the exordium of his discourse on Matt. v. 3 ff specially renowned, a discourse delivered on All Saints’ Day, in which he contrasts the beatitudes of Christ with those of a flattering world; and the conclusion of that on “the small number of the elect” (Luke iv. 27), in the delivery of which a sense of sacred awe fell upon himself, not less than upon his audience. Yet we are afraid that even he too often sought to recommend himself to the refined taste of his hearers, rather than to their awakened conscience, and that here too the courtier stood only too often in the way of the orator, and the orator in that of the preacher of the Gospel in the proper acceptance of the term. Unquestionably his so-called little Lent sermons, *Le Petit Carême*, testify of great literary gifts and of a highly successful tact in charming the childish ear of the young Dauphin while presenting his princely duties in the most agreeable manner; but is not the cross of Christ only too much made void by such a course of Lenten sermons? Very reluctant at least should we be to commend him as a model in this respect, however ready in other respects to render legitimate homage to him as, after Bossuet, a preacher for special occasions and a funeral orationist. He merits this, if for nothing else, for the beautiful exordium of his discourse in honour of the great Louis; although, like Bossuet, he has much need of indulgence for the incense shed upon the persecutor of the Huguenots, on account of his pious zeal. Where it is a question of moral courage in rising against injustice, all the three “declaimers”—“*Prunkredner*,” as Palmer somewhat severely, but not unjustly, calls them—are immeasurably surpassed by the itinerant Jacques Bridaine († 1767), if at least we are to give entire credence to all that is handed down concerning him; he it was who in the church of St. Sulpice at Paris sent a thrill of involuntary shuddering through the most brilliant auditory in the world, by his impressive representation of the retribution of eternity. A fourth court preacher, E. Flechier, Bishop of Nismes († 1710), although as a funeral orationist not without merit, can only follow his illustrious predecessors without rivalling them. Beside him is worthy of mention also Ségaud, favourite preacher of Louis XV.,

renowned for his fidelity in his description of the sins of the age, and his courage in rebuking them.—But with special affection do we mention, even in connection with the history of Homiletics, the name of François de Salignac de la Mothe Fenelon († 1715), whose *Dialogues sur l'Eloquence en général et particulièrement sur celle de la Chaire* contain a treasure of homiletic wisdom, worthy of the most serious attention. His maxim, "Un bon discours est celui où l'on ne peut rien retrancher, sans couper dans le vif," is well worth remembrance. Little as we should be disposed to indorse his counsel of concealing as carefully as possible the plan of the discourse with a view to augmenting the effect, we yet fully subscribe to that which he advances in opposition to a vain rhetoric which proposes to itself no higher aim than that of glittering and pleasing. Only two sermons for special occasions of his composition are preserved, serving to make manifest the conscientious care with which he adhered to his homiletic rules; but as from his earlier writings, so does there come forth from these the refreshing breath of living devotion; the preacher is here manifestly upheld and confirmed by the pastor, and we shall not be alone in preferring, if need be, rather to err with Fenelon than to triumph with Bossuet. In Fenelon the distinction between spiritual and worldly eloquence, only too much overlooked in the appreciation of the *coryphées* of the French pulpit of the seventeenth and beginning of the eighteenth century, is restored again to its due place. In the light kindled by him also we see in a Bossuet, Bourdaloue, and Massillon, just as little vain boasters as we do models in every respect for the preacher of the Gospel in the present day, but men whose example shows us to what lofty flight sacred eloquence can attain where great gifts are devoted to noble ends. Happy the preacher who, in accordance with the anagram of the first-named, may be called a "bos suetus ad aratrium," and of Massillon has learned to esteem that sermon best which he can most easily commit to memory.

4. For the theory of preaching, too, do we find not a little accomplished of a praiseworthy nature in France and French Switzerland of the seventeenth and eighteenth centuries. We simply mention the name and work of E. Gaussen, "De Ratione Concionandi" (1727); J. de la Place, "Avis sur la Manière de Prêcher" (1733); Ostervald, "L'Exercice du Ministère Sacré" (1739); Le Maître, "Réflexions sur la Manière de Prêcher la plus Simple et la plus Naturelle" (1745); Chénevière, "Observations sur l'Eloquence de la Chaire." As regards the practical part, the course of the eighteenth century afforded little or nothing which could bear any kind of comparison with that left behind by the great names of the seventeenth. The spirit of unbelief and revolution which finally declared war even against the pulpit and the altar could not but affect disastrously the development, too, of the homiletic life and endeavour. Only towards the second quarter of this century, or during that quarter, are again heard names which will be pronounced within wide circles. In Jean Bapt. Henri Lacordaire († 1861) the Romish Church possessed once more a pulpit orator for whom, not seldom, the Notre Dame at Paris was not large enough, when he was wont to plead in an unimpressive manner the sacred cause of faith and freedom. On the other hand, the liberal Protestant party boasted for many years of Athanasie Coquerel, formerly preacher at Amsterdam, and later at Paris († 1868), as

one of its most eloquent exponents. In his pleasantly written "*Observations sur la Pratique de la Prédication*" (1860) he has given us the results of his own ministerial experience. On the orthodox side he was not only equalled, but far surpassed, by the never-to-be-forgotten Adolphe Monod († 1856), the ornament of a generation which gave to the Church of his country also other gifted preachers. Of his discourses, published in four volumes after his death (Paris, 1856—1860), a connoisseur like Vinet pronounces "perfection" to be their most characteristic feature. With no more illustrious and venerable name can we bring to a close our review of the History and Literature of Homiletics in France.

5. If we now, in concluding this point, direct our glance to the South of Europe, we can dispose of this part of our subject in few words. In lands where the preaching almost entirely recedes before the ritual, and the national character displays a more sensuous than moral tendency, sacred eloquence can seldom attain to a high flight, and but little worthy of note has been accomplished for its theory. Yet we must not pass over the Reformer, Bernardino Ochino of Siena († 1564) in silence, a general of the Capuchin order, whose eloquence drew from well-qualified observers at Venice and elsewhere the encomium, "He preaches with so much talent and piety, that he would make the very stones cry out."—So also must we speak with admiration of Charles Borromeo, the renowned Archbishop of Milan († 1584), who not only diligently preached himself, but also gave hints specially with regard thereto in his "*Instructiones Pastorales*," and caused a "*Rhetorica Ecclesiastica*" to be composed for the use of the seminaries. In particular have the Theatine monks, as also the Jesuits, laboured for the improvement of the preaching of this period; among the last-named, Peter Canisius († 1597), for a while court chaplain to the Austrian emperor, is greatly commended as a preacher. Beside them, some of the missionaries and Lent preachers also are distinguished, as e.g., Fra Paolo Segneri († 1694), a much-admired preacher under Innocent XII. and earlier, who during more than a quarter of a century used to travel through the principal towns of Italy, in order to awaken men to repentance and conversion. In the first half of our century his renown was equalled by that of the Professor of Homiletics at Padua, G. Barbieri, whose discourses—of which a few were printed in 1828 and following years—were often interrupted by the loud expressions of applause, "*Bella, bella, è una musica*." From Spain no more celebrated name has reached us than that of De la Torre, professor at Barcelona, whose Lent sermons, delivered (in presence of the queen) in 1713, produced a deep impression.—In the Greek Church, finally, preaching continued even after the Reformation to exist in an extremely drooping condition. Martin Crusius, professor at Tübingen († 1607), could translate out of German into the Greek a volume of sermons for the whole Church year, and send it to be used at Constantinople; but the well-meaning attempt found no great acceptance. In Russia the higher clergy seem hardly to entrust the work of preaching to the lower, and, where this must occasionally be permitted, usually give the preference to the repetition of ancient standard Homilies. The dignitaries of the Church themselves have moreover now and then, on extraordinary occasions, an opportunity for the display of their own preaching talents.

This was the case, e.g., with Philarethes, metropolitan of Rostow († 1633); Procopowitch († 1736), favourite orator of Peter the Great, called the "father of the liberal sciences in Russia;" Lewschin, metropolitan of Moscow († 1812), who delivered an oration at the coronation of Alexander I., which was translated into seven languages. For the theory of Homiletics within this circle the "Tractatus de concionum dispositionibus formandis" (1806), by Bratanowski, was long regarded as the best. For the practice a contribution was afforded in our own time by Macarius, Archbishop of Lithuania; a "Choix de Sermons et de Discours" by whom, published in a French translation in 1869, bears as a whole a more political and ecclesiastical, than it does an evangelical, character. Those of the professor Amphitheatrov were already earlier (1855) translated into German, and have been highly commended. Whether the hope for the revival of the Greek Church, cherished by many, will be realised in this domain, is a question, the answer to which as yet lies hidden in the womb of the future. In order to witness interesting manifestations of a life in vigorous development, we must, for the present, turn our eye northward.

Comp. *A. VINET, *Histoire de la Prédication parmi les Réformés de France du 17^e siècle* (1860). P. JACQUINET, *Des Prédicateurs du dix-septième siècle avant Bossuet* (1864). An interesting dissertation of L. ROGNON, "Du Réalisme dans la Prédication" (having special reference to Dumoulin), in his *Mélanges Philosophiques, Religieux et Littéraires* (1870), pp. 165—204. J. J. VAN O, *Jacques Saurin, a page from the History of Pulpit Eloquence* (French tr., 1856; Dutch, 2nd edn., 1869), and the literature there mentioned. To which add the works on Saurin by J. GABEREL (1864) and E. A. BERTHAULT (1875). *J. S. MAURY, *Essai sur l'Eloquence de la Chaire* (2^e ed. 1835), p. 343 sqq. *F. BUNGENER, *Un Sermon sous Louis XIV.* (1849). The same, *Trois Sermons sous Louis XV.* (1849). CH. WEISS, *Histoire des Réfugiés Français* (1858). N. PEYRAT, *Histoire des Pasteurs du Désert*. CH. COQUEREL, *l'Eglise du Désert* (1843). For Paul Rabaut, G. DE FELICE, *History of the Protestants of France from the beginning of the Reformation*, translated from the second French edition (1853), pp. 416—422. And further, the articles bearing on our subject in the *Bibliothèque Universelle*, HERZOG's *R.E.*, and Dr. WM. SMITH's *Dict. of Chr. Biog.*

III. 1. The seed of the Reformation, sown by Wiclif and others, very quickly sprang up in *England* also, and if the controversy between Henry the Eighth and Luther had checked the influence of the latter in England, yet so much more was the Calvinistic spirit introduced by men like Peter Martyr, Martin Bucer, John à Lasko, John Knox, and others. Yet in this country the word of preaching did not at first assume the lofty flight, nor exert the mighty influence, of which it had shown itself capable elsewhere. In an evil hour a *Book of Homilies* on the fixed pericopes of the Church year was prepared by order of Henry the Eighth, and placed in the hands of the preachers; a work to which very much was wanting, in point alike of contents and form, of a nature to edify the congregation; and although the ritual was purged of the Romish leaven, the liturgy still continued to occupy the first place in the worship of the Church. Even in the time of Elizabeth the preachers thought they had done enough when they had read to the congregation in a sleepy and soothing tone a sermon out of the *Book of Homilies*;¹ while, moreover, the wealth of some of the higher dignitaries

¹ The First Book of Homilies was published in the beginning of King Edward the

of the Church did not prove an incentive to their zeal. In the judgment of Hugh Blair, the English sermon even in later times displayed the character of "a document of calmly instructive reasoning," as compared with which the pathos of the French orators might easily appear excessive. Nor can it surprise us, upon a glance at the English temperament, that the saying of Cicero¹ has been thought applicable in this case: "Illis non ingenium, sed oratorium ingenium deficit." Nevertheless the early English pulpit orators of the Reformed Church were men who, in point of massiveness of thought, depth of theological knowledge, and power of applying the saving truths of the Gospel to the hearts and consciences of their hearers, yield the palm to none. We may in this connection pass over Master Hugh Latimer, who is yet more remembered as the preacher for the common people than as Bishop of Worcester (until the episcopal office was voluntarily laid down by him), and who, like John Hooper, Bishop of Gloucester, and Nicholas Ridley, Bishop of London, preached his noblest sermon at the stake in 1555.² Of the contents of the two volumes of his published discourses, the sermon on "the Sower," preached at Paul's Cross, affords the most favourable specimen of his popular style. It is with the latter part of Elizabeth's reign, and in that of her successor, that the great Puritanic era dawns; during the reign of Charles I. and the time of the Commonwealth that it culminates; and with the reign of James II. that it closes, with the virtual triumph of the doctrines of Laud within the Establishment, and the advancing inroads of disintegration and decay outside of it. For some time after this the voice of Puritanism made itself heard with freshness and power in the New England States of America, until here also—but here without any violence or abrupt transition—it gave place to the more artistic pulpit discourses of modern times.

Among the most famous preachers of the English Reformation may be reckoned Edwin Sandys, Archbishop of York (b. 1519, d. 1588);³ John Jewel, Bishop of Salisbury (b. 1522, d. 1571); Richard Hooker (b. about 1553, d. 1600);⁴ Lancelot Andrewes, Bishop of Winchester (b. 1555, d. 1626); Henry Smith (b. 1560, began his ministry 1582, d. 1591); Robert Bolton (b. 1572, d. 1631); Thomas Taylor (b. 1576, d. 1632); Nicholas Byfield (b. 1578, d. 1622); Richard Sibbes, author of the "Bruised Reed" and the "Soul's Conflict" (b. 1577, began preaching soon after 1602, d. 1635); John Preston (b. 1587, d. 1628); John Davenport (b. 1597, emigrated to Boston, New England, 1637, died in America 1670); Thomas Adams

Sixth's reign, in 1547, having been composed (as it is thought) by Archbishop Cranmer and Bishops Ridley and Latimer. It was reprinted in 1560. The Second Book appeared in 1563, having been printed the year before, in the reign of Elizabeth. Bishop Jewel is supposed to have had a great share in its composition.—So Hook, on the authority of Burnet.—*Church Dict.*, p. 371.

¹ CICERO, *Brutus*, 110.

² The best biography of Latimer is that by the late Rev. R. DEMAUS: "Hugh Latimer. From Original Documents." R. T. Soc. (1874).

³ For specimens of the style of some of these earlier English preachers, see Dr. JAMES HAMILTON, *Our Christian Classics*, vol. i. (1857). One of the earliest English Reformers was Thomas Becon (b. 1512, d. abt. 1570).

⁴ On the extant sermons of Hooker, five in number, cf. Ramsay, as before, pp. 108—110.

(began his ministry in 1612, preacher at St. Gregory's, under St. Paul's, in 1618, died before 1660); Thomas Goodwin (b. 1600, licensed a preacher in 1625, d. 1679); John Trapp (b. 1601, d. 1669); Ant. Farrington (b. 1596, d. 1658); Henry Tozer (b. 1602, d. 1650); Richard Baxter (b. 1615, began his ministry 1638, d. 1691); John Owen (b. 1616, d. 1683); Thomas Manton (b. 1620, d. 1677); Thomas Brookes (began his ministry about 1651, d. 1680); David Clarkson (b. 6th Feb., 1621 O.S., 1622 N.S., began his ministry 1682, d. 1686); William Bates (b. 1625, d. 1699); Richard Gilpin (b. about 1624, d. Feb., 1699 or 1700); Thomas Adams (b. 1626, d. 1670); Stephen Charnock (b. 1628, began his ministry soon after 1642, d. 1680); John Bunyan (b. 1628, d. 1688); John Howe (b. 1630, d. 1705); James Janeway (b. 1636, d. 1674, after a ministry of sixteen years).

As the more distinguished Anglican preachers of this period are to be mentioned Joseph Hall, Bishop of Norwich (b. 1574, d. 1656); James Usher, Archbishop of Armagh (b. 1580, d. 1656); Robert Sanderson, Bishop of Lincoln (b. 1587, d. 1663); Robert Leighton, some time Archbishop of Glasgow (b. 1613, d. 1684); Jeremy Taylor, "the English Chrysostom" (b. 1613, d. 1677); John Pearson (b. 1613, d., Bishop of Chester, 1686). John Donne, Dean of St. Paul's (b. 1573, d. 1631), John Cosin, Bishop of Durham (b. 1594, d. 1672).¹

The properly so-called history of the development of sacred eloquence upon English soil can, however, only be said to begin with the Archbishop of Canterbury, John Tillotson (†1694), who, specially as compared with predecessors and contemporaries, might be termed a preacher in many respects meritorious. Inclined to a mildly orthodox, somewhat latitudinarian mode of thought, and formed by the study of Chrysostom and Basil the Great, Tillotson is distinguished by great clearness, sound exposition of Scripture, accuracy and force of demonstration, by a pure, although not very vigorous, style, now and then, too, by an unnecessary display of learning, as also by a vehement polemic against Rome. That the great sobriety of his discourse occasionally also degenerates into coldness, and the sermon usually bears too much the character of a doctrinal or moral treatise, is a defect which he shared with many later preachers of his nation, and one which was subsequently intensified by the slavery of a verbal reading, which afforded only too much ground for the jests about "a sleeping sermon." In the sermons of his contemporary, Isaac Barrow (†1677), one sees, moreover, the traces of the author having been, assuredly not with advantage to the fervour of his eloquence, for a time professor of mathematics. Side by side with him are mentioned with distinction the names of John Sharp, Archbishop of York (†1714); Richard Lucas (†1715); Thomas Sherlock, Bishop of London (†1761); Simon Patrick, Bishop of Chichester (†1707); Thomas Tennison, Archbishop of Canterbury (†1715); Samuel Clarke (†1769), of whom Voltaire said that "he had, with Locke, the keys of the intellectual world in his hand." As a life-awakening

¹ The first work on Homiletics in the English language was published by John Wilkins (d. Bp. of Chester, 1672): "Ecclesiastes, or a Discourse concerning the Gift of Preaching" (1646), although Robert Mossom (d. Bishop of Derry, 1679) is said to have published his "Tripartite Preacher" as early as 1637. The best known edition is that of 1657. Another edition appeared in 1685.

preacher of the Gospel, however, this philosopher in the pulpit was far surpassed by the quondam sailor, John Newton († 1807), after a wild and dissolute life mightily awakened and converted, and made a blessed means for the conversion of others; a practical preacher, to whose influence the renowned Wilberforce (1759—1833) owed the powerful impulse to his labour on behalf of the slaves, and whose “Cardiphonia” and other works of edification have been useful to many far beyond the limits of his own country.¹

Much more abundant becomes the harvest of eminent preachers when we turn our glance to the Puritans or Nonconformists. At the head of the most illustrious shines the name of [the earlier] Thomas Adams, who exercised his ministry in London in the first half of the seventeenth century, “the Shakespeare of the Puritans,” as he was later termed, whose works (first published in 1629, and reprinted in our own day) present to us the model of a truly popular and original preacher. Very soon, however, and not without reason, was his name eclipsed by that of Isaac Watts († 1748) and Philip Doddridge († 1751). The former, author of two volumes of “Sermons on Various Subjects,” combined in a happy manner the analytical and synthetical method of preaching, by reason of more than ordinary practical skill a source of blessing to old and young even after his decease. The latter knew above many how to speak to the hearts of his hearers, and was so much beloved that after his death his name could not be mentioned in his congregation without drawing forth tears, even on the part of the young preachers whom he had trained in his seminary for the ministry of the Gospel. The name and work, too, of James Foster, teacher of a Baptist congregation in London († 1753), G. Benson († 1762), and Laurence Sterne († 1768), each testifies in its way to talent and development [but neither of them is Evangelical]. By the last-named humorist two volumes of discourses were published, which differ entirely from the ordinary style of preaching, and show how Yorick in the pulpit knew how

¹ [Among the preachers who have exerted the greatest influence upon the English pulpit from the time of the Act of Uniformity (1662) to the close of the eighteenth century may be enumerated Robert South (b. 1633, d. 1694); George Bull, Bp. of St. David's (b. 1634, d. 1710); Edward Stillingfleet, Bp. of Worcester (b. 1635, d. 1699); Wm. Beveridge, Bp. of St. Asaph (b. 1638, d. 1708); Gilbert Burnet, Bp. of Salisbury (b. 1643, d. 1715); Thomas Sherlock, Bp. of London (b. 1678, d. 1761); Joseph Butler, Bp. of Durham (b. 1692, d. 1752); Thomas Secker, Archb. of Canterbury (b. 1693, d. 1768); Wm. Warburton, Bp. of Gloucester (b. 1698, d. 1779); John Jortin (b. 1698, d. 1770); Matthew Henry (b. 1662, beg. min. 1687, d. 1714); Isaac Watts (b. 1674, d. 1748); Thomas Bradbury (b. 1677, d. 1759); Phil. Doddridge (b. 1702, d. 1751); John Wesley (b. 1703, d. 1791); James Hervey (b. 1714, d. 1758); George Whitefield (b. 1714, d. 1770); William Romaine (b. 1714, d. 1795); Richard Hurd, Bp. of Worcester (b. 1720, d. 1808); John Newton (b. 1725, d. 1807); Henry Venn (b. 1725, d. 1797); John Fletcher (1729—1785); Sam. Horsley, Bp. of St. Asaph (b. 1733, d. 1806); Abraham Booth (b. 1734, d. 1806); Robert Robinson, of Cambridge (b. 1735, d. 1790); Richard Watson, Bp. of Llandaff (b. 1737, d. 1816); Augustus Toplady (b. 1740, d. 1778); Wm. Paley (b. 1743, d. 1805); Thomas Scott (b. 1747, d. 1821); Richard Cecil (b. 1748, d. 1810); Thomas Robinson, of Leicester (b. 1749, d. 1813); John Ryland, of Bristol (1753—1825); Andrew Fuller (b. 1754, d. 1815) and the Tollers, of Kettering. Nor must we omit the excellent clergyman, John Berridge (b. 1716, d. 1793).—A pulpit character for this period, whose vagaries stood out in relief from the conventional deadness generally prevailing, was Wm. Huntingdon, “Sinner Saved,” b. 1744, d. 1813.]

to attract, but not always equally well how to practise self-control.¹ His sermon on the Prodigal Son, for instance, with its sharp opposition to the taste for travelling "on the Continent" on the part of the young English aristocracy, with all its attendant perils, may be taken as a type of his peculiar genre.—There were no preachers, however, of the eighteenth century in England who could, even distantly, rival in point of influence and importance the two great Methodist preachers, George Whitefield († 1770) and John Wesley († 1791), although later separating the one from the other, on the ground of differences with regard to the doctrine of predestination. If the former saw himself, on account of the opposition of the Anglican clergy, as also because almost all churches were too small to contain the audience which gathered to hear him, excluded from the majority of pulpits, his powerfully awakening voice was heard resounding in the open air, not seldom over an audience of from ten to twenty thousand.² The latter, founder of the society of Wesleyan Methodists, although less impetuous than Whitefield, exerted no less powerful an influence. Unceasingly might one see him testifying under God's free heaven, with nothing but an open Bible in his hand, to a multitude of thirty, forty, or fifty thousand people, of the misery of sin and the power of grace. Owing to the influence of Deism, the need for a living and life-awakening preaching was called forth more than ever; and that need was met by these men far more than by the official utterances of the slumbering Establishment. From the standpoint of homiletic art, their sermons, of course, left not a little to be desired: the outpouring of the awakened feeling was to be restrained by no rules or forms, and of express preparation for the pulpit one could here hardly speak. But whatever sort of commendation may be refused to the two preachers above named, that of an all-surmounting faith certainly cannot be withheld, and that of an unceasing labour equally little. In his eighty-fifth year Wesley could still work on, and ascribed this power to his daily practice of rising at four o'clock, and retiring to bed before ten. He could declare that in two and fifty years he had preached no fewer than forty thousand times. The sermons published by him in 1746 prove that, as he says in the preface, he refrained on principle from philosophic speculations and all that was known only in the schools of the learned. The secret of the wonderful reception of this preaching is to be found exclusively in the power of truth on the consciences of men and upon the personality of the preacher himself. And in what else is to be sought the key to the marvellous power with which John Bunyan († 1688), the writer of the "Pilgrim's Progress," and Richard Baxter († 1691), the author of the

¹ [Unhappily Jonathan Swift (d. 1745) and Lawrence Sterne were by no means the least worthy occupants of the Christian pulpit during this age. There was only too much ground for the stern rebuke Lord Bolingbroke once gave to a worldly clergyman at Battersea: "Let me seriously tell you, that the greatest miracle in the world is the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you." Bolingbroke, who died in 1751, had in the evening of his life a great admiration for Whitefield.]

² [About four thousand remained to partake of the Lord's Supper on one occasion after George Whitefield had preached in the West of Scotland.]

"Reformed Pastor," could by their simple language attract and win so many, and yet speak so long after their death? Nor among the great preachers who did so much for the regeneration of Wales during the second half of the eighteenth century must be forgotten Thomas Charles of Bala (b. 1755, d. 1814); Christmas Evans, "the Bunyan of Wales" (b. Dec. 25th, 1766, d. 1838); John Elias, perhaps the most powerful preacher the Principality has ever produced, a man possessing all the qualifications of an *ἀναξ ἀνδρῶν* in the oratorical domain (b. 1774, d. 1841);¹ and Wm. Williams, of Wern (b. 1781, d. 1840), whose sermons were characterised by an almost classical refinement and beauty of diction. Among the earlier preachers shone Walter Cradoc (d. 1659), Daniel Rowlands (b. 1713, d. 1790), and Howell Harris (b. 1714, d. 1773); among the later, especially Henry Rees (b. 1797, d. 1869), who deserves to be called the Monod of Wales.

2. In *Scotland*, the annals of the history of Homiletics were brilliantly opened with the name of John Knox († 1572), who "never feared the face of man."² But other names, too, deserve at least a brief mention when our limits do not admit of a full discussion. Andrew Melville, the warm Presbyterian, irreconcilable opponent of the episcopal system in the beginning of the seventeenth century, who died professor at Sedan in 1622. Alexander Henderson († 1646), leader of the Scottish Presbyterians in their struggle against Charles I., characterised by competent judges as a learned, vigorous, edifying preacher. G. Campbell, professor at Aberdeen († 1796), powerful opponent of Hume, author of very solid discourses, to which a permanent value attaches. For the theory of preaching, good precepts were given in the middle of the eighteenth century by David Fordyce († 1751), Professor of Philosophy in Aberdeen, whose "Art of Preaching" was also translated into German and Dutch (1754). In practice Hugh Blair, Presbyterian preacher in Edinburgh († 1800), excelled very many. In a homiletic respect the glory of his land and age, read too in other lands, and commended by the most diverse voices; excelling specially as a moral preacher for more cultured hearers, and addressing himself by preference to the intellect and good taste of his hearers; renowned, too, for his "Lectures on Rhetoric and Belles Lettres," still worthy the attention of all friends of eloquence and literature. [The memory of John Maclaurin, of Glasgow († 1754), on the other hand, shines with a nobler kind of immortality. His one sermon on Gal. vi. 14, if it were the only one in the two little volumes of his "Remains," would alone suffice to rescue himself and the age in which he lived from oblivion.] The sermons of John Drysdale († 1788), although they enjoyed less run than those of Blair, are rated by duly qualified critics not much lower than Blair's. The oratory of a heart penetrated with the vital truths of the Gospel found one of its noblest exponents, of this or any other age, in the person of the youthful Robert Murray McCheyne († 1843), whose "Memoir

¹ At the climax of his discourse his words descended like an avalanche, sweeping away everything that would offer resistance. The saying of Luke i. 17 most naturally occurs to the mind in connection with his ministrations. (See on Welsh preaching generally, a (Welsh) work on the Life and Times of John Jones, Talysarn, by Dr. Owen Thomas. *Invaluable*.)

² Words pronounced by Regent Moray at the grave of Knox.

and Remains" and "Additional Remains" (by his friend Andrew Bonar) have passed through numerous editions, and whose influence continues to exert itself with blessed results both far and near even to the present day. In point of eloquence, nevertheless, the fame of all was eclipsed during the first half of this century by that of Thomas Chalmers († 1847), whose discourses, it is true, no longer produce in reading the impression which they produced upon the audience at the time; but certainly were more generally intelligible, even for the plainer part of the congregation, than those of Blair. Of more than ordinary eloquence testify specially his "Discourses on the Christian Revelation Viewed in Connection with the Modern Astronomy" (1817), a work which may be read over again with advantage in the present day, in opposition to the modern Naturalism of our time. His countryman and contemporary, Edward Irving († 1834), exerted an influence rather powerful than beneficial, of which he availed himself for the diffusion of crypto-catholicising ideas.¹—The early sermons of Dr. Pusey, John Henry Newman, and Henry Edward Manning are to be regarded as models of homiletic treatment from the standpoint of their authors; while Cardinal Wiseman († 1865) passed for the most eloquent preacher of the English Romish Church in his day, but is far excelled by his successor, Henry Edward Manning. As an interesting representative of a freer tendency of thought and preaching on the side of the Protestants, F. W. Robertson († 1853), the renowned preacher of Brighton, who died comparatively early in life, is justly admired by very many who are not insensible to his errors on some essential points. On the conservative side shone among "the Lamps of the Temple" a R. W. Hamilton († 1848), a James Hamilton († 1867), a Henry Melvill († 1871), Rob. Newton († abt. 1853), Baptist Noel († 1873), Wm. Brock († 1873), and many others. The names, finally, of the authors and preachers, known and loved by many in Holland also, through the translation of their writings, John Caird, of Glasgow, John Cumming, of London, Thomas Guthrie, and R. J. Candlish, the last two of whom died in 1873, point to brilliant stars in Caledonia's sky. The third of these published moreover homiletic precepts, which attracted attention in other lands too. See the "Conseils sur la prédication par Dr. Guthrie, trad. librement de l'Anglais par L. Ruffet."²

¹ [Unless the proclamation of these ideas was itself the last desperate effort to regain a waning popularity, or else to find a compensation for the loss of it. Was he not being urged in spite of himself down a sloping plane, without finding any way of retracing his steps? Though a sincere man, he was marked by a very fitful temperament.]

² [Of the Scottish preachers of the Reformation, the following, among others, are worthy of special mention: Patrick Hamilton (b. 1503, d. 1527), George Wishart (d. 1546), John Knox (1505–1572), Andrew Melville (1545–1622), Robert Bruce (1599–1631), Samuel Rutherford (1600–1661), John Livingston (1603–1672; part of his time minister of the Scots' Church in Rotterdam), Zachary Boyd (d. 1653), John Lockhart, Robert Traill, the latter educated at Edinburgh and Utrecht, subsequently minister of the Scots' Church in London (b. 1642, d. 1716), Robert Fleming, pastor of Cambuslang, ejected 1662, henceforth pastor at Rotterdam (1630–1694), R. Fleming jun., Scots' Church, Lond. (d. 1716), Henry Scougal (1650–1678), Thomas Halyburton (1674–1712), Thomas Boston (1676–1732), John MacLaurin (1693–1754), Robert Riccarton (1691–1764), John Brown, pastor of the Scots' Church, Rotterdam (d. 1679), John Brown, of Haddington (1722–1787), Andrew Thomson (1779–1831), John Brown, Edinburgh (b. 1785, d. 1858). Nor must we overlook the spiritually-minded John Welsh of Ayr (d. 1622), Hugh Binning (d. 1654),

3. With a view to completeness we mention here what we are able to communicate in this respect as regards Sweden, Norway, and Denmark. In *Sweden* the history of Homiletics in modern times naturally attaches itself to the illustrious names of Olaus and Laurentius Petri, whose discourses, though but simple homilies, far surpass all others of their time and circle. In the seventeenth century there come into special prominence Budbeckius, Bishop of Westeras († 1613); J. Botvidi, Bishop of Linköping († 1635), highly esteemed chaplain of Gustavus Adolphus; J. Geselius, the Swedish Spenser; H. Spiegel and Jesper Swedberg († 1735). Side by side with the last-named were the court-preacher Nohrborg († 1767) and others, the ornaments of the eighteenth century. Nohrborg is a kindred spirit with Bengel, but more scholastic in form than the latter. His discourses are still read, in preference to any other, by the Läsaren (orthodox Pietists) of our own time. A more Moravian tendency of mind found its

James Durham (d. 1658), David Dickson (d. 1663), a man renowned for his eloquence; John Willison (d. 1750), an excellent practical theologian; John Gillies (d. 1796), minister of New College Chapel, Glasgow; and John Witherspoon (d. 1794), who contributed greatly to the later awakening by his "Ecclesiastical Characteristics, . . . being an humble attempt to open up the Mystery of Moderation" (first edit. 1753, third edit. 1754; passed into at least five editions). This was followed by a "Serious Apology for the Characteristics," in which he avowed his authorship of that work. He removed to New Jersey in 1768, and occupied the chair of Jonathan Edwards and Samuel Davies, until his death. Finally, T. S. Jones, minister of Lady Glenorchy's Chapel, Edinburgh, a man of great usefulness, published a volume of discourses in 1819.

Of those whose ministry was exercised within the United Kingdom during, or about, the first half of the present century, the following, among others, may be mentioned with distinction: Rowland Hill (1774—1833), Charles Simeon (1759—1836), Robert Hall, the Demosthenes of the English pulpit (1764—1831), Richard Watson (1781—1833), John Foster, of Bristol (1770—1843), William Howells (1778—1832), Thomas Chalmers (1780—1847), Edward Bickersteth (1786—1850), Charles Wolfe (1791—1823), Thomas Spencer (1791—1811), Edward Irving (1793—1834), Augustus Hare (1792—1834), Richard Winter Hamilton (1794—1848), Julius Charles Hare (1795—1855), R. L. McAll, of Manchester, William Jay, of Bath (d. 1853), R. Murray McCheyne, of Dundee (1813—1843), David Russell, Dundee (d. 1848), Ralph Wardlaw, Glasgow (d. 1853), John Angell James, of Birmingham (d. 1859), Robert Montgomery (d. 1855), Charles Bradley, of Clapham, Jabez Bunting (1858), John Robertson, of Glasgow (d. 1865), James Hamilton, London (d. 1867), Robert Vaughan (d. 1868), Wm. Archer Butler, of Dublin (d. 1848), James Harrington Evans (d. 1849), M. Villiers, Bp. of Durham (d. 1861), Wm. Cunningham, Edinburgh (d. 1864), Hugh Stowell, Manchester (d. 1865), James Sherman, London (d. 1862), in the same year, Drs. A. Reed and Leifchild, Thomas Raffles (1863), Henry Melvill, the "Golden Lecturer" (d. 1871), Henry Alford (d. 1871), Norman Macleod, of Glasgow (d. 1872), and Dean Ramsay, of Edinburgh, in the same year; while among the distinguished preachers cut off in 1873 were Thomas Guthrie, Robert Candlish, Samuel Wilberforce, formerly Bishop of Oxford, died Bishop of Winchester, Baptist Noel, Thomas Binney, and William Brock; Charles Kingsley (1819—1875), James Parsons (1877), Capel Molyneux (1878). Within recent years, too, Homiletic practice has suffered great loss in the death of Islay Burns, of Glasgow (1874), William Arnot, Edinburgh (1875), and Canon Mozley (1877). A man of less brilliant ability than some of the foregoing, but not less honoured than any in the success of his ministerial work, was Richard Knill, formerly minister of the English congregation, St. Petersburg, and afterwards pastor at Chester, where he died, in his seventieth year, 1857. A model of effective preaching to boys was afforded by Thomas Arnold (d. 1842), in his sermons preached in Rugby School. Among the celebrated preachers of the first half of this century, who still survive, may be specially mentioned Hugh McNeile, the two Bonars, and John Cumming.]

exponents in Rutström († 1765) and Hamberg († 1764); a freer in G. Enneborn; while as representatives of Rationalism in the pulpit are mentioned J. Möller, bishop in Gothland († 1805), and Lehnberg, bishop in Linköping († 1808), and as Swedenborgian P. Fredell. With the beginning of the present century a great improvement became manifest in the preaching of Sweden. More value than before was attached to a sound exposition of Scripture and a good form of presentation; while variety was provided for by the appointing of three different series of texts for using in the Church year. Gladdening especially was the growth of a more Evangelical spirit, as opposed to the Rationalistic one of former times. Worthy of mention are the names of Wallin of Stockholm († 1839, at the age of sixty), and known, on account of his beautiful hymns, as "the David of the North;" L. S. Odman († 1829), at Upsala; P. C. Hagberg († 1837), at Lund; Esaias Tegnér, also at Lund († 1846), one of the most amiable poets and theologians of our century, fresh and vigorous as is nature in his native land; J. H. Thomander, bishop of the same place († 1865), of Scottish descent, as of Scottish *ingenium* and style of preaching, greeted by his associates in the faith as another Luther; while his contemporary, Bishop Reuterdaahl, laboured more in the spirit of Schleiermacher. In the present day the names of Lindblad, Emanuelson, Tören, and Rudin, among others, are in good repute as Swedish preachers.

In *Norway* it was long the practice to subsist on the nourishment afforded by the translated works of English and German homiletes, while, moreover, that which Sweden and Denmark yielded did not there remain unknown. During our own century are specially to be mentioned in Norway J. N. Brun, Bishop of Bergen († 1816), a man of powerful imagination and fiery eloquence, and withal a vigorous opponent of Rationalism, of whose "Sacred Orations" a third edition appeared at Christiania in the years 1841—1843; and Niels Stockfleth Schultz, preacher at Drontheim († 1842), who wrote a course of sermons for all the Sundays and festivals of the Church year, which have been received with great favour. A very celebrated House-postil was put forth at Christiania in 1847, by H. Halling. That published by W. A. Wexels († 1866), of the same city, has attained to an eleventh edition; an honour well deserved, it is said, on account of its truly evangelical spirit, although on the part of some the author is suspected of being a Grundtvigian. One can perhaps best learn what is the present state of things in this respect in Norway from a year's issue of discourses, published at Christiania in 1863, to which contribution was made by many popular preachers of that land.—In *Denmark* the names which more especially attract attention are those of J. P. Mynster, Bishop of Zealand († 1854), whose "Ordination Sermons" (two series, of the years 40 and 46) are commended as models, who moreover published (1810) a work on "The Art of Preaching"; Sören Kierkegaard, an individualist of the noblest kind, who has been termed the Vinet of his native land; and H. Martensen, to whom we owe, *inter alia*, a "Hirtenspiegel," consisting of two collections of twenty addresses, each delivered at the ordination of future preachers—a work which merits a place in the library of every pastor and teacher.

Comp. on some of the English and Scottish preachers, "Isaac Watts: His Life and Times," by E. PAXTON HOOD (R. T. S.), 8vo., 1877.—* "The Life of John Howe, with an Analysis of his Writings," by the late Prof. HENRY ROGERS (R. T. S.), 8vo., 1877.—* CHARLESWORTH'S Life of Rowland Hill.—* TYERMAN, Life of Whitefield.—IDEM, Life of John Wesley.—Sermons of Rev. Wm. Archer Butler, 1st series, 9th edit., 8vo.; 2nd series, 7th edit., 8vo.—Hooker's works, Clarendon Press.—John Owen's works, edited by Dr. Gould, of Edinburgh.—* MCCRIE'S Life of KNOX.—* Chalmers' *Memoirs*, by his son-in-law, Dr. HANNA, 2 vols. (1850).—Archb. Leighton's Exposition of Peter (Nelson's edit.).—Works of Robert Hall (Bohn's edit.).—Life of Edward Payson (Johnstone and Hunter).—Life of Dr. McAll, by Ralph Wardlaw (1840).—George Offier's Life of Bunyan (1853).—Life of James Hamilton, by Arnot (1870).—Life of Dr. John Duncan, by Dr. David Brown (1872).—Life of F. W. Robertson, by Rev. Stopford Brooke.—Life of Edward Irving, by Mrs. Oliphant, 2 vols. (1862). * Life of W. C. Burns, by his brother, Islay Burns, author of "The Pastor of Kilsyth," 4th edit., 1870.—On Jeremy Taylor, etc., Dean Ramsay, pp. 104—111. For his sermons: "The whole Sermons of Jeremy Taylor," one vol., Edin., Black (1840).—For a sketch of celebrated preachers of the modern English pulpit, E. Paxton Hood: "The Lamps of the Temple," 3rd edit. (1856).—On Henry Melvill, a critique by Paxton Hood, in the *Preacher's Lantern*, vol. i. pp. 193, 257, 342.—Dr. JOHN STOUGHTON, the *Ecclesiastical History of England*, 5 vols. (1867—1874).—Rev. JOHN HUNT, *Religious Thought in England*, 2 vols. (1870—71).—For a lively sketch of some of the great Welsh preachers of last century, a series of papers by E. PAXTON HOOD, in *Sunday at Home* for 1876.—On Tegnër, * J. J. L. TEN KATE, *Essaijs Tegner als godgeleerde en dichter* (1872). Further, the articles, on some of the persons here mentioned, in HERZOG'S *R. E.*, where, however, the North receives on the whole but scant attention. On the decline in the preaching of the eighteenth century, as compared with that of the seventeenth, see the brilliant chapter of SHEDD, pp. 1—32. For most of the names mentioned in the English and American literature of our subject, see * S. AUSTIN ALLIBONE, *A Critical Dictionary of English Literature of British and American Authors*, 3 vols., Phila. and Lond. 1872—1875.

IV. If, finally, we conclude with a glance at the *Netherlands*, we must in the first place record an earnest protest against the equally unfair as superficial manner in which the history of Homiletics in this country is usually treated by foreign writers. Without much proof, the verdict of Mosheim, to the effect that "the Dutch are by nature no orators," has been handed down from one to another. The fact is rather this, that at the commencement of modern history matters stood in this respect considerably better in Holland than in England, and not so much worse than in many parts of Germany. A concise review of the modern history and literature of Homiletics in this country will present the spectacle of a gradual progress, although a progress retarded by many a false step, and not eventually accomplished without sundry painful deviations from the direct path.

1. The first preachers who here proclaimed the Gospel of the Reformation were the so-called hedge-preachers, unlearned but God-fearing men, partly laymen, partly such as had once been priests, whose eyes had been opened to the errors of the mother-Church. The names of a J. Arends, P. Gabriël, Nicholas Sheltius, and others, are resplendent in the history of the kingdom of God, though the preaching which they represented could not fail to display at best only a very primitive character. The preaching was in great part an apologetic and practical exposition of Scripture, in accord with the wants of the moment; but even the mention of the name of a P. Datheen († 1590) suffices to show the power with which the simple Word could affect great multitudes. Naturally, at the beginning especially, the want of regular and duly qualified preachers was great; the few that there were had often to divide their services between different congrega-

tions. As far as possible it was sought to provide against this want by inducing the most spiritually intelligent laymen of the congregation to come forth as ministers of the Word, after they had been to some extent trained in the "colleges of the prophets." Accordingly, as is well known, it was especially to the desire to secure a better education for the future ministers of the Word that the University of Leyden (1575) owes its foundation. From the time of H. Modet and his companions we see a freer intellectual tendency favoured at Utrecht by the pastor of St. Jacob, Huib. Duifhuis († 1581), who has been, not without reason, termed a precursor of the Remonstrants, but as to whom nevertheless Prince William I. (William the Silent) testified "that he had never attended better preaching." His footsteps were immediately trodden by men like D. R. Kamphuizen († 1627), S. Episcopius († 1643), and others; but there had already arisen a totally different spirit to this in the second half of the sixteenth century. Even at the time of the fixing of the ritual of Wesel (1568) it was felt necessary to warn against "all hateful and offensive affectation or high-flown style;" and to express the wish that the preacher should "watch against sundry useless speculations, which wander away from the point in the text; into which many have fallen, who play with all kinds of subtle allegories, who set themselves with deliberation to be obscure in words and sentences, and in such way aim more at empty display than at edification in their preachings." Yet this counsel of wisdom was for only too many a *vox clamantis in deserto*. More and more do the pulpits of the Reformed Church begin to resound with passionate controversies of all kinds; first on the authority of the magistracy in Church affairs, then on the doctrinal points of difference, which divided Remonstrants from Contra-Remonstrants. The consequences were the more sad, inasmuch as faith and love were only too much wanting on both sides, and with these also the requisite knowledge: the professor Maresius, *e.g.*, declared at Groningen in the beginning of the seventeenth century, that an acquaintance with Hebrew was a thing altogether superfluous for the theologian. Personal examination into truth appeared constantly less and less necessary, where Dogmatism held sway over minds and hearts, and rising Scholasticism, too, threatened the Christian doctrine of life with a mortal stab; so that the name of "Doctor Scriptuarius, vel Biblicus," given to some, was regarded by most as a name of reproach. "The disputes of the university were introduced into the pulpit; that which was before treated of only in Latin, before the students, was afterwards discussed in the mother-tongue, in the audience of the people" (Brandt). The explanation of the text was usually empty word-mongering, with a foolish display of learning, immediately to be followed by a passionate inveighing against all real or supposed heretics. With a few praiseworthy exceptions, the state of things with the Lutheran Church in Holland during this period was not better than with the Reformed. Yet something better might have been learnt from the useful hints, for homiletes too, given by our Marnix of St. Aldegonde († 1598) in his "*Via veritatis*," later reprinted in P. Mageri "*Methodus formandarum concionum*," pp. 145—223; or from the "*Axiomata concionandi practica*," translated into the Dutch in 1616, and published under the title, "*Axioms for Teaching to Preach well and to Edification*."

2. With the period of Gisbert Voetius († 1676) preaching in Holland comes wholly under the influence of Scholasticism. Voetius himself furnished some few homiletical precepts in his "*Politica Ecclesiastica*" (I. ii. 2), precepts afterwards extended and modified by his colleague, Joh. Hoornbeek, in his "*Tractatus de ratione concionandi*" (1645), the first original treatise on Homiletics, strictly speaking, published on Dutch soil; afterwards followed by the "*Concionator*" of Desiderius Nedlasius (Soldenus), published in 1655, and dedicated to the renowned John Leusden; as also by Knibbe's "*Manducatio ad oratoriam sacram*" (6th ed. 1697), in which the analytical method of preaching is emphatically commended. Unquestionably these precepts possessed not a little that was meritorious, and the fundamental law here enunciated, "*Duo requiruntur ad concionem, studia et preces,*" deserved being largely taken to heart. But in the practical part of the Voetian preaching so exceedingly much was wanting, that it might rather be mentioned as a warning to others, than proposed as a model for their imitation. The method is as a rule wholly analytic; dry, diffuse exposition of Scripture, perhaps alternated or concluded with more or less appropriate exhortations, characterises by far the greater part of the public ministrations; the text ordinarily serves as a peg on which firmly to hang the ecclesiastical system, and the form, while in a few cases rising to the most unnatural bombast, very frequently sinks down to the level of an insipid flatness. A glance at the pulpit labours of one of the most renowned preachers of that time, J. Borstius († 1680), whose sermon on "the long hair" of 1 Cor. xi. 14, set the whole Church of the Netherlands for years in a blaze, may suffice to show to what a sad pass things in general had come. Nor is it necessary to make more than a passing mention of the hundred and forty-five sermons on "the bruised reed" of the once highly celebrated B. Smijtegeld of Middelburg († 1739). If they display in many respects the results of the Voetian method consistently pursued—though not without considerable modification in the spirit of Witsius—this very consistency may at the same time be regarded as their legitimate ground of condemnation. Long after the name of S. did that of the Rotterdam preacher, A. Hellenbroek († 1731), stand forth with honour before the eye of many; and whoever takes in hand, *i.e.*, his "*Choice Biblical Subjects*" (*Bybelsche Keurstoffen*), or his "*Cross-triumph of the Prince Messiah*," will be in a position to explain the admiration with which he was listened to by a number of contemporaries. Even *his* discourses, however, abound with all kinds of strange quotations from profane sources, and a needless learnedness of language which could only stand in the way of real edification; but his preaching certainly displayed a much more unartificial character than the inflated genre by which one of his predecessors, Wilh. Velingius († 1690), obtained a melancholy renown in the same congregation. As one of the noblest representatives of the Voetian school must be mentioned Wilh. a Brakel († 1711), a man speaking to many in the Church of his native land long after his death, in particular by his treatise on "*Reasonable Religion*";¹ in whom, as a preacher, the hardness and dryness of the analytical style is softened by a mystico-practical sense,

¹ [With reference to the λογική λατρεία of Rom. xii. 1.]

and the psychological element in preaching is brought into greater honour than in former times. The same may be said of Brakel's intellectual kinsman at Middelburg, W. Teelinck († 1629), a man highly praised by Voetius himself, who specially as an ascetic had obtained a legitimate renown; as also of Aeg. Francken of Maassluis († 1743), writer of "The Holy Sacrificial Lamb," who presents the Voetian school to us on its most favourable side. In him there is moreover to be observed a certain reaction in favour of the more synthetic method, favoured also on the part of others, e.g., the Utrecht professor, Melchior Leydecker († 1722), whose "Methodus concionandi" (1683) manifested great prepossession for the English style of preaching, and at the same time the indirect influences of Coccejanism.

3. Under the influence of Coccejus († 1669) we see the Homiletics of Holland gradually freed from the supremacy of Scholasticism, and, alike for the theory as the practice, a better state of affairs first prepared for and afterwards begun. The Coccejan professor, S. van Til († 1731), published in 1688 a "Methodus Concionandi," in which there was no lack of judicious precepts, and his discourses, prepared in harmony with these precepts, have been by many not only imitated, but also appropriated. A like spirit is breathed in the "Rhetorica Ecclesiastica" of his disciple, F. H. van den Honert († 1740), as also in the "Tabulæ analyticae, exhibentes ea quæ ad methodum concionandi spectant" of H. S. van Alphen († 1742). Entirely in harmony with the principles of the school does the prophetic-typical element here appear prominently in the foreground, although only too frequently accompanied with the needless labour of the most exact analysis of every single word of the text; though the adherents of this school opposed in word and deed the folly of the so-called "methodus concordantialis," pursued by only too many alike in Holland and Germany. Of this last-named method, in accordance with which all those passages of Scripture were treated, in which the same word is to be met with which was found in the text, and for which the well-known *Nederlandsche Concordantie des Bijbels* of Abraham Trommius († 1719) afforded invaluable aid, we meet with several representatives at this period, among others C. van Rie, preacher at Sliedrecht, whose "Public discourses" (1696) may be called in many respects a type of homiletic folly. He belongs to that long succession of so-called Leyden theologians, as also "Groene Coccejanen," who regarded themselves and each other as *par excellence* the true sons of the great Master; but instead of leading their flocks into the fresh pastures of the Word, preferred taking them to the dry thistle fields of philological exegesis. No lesson on etymology could be more wearisome than such preaching. At the same time there was wanting to the style that noble simplicity which must be regarded as one of the first requirements of truth and beauty. The representatives of the Coccejan theology uttered what were in the estimation of themselves and some others philosophemes of the first rank, doing so, according to the testimony of a contemporary, "frequently in a tone of authority, calling themselves ministers of state to Prince Messiah, authorised here on earth to approach into God's immediate presence, as being urged with redoubled impulse often to obtain a hint out of the sanctuary of the awful King of heaven." Can we wonder that a

preaching so amply stored with sacred and profane learning, accompanied with the most painful want of taste, should be for many unintelligible, and for all right-thinking persons offensive and ridiculous? The task would be an endless one if we should attempt to enumerate only the principal instances illustrative of the decay of pulpit eloquence furnished to us by the literary history of the seventeenth and eighteenth centuries.¹

4. The more agreeable is it that, in opposition to such "allumeurs de quinquets, qui voudraient être acteurs," we see arising a group of so-called earnest Coccejans, who are favourably distinguished from those of the Leyden school. They were at least more easily understood by the people than their high-soaring kinsmen, and displayed the serious intention of rendering their hearers not only more learned, but also wiser and better. At their head an honourable place is maintained by David Flud, who died preacher at Dort in 1701, a man not without reason termed the reformer of the preaching of his time. He reduced to practice the better principles given by Witsius, Roëll, Vitringa, and others, and enunciated in particular by his friend and kindred spirit, J. van der Waaijen († 1701), in his "*Methodus concionandi*." Though even his interpretation of Scripture is still much more prolix than is demanded for the edification of the congregation, yet considerably more care than before is devoted to the application. In place of the demands of a lifeless orthodoxy are to be met with those of a living and active Christianity; side by side with Dogmatics, Morals too begin to make their voice distinctly heard in the pulpit. The sermon becomes gradually more that which Vitringa had wished it to be, an "*institutio et consolatio solida et pura, ex solâ S. Scripturâ haurienda*," and the good seed sown in the "*Animadversiones ad methodum Homiliarum Ecclesiasticarum*" of the last-named scholar (1721) bore abundant and blessing-fraught fruits.—A pity only that among men of this fraction the passion for allegorical interpretation of Scripture sometimes displayed itself in so extravagant a manner: witness, e.g.—not to speak of his fourteen quarto volumes on the Parables—the sermon on "Solomon's bed of love, guarded by threescore valiant men" (Cant. iii. 7, 8), preached by the renowned J. d'Outrein, who died pastor at Amsterdam in 1722, in other respects a very meritorious Practicelist in his day. Yet the preludes of a better time began to make their appearance in ever greater numbers under the influence, among others, of the Leyden professor Fabricius († 1738), whose address "*de oratore sacro*" bears testimony to a clear insight into the nature and aim of sacred eloquence. While Voetians and Coccejans had stood up to this time sharply opposed, the one to the other, a bridge was formed between the two by the school of the eminent F. A. Lampe, a short time professor at Utrecht, and afterwards at Bremen († 1729), spiritually akin to the earnest Coccejans, and—as powerfully advancing the so-called "experimental" preaching of his own and a later time—greatly beloved by many, and as passionately opposed by others. The bright side of this method was to be found unquestionably in its deep practical earnest-

¹ Comp. the "*Nouveaux Entretiens sur les différentes méthodes d'appliquer l'Écriture et de prêcher, de ceux qu'on appelle Coccejens et Voetiens, dans les Provinces Unies*." Amst., 1707.

ness; its shady side consisted, *i.e.*, in the endless dividing and subdividing of the hearers in reference to their various spiritual needs and conditions, and in the fostering of a certain peculiar phraseology, usually designated "the language of Canaan," not seldom at the cost of truth and clearness. Lampe himself expounded his homiletic principles in his "Institut. Homilet. Breviarium" (1742), and his numerous public discourses enable us to see how he carried them into practice. Still more would his word and example have tended to edification, had not his vigorous procedure cast an apple of discord into the bosom of the Church and its teachers, which became an occasion of years of controversy. Here too, in opposition to the "he is good" of the one party, the "nay, but he misleads the people," of the other, could not fail to be heard. In addition to this, the many perversities in the method of preaching, carried over into our country from Germany, only too greatly made their influence felt. Take for instance a foolish custom on the part of some of employing two, nay three, exordiums, the "generale, speciale, et specialissimum," each with a particular text at the head, so that eventually for every sermon in due order no fewer than three texts were required.—The Remonstrants favoured in this domain an anti-scholastic tendency, which might indeed very easily lead to a crypto-Rationalism, but on the other hand preserved from many follies. The precepts of Philip a Limborch († 1712) "*de recta concionandi ratione*," as illustrated by his excellent example, were given not in vain for many. Among the Baptist preachers of the eighteenth century, John Stinstra († 1790) is particularly deserving of mention. For the benefit of a fraction in their midst, that of the Collegiants, J. Wagenaar wrote in 1751 his "Seven Lessons on the Treatment of Holy Scripture," which are still worthy of being remembered. Among the Lutheran preachers too of this period a reaction is to be observed in favour of synthesis, which is by no means to be lightly rated. But specially have we to speak in this place with great commendation of the favourable influence exerted in our land by the Walloon preachers, those of the Réfuge in particular. (See above, II. 2.) The "orator sacer" of Louis Wolzogen, which appeared in 1671, still recommended indeed the analytic method, but at the same time entered a vigorous protest against the faults of which many of its advocates have been guilty. A work of Homiletics in verse was also published, "*L'Art de Prêcher*" (1687), and an "*Examen de la manière de Prêcher des Protestants François*" contributed its part to purge the style of preaching of the men of the Walloon school from the blots which earlier disfigured it. Formed in part also under the influence of Tillotson and the great models of the Romish pulpit, they became, more particularly in the larger towns, a leaven which wrought favourably; although it is not possible to show clearly the precise manner in which our homiletes were led, by their influence also, into a better path. Enough that when once the half of the eighteenth century was past, the evil in this domain too was at least in principle vanquished by the good.

5. In answer to the question, whence properly speaking the new day for Homiletics and the preaching of the Gospel arose in the Netherlands, we may speak with legitimate pride of the three principal Universities of our country. Ew. Hollebeek of Leyden († 1796), Gisbert Bonnet of Utrecht

(† 1805), and Paul Chevalier of Groningen († 1795) were the theologians to whom in this respect also the Evangelical Protestant Church of this land was under unspeakable obligation. The first-named merits in this connection the place of honour; from the study of Tillotson's discourses he not only became convinced that preaching in our land stood in need of a great reformation, but also had the courage to favour a point of view which might easily expose him to the suspicion of heterodoxy. This he did in an oration "*de optimo concionum genere*," first published in 1768, in which he pleads the claims, too long ignored, of the synthetical method. More emphatically than any one before him did he oppose all unnecessary verbal explanations, and insisted that the main contents of the discourse should be devoted to the unfolding of the ideas contained in the text. At first his endeavour encountered manifold resistance, and this was increased when his theory was commended in particular by the Dissenters. The deeply rooted attachment to what was called "the usual Dutch style of preaching" awakened a prejudice against the English manner, which was only slowly overcome. Not any better was the state of matters when the third of the above-mentioned Professors published in 1770 a few "Church addresses," composed in accordance with the obnoxious method. Devoted pre-eminently to the treatment of moral subjects, they reminded rather of dissertations than of discourses, such as men were till then wont to expect, and unquestionably presented the synthetical somewhat too strongly in the foreground. Increasing numbers nevertheless began to appreciate that which was praiseworthy in the new endeavour; specially when Gisbert Bonnet put forth a vigorous effort to combine in a natural manner that which was good in the older system with the good in the new. From him dates the practice [now generally adopted] of devoting a first part of the discourse, of not too great extent, to the explanation of the text; a second to the formal treatment of the subject to which the text refers, and closing the whole with a part apportioned to the application, constantly modified in accordance with the nature of the subject and the wants of the hearers. The best illustration of his method is to be found in his own published sermons, which, whatever their faults in point of detail, may be regarded as models for the period to which they belong. No less commendation is merited by the Gellert of Utrecht, as he has been not inaptly termed, James Hinlopen († 1803), during more than half a century a living protest in his congregation against all Scholasticism, a daily sermon on the practical nature of Christianity. He lived on in spirit in the person of L. Egeling of Leyden († 1835), whose fatherly preaching testified of the most loyal earnestness, and whose "friendly query to my brethren in the ministry" (1832) sought to do all that is possible in the way of commending a more effective and fruitful preaching of the Gospel.

But we must return to Bonnet and his mode of preaching. The work was continued in his spirit by A. van den Berg of Arnheim († 1809), Is. Leeuw of Rotterdam († 1775), to some extent also by G. J. Nahuys of Amsterdam († 1780), and others. Hebrew and Greek were now entirely banished from the pulpit, and much more labour than before was bestowed upon style and language. Unquestionably there were not wanting dark sides to this method too. To these belonged, among others, the bad habit,

come into vogue with the second half of the eighteenth century, of reading the sermon word for word; and not less the affecting of a certain inflated, high-flying style, imitated from Hervey and others, and not without reason characterised in later times as prose run mad. The published Discourses of B. Bosch and J. van Loo, both of the closing period of last century, may serve as warning mirrors in that respect. But yet, where the folly stood self-condemned, the wisdom was ever more justified of its children; and if we should characterise the history of Homiletics as a whole during the first half of the present century, we should declare without fear of contradiction, that it presents in our own land too a scene of progress such as no previous period had witnessed.

6. Where the material is so abundant, and has reference to men whose name and work in part still lives in the memory of the older generation, we have a twofold reason for conciseness. We shall do our best, in reviewing that which the first half of this century has afforded as regards the pulpit, to arrange the most eminent preachers into the single classes to which they more particularly belong. If we take into account the demands with regard to form and contents made by the time of delivery, we shall find the line of Bonnet and kindred spirits continued by the Utrecht Professor J. Heringa († 1840), whose excellent example and instruction exerted a powerful influence during many successive years upon the formation of a great number of the preachers of Holland. His preaching bore on the whole an exceptionally Biblico-practical character, and his "Bible Studies in Sermons," models of pastoral popularity, testify to a notable endeavour to combine as far as possible the advantages of the analytical with those of the synthetical method. To a like endeavour also do the ministrations of his venerable colleagues, H. J. Roijaards († 1859), H. E. Vinke († 1862), H. Bouman († 1864), bear witness; and not small is the number of good—nay, excellent—preachers who have proceeded from his school and theirs. Many of them favoured a conservative, others again a more liberal tendency, in which the radically supranatural character of their teaching was not free from rationalistic influences; such were H. H. Donker Curtius († 1839) at Arnheim, and P. van der Willigen at Thiel († 1847), men who, from their standpoint, were wanting not in light, but only too much in warmth. In this last respect both were surpassed by the highly gifted J. Wijs (son of J. C. Wijs), who died at the Hague in 1828, a Biblical theologian of a liberal spirit, but at the same time a skilful homilete, who did not shrink from thoroughly and clearly treating in the pulpit of very difficult doctrinal questions, such as Original Sin and Election. But specially must be mentioned, among the most excellent Biblical preachers, the name of J. Moll of the Hague, who has enriched homiletical literature with a volume of discourses entitled "*Merkwaardigheden uit de geschiedenis van den Profeet Jeremia*" (3rd ed., 1851), and that of J. A. D. Molster of Utrecht († 1850), whose volume, "*Nagelaten Leerredenen*," awakens a natural regret that he did not publish more.

Leyden, too, maintained its homiletical renown in a worthy manner. This is associated to no small extent with the name of J. Clarisse († 1846). Though his father, the Groningen Professor Th. A. Clarisse († 1782) was spoken of as an effective preacher, his renown was eclipsed by that of

the son, a man of rare learning, who laboured—for the pulpit also—more abundantly than many. In his preaching, abounding with marks of an inventive imagination and a shrewd knowledge of mankind, the Doctrine of Faith, as that of Morals, receives its due place; but at the same time a much greater space is conceded to the presentation of the majesty of God in the kingdom of nature, than was wont to be the case in his day. As a preacher, too, for special occasions, and as a Passion-preacher, he is distinguished above others; a pity only that many of his pieces are disfigured by a certain ruggedness of style, and that—particularly in his earlier labours—not a little is to be desired as regards purity of diction. In this last respect the “nagelaten Leerredenen” of his son, early departed, Th. A. Clarisse of Groningen († 1829) excel those of the father and editor, while those of Th. Clarisse’s colleague, J. van Voorst († 1833), remain in point of form below them. The tone and tendency of the Leyden Homiletics was for many years determined by Prof. W. A. van Hengel († 1871), whose “Institutio oratoris sacri” (1829) served for a time as a useful text-book for homiletic instruction, and who, specially in his earlier period, showed himself an independent follower of Reinhard, making up for what was lacking in the agreeableness of his presentation by its thoroughness and clearness.—How little, however, true homiletic genius is to be restrained by traditional rules, was shown even before his time in the pulpit labours of the unique E. A. Borger († 1820). He, if any one, had the right to attack with boldness, as he did, the prevailing style of preaching, specially with regard to the established custom of particular application. For he certainly showed by example how even without this one can animate and enchain an audience, and soared, like a royal eagle, far above the crowds of powerless imitators and envious detractors. Whatever weak sides may have been justly found in his two volumes of “Leerredenen,” there is not one of his discourses which does not present traces of a master’s hand, or which does not upon reading again, after so many years, still powerfully affect and touch. What wonder that his discourses, repeatedly reprinted and widely diffused, have still, a half-century after his death, not ceased to be held in honour among all friends of apologetic literature!

Borger was more than anything else an Apologetic preacher, and in this respect too he excels all others. Yet side by side with him, though at a great distance, the same character was sustained by W. Broes, who departed this life at an advanced age in Amsterdam in 1858. He is worthy of mention in such connection, not only on account of his pithy, though somewhat odd discourses on “the Internal Evidence for the Truth of the Gospel History” (three parts, 1810—1814), but also on account of the large “Tekstenrol” (1852) which, after the example of the English Enfield, he with great liberality placed in the hands of the preachers of the fatherland—a *fons sapientie* for many, a *pons asinorum* for others. While many a lesson therein to be found displays a more or less humorous vein, yet it is D. M. Kakebeen († 1835) who deserves commendation as the intellectual kinsman of Matthias Claudius in the Amsterdam pulpit, more particularly on account of his sermons on the book of Job. There was no preacher of Holland, however, who as a fine humorist could rival J. Steenmeyer of Arnheim

(† 1866), who, as witness his sermons on Moses, and those published after his death, with an introduction by Professor B. ter Haar, could draw in turn a smile or a tear from his hearers, and moreover by his "Letters on Eloquence" (third ed. 1876), laid under the deepest obligation alike his contemporaries and posterity.

The doctrine of Christian life, too, has found eloquent advocates in Holland during this period. To this number belongs, e.g., the Haarlem preacher, J. van der Roest († 1814), author of some very good sermons on "instructive deaths," "the pleasures of religion," etc., and at the same time one of the most vigorous pioneers in the domain of Sermons to Children. Frequently, however, he was surpassed by the Dort preacher, Ew. Kist († 1822), who in other domains too has rendered excellent service, but whose proper homiletical tact lies in the province of the Christian doctrine of life. A genuine disciple of Hollebeek, he excels his master in the manifest endeavour always to do full justice to his text, and meets the demands of Christian life without in the least detracting from the purity of doctrine. As a preacher of morals he is equalled only by C. Fransen van Eck, Professor at Deventer († 1830)—a man in some respects even surpassing Kist—whose two nervous "Decades" contain manifold evidences of deep knowledge of Scripture, of men, and of his own heart, combined at the same time with a sacred earnestness.

7. As truly Oratorical preachers, three richly gifted men have shone in our country during the first half of the nineteenth century. We speak of the Hague court preacher, J. I. Dermout († 1867), the man in whom the analytic-synthetical method attains a brilliant triumph, and who by those perfectly qualified to judge was proclaimed "the Napoleon of the pulpit." He merits this appellation on account of the rare power of utterance, combined with the choicest form of expression, of which the four volumes we possess of his sermons afford admirable specimens. There is something about his diction which irresistibly reminds one of the *imperatoria virtus* of the ancients; the pallium of the orator is broad, but it rests upon robust and vigorous shoulders. Not so much in the euphony as rather in the gravity of his style consists the secret of his power; a power perfectly able to command the audience, and yet always so tempered that it never degenerates into severity or passion. Whether he is sketching pictures of domestic life, or is speaking of the public affairs of the Church; whether he is treating of intricate doctrinal subjects or select moral ones, nowhere do we fail to perceive a master's hand, and least of all where he occupies his peculiar place as a preacher for special occasions; but everywhere the marshal's baton is crowned with flowers, and the *fortiter in re*—where this is necessary—is always accompanied with the *suaviter in modo*.—Side by side with him, though not above him, shone for some years the brilliant light of the Leyden University, J. H. van der Palm († 1840), the model preacher for many in Holland, equally distinguished for the gracefulness of his discourse, as Dermout for the power, and Borger for the splendour of his. Of his homiletic principles he had already early given an account, in his academic oration "De oratore sacro, litterarum divinarum interprete" (1806). Without binding himself slavishly to any one system, he sought and found his power in the æsthetic exposition of Holy Scripture, specially

of the Old Testament, and as regards his dogmatic standpoint, showed himself a moderate representative of the doctrine of the Bible and the Church. His sermons, circulated by thousands, and lastly reprinted in sixteen parts (1841—1845), constantly present to us the man of tact and talent, whose discourse ordinarily ripples past like a pleasant brook between flowery banks, but on some particular occasions—specially in his oratorical works—rushes down like a swollen mountain stream. In his lifetime perhaps held by some in extravagant admiration, after his death certainly by many too quickly forgotten, Van der Palm occupies a place in the history of the Homiletics of our age somewhat akin to that which Walter Scott holds in the literature of romance, and retains, amidst the greatly altered taste and spirit of the time, his place in the unfeigned esteem of the friends of the beautiful and the good. As “a man of the true golden mean,” he was honoured after his death by the third pulpit orator of whom we have to speak, the Remonstrant Professor, A. des Amorie van der Hoeven († 1855), with all the warmth of a genuine enthusiasm. It is impossible to form a due judgment of this last-named preacher merely from the volumes of sermons he published in 1835 and 1847. One must have personally listened to his unequalled delivery in order to explain the magic power of a preaching which to the last could with undiminished force hold spell-bound a numerous audience. Van der Hoeven was in the first place, in the second place, and in the third place, an Orator; not like v. d. Palm confined to the letter of his MS., but speaking entirely without notes, assisted by his admirable memory, without at any time showing a trace of a verbal repetition; in inflection of the voice, attitude, gesture, distinguished above all his contemporaries, and moreover a model of that *pectus*, in which the secret of true eloquence is to be found. That the admiration of his pupils has expressed itself with exact justice in calling him “the Chrysostom of his time,” may not be admitted by all; it is certain that v. d. Hoeven, as a warm, talented, influential preacher of the Gospel, specially as a man of peace in the midst of a period of disquiet, continues to occupy a brilliant place in the history of modern Homiletics. He himself enriched this history with an important treatise on “John Chrysostom, specially regarded as a model of true pulpit eloquence” (second ed., 1852), of which the notes in particular merit the most serious consideration.

8. Already has the last-mentioned name led us beyond the pale of the Netherlands Reformed Church, but in reality there is much to be mentioned beyond the same, which testifies of great progress. In the Walloon pulpit of our country there fall within this period the closing years of S. T. J. Rau († 1807), an excellent orator, writer also of an “*Oratio de naturâ, optimâ Eloquentiæ Sacræ Magistrâ*” († 1806), J. Tessèdre l’Ange, who knew how to clothe the good old Dutch method in a tasteful French form; besides the few others before mentioned. Ath. Coquerel, already referred to, was from about 1820 to 1830 an eloquent and gifted Walloon preacher at Amsterdam. J. C. J. Secretan of the Hague († 1875), less eloquent, more profound than Coquerel, whose “Sermons” (1834) were manifestly inspired with the breath of the *Réveil* of his days. D. T. Huet († 1874), for about thirty years preacher at Rotterdam, a man inclined to a more liberal tone of thought in the ecclesiastical domain, but attached

with unalterable fidelity to the great principles of the Christian faith, confessed by him with much clearness in more than one volume of sermons, as well Dutch as French. The Baptist Society mentions with affectionate reverence, besides the names of Hulshoff, Siegenbeek, Molenaar, Messchaert, Sybrandi, Van Gilse, specially that of S. Muller († 1875), with Van Gilse for many years engaged in the endeavour to train up thorough preachers of the Gospel, who should aim at excelling rather in the didactic than in the oratorical domain. As Muller's teaching and published pulpit addresses are adapted to confirm the conviction that the preacher has above all to show himself a well-furnished theologian, if he will not sink down to the low standpoint of an actor, so in particular was this the tendency of his "Letter to a Student on the word *Sermon*."¹—In the Romish Church we find the true principles advocated and commended specially by J. M. Schrant, who in 1817 published a Dutch adaptation of the before-mentioned *Dialogues* of Fénelon, and enriched the homiletical literature of our country with some praiseworthy discourses.—In the Lutheran Church of the beginning of the present century, the influence of the German models upon the course of the preaching made itself more perceptibly felt than was the case in other communities; of the obscurity and ruggedness thereby occasioned J. Decker Zimmermann († 1865) may, as witness his homiletic remains, be considered a fair representative. Nevertheless, here too the better way was pointed out by J. W. Statius Muller, and others with him. B. T. Lublink Weddik obtained a reputation as an original, tasteful, more or less humoristic preacher; and the Prof. F. J. Domela Nieuwenhuis († 1869) reaped as a preacher so great a harvest of praise on account of his eloquence, that his name was frequently spoken of by those of his own community as on a par with that of Abrah. des Amorie v. d. Hoeven, whose "Life and Character" was written in a meritorious manner by Nieuwenhuis in 1859.—Lastly, as regards the Remonstrants, of whose community Prof. v. d. Hoeven was for so many years the ornament, his predecessor, J. Konijnenburg, had already published in 1802 his "Lessons on the Preacher's Office in the Christian Church," wherein not a few appropriate homiletic precepts were presented; preachers like M. Stuart († 1826), and some others, had afforded a commendable example, and to v. d. Hoeven himself was given the privilege of training a small but select number of disciples, who, while retaining their own independence of character, never denied the Master, and in many respects reflected honour upon him. Among these there was none more distinguished than his own son, Abraham des Amorie van der Hoeven, jun., who, as an orator indeed, but certainly not as a preacher, stood below his father, as witnesses his frequently reprinted "Posthumous Discourses" (1849); but who was taken away in early life (1848), and toward the end of the first half of this century bore with him to the grave fair expectations for the domain also of sacred eloquence.

Comp. *J. HARTOG, *Geschiedenis van de Predikkunde en de Evangelieprediking in de Protest. Kerk van Nederland* (1861), and the literature there given, p. 4 ff. *F. J. DOMELA NIEUWENHUIS, *Geschiedk. overzicht der Predikwijze in de Nederl. Luth. Kerk*

¹ *Godgel. Bijdr.* of 1843.

(1845). SINCERUS (J. P. Sprenger van Eyk), *De Kanselontuistering in de Nederl. Herv. Kerk, tijdens de 17^e en 18^e eeuw* (1853). L. HÜFFELL, *Hel. Protest. Leeraarsambt*, i. (1835), pp. 208—232. *C. SEPP, *Pragmat. Geschied. der Theol. in Nederl.*, 3rd ed. (1868), ii., p. 507 ff. B. GLASIUS, *Godgel. Nederland*, three parts (1851—1856), on most of the persons mentioned here. On Molster, H. C. VOORHOEVE, *The Portrait of J. A. D. M., sketched as a preacher of the Gospel* (Dutch, 1850). On Borger, the *Oration of V. D. PALM, in his *Oratorische werken*, iii. (1854), p. 22 ff. On v. d. Palm himself, *N. BEETS, *Life and Character of J. H. van der Palm* (Dutch, 1842). On J. I. Dermout, the biographical sketch by J. J. VAN O., in the *Transactions of the Society for the Literature of the Netherlands*, 1868. On Van der Hoeven, the monograph of NIEUWENHUIS already referred to, and the lit. there given, p. 204 ff. On v. d. Hoeven, jun., the necrology of J. J. VAN O., prefixed to the volume *Prosa en Poëzij* of the departed (1850).

POINTS FOR INQUIRY.

Agreement and diversity between the modern, the mediæval, and the ancient history of preaching.—What influences, without the sphere also of the Church, specially contributed, during the first half of the nineteenth century, to favour the flourishing of sacred eloquence?—Elucidation and complementing of some of the particulars here touched upon.

§ XVII.

PRESENT CONDITION AND REQUIREMENT.

ALTHOUGH preaching, in our time also, continues to maintain its legitimate place with honour and blessing, the danger of standstill and retrogression in the domain of Homiletics is nevertheless, for the present, under the influence of various circumstances, by no means imaginary. It is therefore more than ever incumbent on the science to accomplish all that is in any way possible, in order that a truly efficient proclamation of the Gospel may become once more a life-awakening power in the world and in the Church.

1. With the close of the first half of the nineteenth century is brought to an end our critical review—a review which, from the nature of the case, can be only incomplete. Were it further continued, we should become involved in difficulties which are better avoided. A glance at them helps us rather to answer the question as to the *present condition* of Homiletics—its bright and its shady sides; and affords us, at the same time, an appropriate occasion, in continuing what has been already spoken of, to point to a few more names which must not here pass unmentioned.

2. If we turn our attention to the condition of Homiletics in general at the beginning of the second half of the century, we see its theory and practice raised to a height which inspires with reverence. In Germany, F. W. Krummacher († 1868) stood for many years with honour at the head, as an orthodox, eloquent, *geistreich* preacher of the Gospel; an animated and animating witness for Christ; by his “Elias,” his “Advent and Passion

Sermons," his "Sabbathglocke," and other volumes, a preacher of justification by faith to Christians of the Old World and the New. This also was the Berlin court preacher, Friedrich Strauss († 1864), in his measure, as witness, *i.e.*, his volume "Sola" (1844), the amiable writer, too, of the "Glockentöne;" and Professor Andr. Tholuck († 1877) showed himself throughout life distinguished also as a preacher. He published several volumes of discourses, designed in the first instance for an academic audience, but not less a source of blessing to the Church of Christ within wider circles; discourses which testify to the earnest endeavour to be "profound, and yet clear; gently rippling, and yet not empty; powerful, but not raging; without overflowing, full, like the English Thames," as he somewhere declared they ought to be.¹ In the preface to the first volume (1843) he has expressed himself as to the principle, aim, and method of Christian preaching in a manner which calls forth grateful appreciation; while in his colleague and friend Julius Müller, whose "Predigten" on the Christian life were published in 1847, it has been shown in a manner equally convincing how much that preaching gains, which displays not only in the ordinary sense an edifying character, but also in the higher sense a vigorous theological character. That theological element predominated to the end, though not to the diminution of popularity, in the pulpit ministrations of the venerable Carl Imman. Nitzsch († 1869), who in this respect, too, showed himself a pupil of Schleiermacher, but, far more than Schleiermacher, placed the great substance of the Gospel in the foreground of his teaching. This element rises here and there to the nature of theosophy in the sermons of R. Rothe († 1867), and associates itself with poetic flight in the preaching of J. P. Lange. In the person of Franz Beyschag († 1858), as before in that of K. G. F. Stöckhardt, the Church of the Lord in Germany was deprived, by an early death, of a highly promising youthful preacher. For a number of years past, on the other hand, we see such men as Fr. Ahlfeld, Büchsel, Von Kapff, and others, still continuing their labours in the third quarter of this century, to the abundant blessing of the Evangelical-Lutheran Church of their native land and elsewhere; the Reformed Church of Bremen for years held in honour her preacher Fr. Mallet († 1865); and names like those of O. Funcke, K. Gerok, R. Kögel, belong not to one land or denomination alone. While they with their kindred spirits all represent a conservative tendency of theology, the "modern" theological tendency has made itself heard in the pulpit; and only the prepossession of partiality can deny the homiletic skill of men like C. Schwartz of Gotha, D. Schenkel of Heidelberg, and H. Lang († 1876) of Zurich. Even their opponents in principle may still in respect of form learn much of them.

3. In France we see the line of Christian oratory of A. Monod continued by the prince of the French pulpit orators of the present day, Eug. Bersier, whose preaching bears specially an anthropological character. His published discourses, equally excellent from a Christian-homiletic as from an æsthetic-literary point of view, merit the admiration which they have called

¹ "Tief und doch klar, sanft rauschend, doch nicht hohl; gewaltig doch nicht wild, ohne Ueberschwemmung voll."

forth also beyond the limits of the French Reformed Church. The more dialectic and psychological line of Vinet has been pursued, more or less successfully, by E. de Pressensé, Verny, D'Hombres, Bungener, F. Coulin, and others, in the orthodox Christian sense; in the modern tendency, but with unmistakable talent, by T. Colani, A. Réville, A. Coquerel *fils* († 1874), and their fellow-workmen. In the Romish Church, Felix and Hyacinthe especially have followed in the brilliant footprints of Lacordaire.—In England the name of C. H. Spurgeon is resplendent above that of many others, who, in 1874, on looking back at twenty years' issue of printed sermons, circulated and read, in their original and in a translated form, in hundreds of thousands, felt constrained to give humble thanks for rare blessings upon his unwearied labours. His power is to be sought in the warmth of his heart, the glow of his imagination, the ease of his language, the practical bearing of his preaching, which is able everywhere with firm hand to take a hold of real life; his weakness—but his course is not yet ended, and long may it be continued. We may be permitted here, however, to express our great liking for his "Lectures to my Students,"¹ wherein, as regards Homiletics too, not a little is said which is worthy of being proclaimed far and wide. In America his renown is equalled only by that of H. Ward Beecher of Brooklyn, whose preaching is a talented reproduction of a peculiar cycle of thought, which his neighbours have stamped with the name of Beecherology, in its full extent perhaps only to be enjoyed by a thorough American. In his "Lectures on Preaching" (1872) he has embodied many fresh and just ideas on the vocation of the minister of the Gospel. The annals of the American pulpit are resplendent with names of the first rank in the domain of pulpit eloquence. Among the earlier preachers of note may be mentioned Thomas Hooker (b. 1586, emigrated to New England 1633, d. 1647); Samuel Stone (d. 1663), who emigrated with Hooker and John Cotton (1585—1652); Richard Mather (1596—1669, emigrated 1635); Roger Williams, a native of Wales, (b. abt. 1600, emigrated 1631, d. 1683). Increase Mather (1639—1723); Cotton Mather (1663—1728); Jonathan Edwards, the Prince of New England preachers (1703—1758); Dav. Brainerd, devoted Missionary to the Indians (1717—1747); Sam. Hopkins (1721—1803); Timothy Dwight (1752—1817); Edward Payson (1783—1827); Lyman Beecher (1775—1863); Chas. G. Finney (1792—1875); John Summerfield (b. 1798, emigrated to America, 1821, d. 1825); William Patten (1763—1839); Erskine Mason (1805—1851). While in later times the names of Charles McIlvaine, Stephen and Dudley Tyng, Albert Barnes (d. 1870), John Todd (d. 1873), I. S. Spencer (d. 1864), F. D. Huntington, R. S. Storrs, Francis Wayland, Horace Bushnell (d. 1876), Gardiner Spring, Cheever, Talmage, Theodore L. Cuyler, and many others, are of European as well as American celebrity. Among the ornaments of the Unitarian pulpit of that land, W. E. Channing (1780—1842) and Orville Dewey (1794—1867) stand, in the estimation of qualified judges, at the head; among the "moderns," Theodore Parker († 1860) stands foremost.

4. In the Netherlands, finally, we see, towards and during the second half of the nineteenth century, the seed sown by the most influential and

¹ First series, 1875; second series, 1877.

renowned preachers of the first half developing itself in full splendour, but at the same time preaching brought under the changing influence of different theological schools and systems. The Groningen school counts, among its most beloved and revered names in the homiletical domain, those of Hofstede de Groot, Pareau, Meyboom (in his first period); the Leyden school saw its principles ably represented in the sermons of J. H. Scholten (1854). "The Apostolic Gospel" found in the author of two volumes of sermons under the above title (1864), C. E. van Koetsveld of the Hague, an advocate of unquestionable originality, who worthily opposed all that seemed to him untrue and dangerous in the "modern" conception of Christianity. Yet the last-named tendency, too, has not been wanting in eloquent representatives in the Holland of our own time; among whom must be mentioned L. S. P. Meyboom, in his later period († 1874), J. P. de Keyser, J. C. Zaalberg, C. P. Tiele, A. Pierson, and others. A bordering, though independent, position was taken up at their side by E. Laurillard, whose pulpit labours, moreover, are characterised by a poetic-humouristic vein. Still more powerfully does the force of the poetic element make itself felt in the published discourses of B. ter Haar, and specially in those of J. J. L. ten Kate and J. P. Hasebroek, of which some have had the honour of being translated into other languages; in the volumes of Hasebroek the influence is clearly to be observed, not only of the best French models, but also of the *Réveil*. The principles of the ethical theology have been represented with worthiness and talent by D. Chantepie de la Saussaye († 1874) and N. Beets, to whom, not without justice, the place of honour has been assigned among the more recent practicalists of our country. Those of the so-called modern orthodoxy have been for a number of years advocated, *inter alios*, by J. I. Doedes and J. J. van Oosterzee,¹ the former in a more dialectic and elenctic (searching) manner, the latter in a more apologetic and oratorical; while M. Cohen Stuart, in his *Kanselredenen* (1860), sought specially to commend the anthropological character of Christian truth.—It is impossible here to mention all that should not be omitted in a comprehensive historic account. On the whole we may say, on a glance at all schools and parties, that if the preaching in the Netherlands was formerly below that of other countries, in the second half of the nineteenth century it needs not to shrink from comparison with that of *any* land or Church of Christendom—yea, could not exchange with many a foreign land without incurring great loss.

5. When we regard the present state of affairs somewhat more in detail, we have, after what has been said, to rejoice in more than one *bright side*. The fact in itself may serve as a victorious sign of better principles, that between the most distinguished preachers of our age much greater harmony of aim and method is to be observed than in former times, and that consequently the lessons of history have not been listened to in vain. This brighter side is to be witnessed in our fatherland as well as in other countries; and not only recent history, but that of to-day, confirms the justice

¹ *Al de Leerredenen*, 1843—1875. Complete edition of his Discourses, in twelve parts. Schiedam, 1871—1876. Fifty-two sermons on the Heidelb. Catechism, 2nd ed., Amsterd., 1873; also in a German translation. *Christus unter den Leuchtern*, Leipzig, 1854. *Moses, Zwölf Predigten*, Bielefeld, 1860 (Engl. trans. Edinburgh, 1876); and others.

of the remark of Palmer, that "preaching has been for a series of years undergoing an important revolution (*Umschwung*).” Not without good results did Napoleon Roussel hold up to his contemporaries a warning mirror in his instructive treatise, "Comment il ne faut pas prêcher" (1857). Upon the practice of preaching, varied powers of a distinguished order have been exercised with delight and affection; while for its theory, contributions and aids have been afforded, of which it would be ungrateful not to recognise the high value.

In order not to repeat what has already been said of Practical Theology in general, and is thus applicable to this subdivision in particular, we mention with commendation only R. Stier, *Kurzer Grundriss einer biblischen Kerytik* (2^e Aufl. 1844); C. G. Ficker, *Grundlinien der Evang. Homiletik* (1847); Gust. Bauer, *Grundzüge der Homiletik* (1848); Al. Schweitzer, *Homiletik der Evang. Prot. Kirche* (1848); C. Palmer, *Evangel. Homiletik* (5^e Aufl. 1867); Al. Vinet, *Homilétique, ou théorie de la prédication* (1853, Engl. tr., Edinburgh); K. R. Hagenbach, *Grundlinien der Liturgik und Homiletik* (1863); George Campbell (of Aberdeen), *Lectures on Pulpit Eloquence*; David Fordyce, *Theodorus: a Dialogue on the Art of Preaching* (3rd ed. 1755); Ebenezer Porter (American), *Lectures on Homiletics* (latest ed. 1861); S. T. Sturtevant, *The Preacher's Manual* (1st ed. 1828, 4th ed., Lond., 1866); T. H. Skinner, *Aids to Preaching and Hearing* (Phila. 1839, Lond., 8vo., 1840). The subject is also treated by the Rev. Charles Bridges, *The Christian Ministry* (1st ed. 1829, 7th ed. 1850); Archdeacon Evans, *The Bishopric of Souls* (1842, 3rd. ed. 1844); Dean Burgon's work on *The Pastoral Office*; and more expressly in the recent works of Dr. John Hall, *God's Word through Preaching* (1875); Dr. Wm. M. Taylor, *The Ministry of the Word* (1876); Rev. R. W. Dale, *Nine Lectures on Preaching* (1877); Canon Miller, *Letters to a Young Clergyman* (1878); to which yet others might be added. Of periodical aids and writings also there is no lack; e.g., in Germany, *Mancherlei Gaben und Ein Geist*, a homiletic quarterly edited (since its appearance in 1861) by E. Ohly. *Gesetz und Zeugnis*, by C. Zimmermann, continued since 1871 under the title *Pastoralblätter*. *Die Predigt der Gegenwart*, published from 1864 by some ministers of Weimar; and the *Zeitschrift für Pastoraltheologie*, published at Heilbronn (1878). In England *The Preacher's Lantern*, a monthly magazine, from 1871 to 1874. *The Homilist: a Monthly Pulpit Review*, of which already more than thirty parts have appeared. *The Clergyman's Magazine*, published since 1875. *The Expositor*, to which some of the most eminent English theologians are contributors; and others. In America the admirably conducted *Bibliotheca Sacra* has maintained its place of honour during many years. The *Princeton Review* likewise holds a foremost place among the organs of believing theology.—Street preaching, too, has found its organs and heroes, as witness the work of William Taylor: "Seven Years' Street Preaching in San Francisco" (1867); and the instructive "Life of Duncan Matheson," by the Rev. John McPherson (1871). And what a wide circle has been described by the activity of Revivalism in our time need hardly be called to mind. Along with the name of Pearsall Smith and his fellow-labourers, that of D. L. Moody lives, on account of his evangelistic labours, in countless mouths and hearts.

6. If we enter yet somewhat more into details, we shall not be saying too much in characterising the present time as one of emancipation from many a galling bond, even as regards Homiletics. The yoke of Scholasticism is broken, and the conviction is confirmed that the laws and rules of art are made to serve us, and not we to serve these laws and rules, however aimless or obstructive they may chance to be. The book language of the past is in growing measure succeeded by the language of nature and of life; and, without damage to true æsthetics, the unendurable professorial or transaction tone of an earlier period is banished from many pulpits. The prayer of the "Lay Poet"—

"Deliver us from the sermon tone, Lord;
Give us intellect and truth again,"

although not particularly reverent, begins to receive its fulfilment at the present time, and besides the clang of trumpet and bassoon, the genuine *vox humana* is heard from many a pulpit. The preaching has become poorer in theological lore, but, taken as a whole, even with the great difference of standpoint and tendency, not poorer in moral and religious earnestness. More unfettered in addition is the personality of the preachers themselves; the days are over, when the majority of sermons resembled each other as two drops of water. No longer does the corslet repress free respiration; the individuality has resumed its rights too long ignored, and not a few preachers display a physiognomy of their own, which may attract or repel you, but which you can in no case confound with that of their neighbours. Preaching becomes in our day less transaction, more than before a testimony, not merely touching something Christian, but touching Christ Himself in His glory; a testimony in connection with the individual and changing character of which, it is true, weaknesses may be apparent, (formerly with a little tact easily concealed,) but of such a nature that a response is more readily awakened by it, than was formerly the case by many a hopeless objective explanation of that which is in itself not at all obscure, or unfolding of that which was before by no means involved or doubtful. The audience is no longer satisfied, so soon as the sacred orator shows that he has not studied Cicero or Demosthenes in vain; it desires—at least the best and most advanced part of the congregation desires—something more than this. It is felt, in other words, that the new wine must have new bottles, and that thus the preaching of the Gospel has not by preference to seek its laws and forms in a domain wholly foreign to it. The speaking *before* the congregation has become much more a speaking *to* and *with* the same; and the didactic element, still placed in the foreground in the Dutch word *Leerrede*, is, let us not say replaced, but complemented, by a discourse filled with action, one which is in its nature heart-raising and animating. A manifest endeavour is to be perceived on the part of the best preachers to speak in accordance with the wants of the time; adaptation to actual life takes the place of empty abstraction, and restless zeal here and there overcomes the soporific effect of custom. We might add more; but enough has been said to show that in our day, too, there is no cause for despairing of the effective advance of the science of Homiletics. Its copious and fair history is at

the same time, if it so please God, a prophecy of a future in many respects yet better.

7. Yet the very development we desire might be delayed by means of a precipitate Optimism, and for that reason among others it is of importance for us here to return more particularly to the *shady side*, to which we before alluded (§ XI. 4). We mean that there is ground for speaking of perils more than imaginary which lie ahead, as regards the science with so much reason dear to us. We have already called attention to so many an excellent aid for the theory afforded by our age on a level with, nay, above those of previous times; yet we cannot, on the other hand, suppress the complaint that a great deal of the zeal in the study of this theory is far from keeping equal pace with the demands of the times and the importance of the subject. If the academic instruction given at the present time, in this part too of the *Practica*, is on the whole a good deal more thorough and efficient than that of a former period, by not a few who receive it *that* is regarded as a subordinate matter which will later be seen to be the chief matter. And as regards the practice, we now direct our eye not only to our own country, but also to other lands, and discover on closer inspection not a little by which the question is legitimated, whether there exists no reason to speak of standstill, nay, of retrogression and decay. We at least, with the long list in our hands of great preachers departed within the last twenty years, are involuntarily disposed to sadness, because more than one vacant place has indeed been filled up as well as was possible under the circumstances, but not on that account by any means worthily filled up. Brilliant suns have gone down, and in their place, in part at least, only friendly stars have appeared. We have only to open some repertoires—for instance, the above-mentioned *Vierteljahrschrift* of E. Ohly—in order to convince ourselves how much that is only mediocre, insignificant, even positively hurtful, is sold in the homiletic market, as compared with the relatively little which is in all respects good, and the still less which may be regarded as truly eminent. It is easy to collect, specially in Germany, and even from the writings of those “who seem to be pillars,” specimens of misplaced ingenuity and bad taste, which prove equally the low standard of homiletic art and the patience of the press. Shall we speak of the foolish custom of indicating the theme and divisions of the sermon in verses frequently worthless, and almost always arbitrary? or of the slipshod way in which so many skip over the text, in place of digging therein to the very bottom, as in a gold mine? or of the servile imitation of mannerisms on the part of many others? But the evidences are innumerable for the justice of the complaint, “How much old useless lumber of schematism is precisely here to be cast overboard! How much stiff formality in the division, in its express and repeated announcement! How much abstract logic, how much needless proving, with the application of clumsy machinery to things which are entirely self-evident! How much seeming demonstration without real inner progress! Is it not as though the pedant were immortal?” (C. Schwartz.)

Such was the complaint made a few years ago in Germany; and now in our own country? Although we have need to recal nothing of that which has been said with regard to so many a favourable sign of the times, may

it not easily be shown that the number of the less favourable signs may be said to be rather ascending than declining? Here, too, the spirit of emancipation has not failed to bring with it its usual consequences: it has led to caprice and the absence of restraint. We have no pleasure in arising as the accuser of the brethren: we prefer therefore clothing our thoughts and difficulties in the most modest form, that of the question. From the unnatural "speaking like a book" we are notably breaking away; but is not naturalness with only too many on the highway to a triviality, in which the boundary line between sacred and profane becomes almost entirely obliterated? *Æsthetic* preaching has certainly made progress; but has also the heartfelt, the convincing, the practical? Does not the preaching in the one case float too high in the air, and in the other creep too low on the ground? Does not liberty from time to time degenerate more into licentiousness, specially with regard to the employment of the text? Does not in particular the Modern tendency lead its advocates into a pulpit chit-chat on all imaginable subjects, which threatens the true end of preaching, the proclamation of Christ, with being almost entirely forgotten? And conversely the Orthodox, does it not too often make a false use of Homiletics in the service of a polemic, in which a good deal of unhallowed fire is offered upon the altar of the Lord? Does not, on the one side and the other, many a preacher take his work extremely easily? and is not already in many a youthful heart awakened a longing for a so-called "prophesying," in which the Church of the Lord by no means profits (*profitteert*), but with gigantic strides declines? Is it entirely without fault of the ministers of the Gospel that, specially in large towns, the chasm between modern society and the Church of Christ is ever deepening and widening? Is in reality substance and form of the preaching of such nature as to compel the esteem and reverence of an unbelieving world, and even sometimes to force those to listen who reject its message? We condemn no one, take with others our legitimate share of the blame, and desire to overlook nothing of all that which may serve, if not for excusing, at least for explaining the phenomenon of the "hands which hang down, and the feeble knees." But after such questions no one may compose himself for sleep, even though he should personally have little or nothing with which to reproach himself; since the fact itself that the power of the pulpit has decreased to an alarming extent within the past twenty years is certainly calculated to awaken reflection as to that which is possibly, nay, certainly wanting in so many a pulpit labour. If we really believe in the promise of Isaiah lv. 10, 11, we cannot possibly escape the inference that if the sowing had been better there would also often have been a more abundant harvest. Very much of this unfruitfulness may be explained from the nature of the soil and the state of the atmosphere: have the sowers absolutely nothing with which to reproach themselves? If the sacred fire were really burning with so many watchmen of the sanctuary, would the number of sparks which are communicated remain so comparatively small? Is it felt, in the case of the majority of preachers, that the love of Christ constraineth them? that a pulsation of life beats in the word of their testimony? that they in truth *cannot but* speak of the things which they have seen and heard? For not a few the sermon is, and with reason, a work of art; for

how many is it first and above all a matter of conscience? One readily adapts himself, so far as he is able, to the taste of his hearers; but also equally much to their true wants? Alas! how much would be other and better, if all were manifestly convinced of the truth once uttered by Juan d'Avila, the Apostle of Andalusia († 1569), that "love to Christ is the best teacher of sacred eloquence"! But sometimes the form, sometimes the subject-matter, gives melancholy proof of the opposite. Old paths are forsaken, without the new being duly prepared and levelled. Here golden apples are presented, but upon earthen plates; there silver plates, but with unripe or unsound apples thereon, are offered to the hungry multitude.¹ According to the saying of the same ancient wisdom, "Where there is no vision (prophecy), the people perish;"² yet, even with a regularly continued preaching of the Gospel, spiritual poverty is likely to ensue, where so much, even of really orthodox preaching, is wanting in this higher, anointed, prophetic character.³ And if the salt have lost his savour, wherewith shall it itself, wherewith shall finally the saltless food, be salted?⁴

8. The observing of so many a shady side, in opposition to the bright side, must not be suffered to depress our courage, but must rather augment our zeal. Only by Christ is the world to be saved, and the Holy Spirit works through the Word alone. That Word must once more become a power, and the manner in which it is proclaimed must serve to raise it to such a power. To this end science may by no means accomplish all, but yet something, and even comparatively much; and all that it is able to accomplish it is bound to place at the service of the kingdom of God (comp. § XII. 5). At this end must, accordingly, the *developing* part of Homiletics, to which we now pass, entirely aim. Let us survey in a single glance the way we have further to walk, and let us enter upon it having in our heart the prayer of Melancthon, the *Praeceptor Germaniae* :—

¹ Prov. xxv. 11.

² Prov. xxix. 18.

³ "A minister may have piety, and yet not the quality of piety for this task. He may preach awakening sermons on such subjects as the value of the soul, the uncertainty of life, the terrors of the coming judgment; he may enlarge forcibly on the various branches of Christian practice; he may reiterate in every variety of form the doctrine of justification by faith, and yet but inadequately fulfil this part of his commission [the conducting of those who have already believed onward to the higher experiences of grace and a more enlarged acquaintance with its blessings]. To exhibit the Saviour Himself to the eye of faith, and not a mere doctrine concerning Him; to expose the devices of Satan, and unravel the windings of that labyrinth, the human heart; to enter into the exercises of Christian experience; to conduct the flock into the interior recesses of the sanctuary, where the hidden manna of the Gospel lies concealed, where Jesus manifests Himself to His people as He does not to the world, and the Spirit bears witness with their spirit that they are the children of God, and so to promote growth in grace by unfolding the rich privileges of the Christian calling,—this is to feed the flock, this is to make *full* proof of one's ministry. And who is sufficient for these things? Assuredly none but he who through the Spirit's grace has penetrated into the mysteries of the life of faith, and knows the truth in its reality and power." (From a sermon by the Rev. Edw. Arthur Linton, cited by Principal Fairbairn, in his *Pastoral Theology*, p. 87.)

⁴ "Unde in plurimorum pectore adeo friget Christus, ne dicam extinctus est, unde sub Christiano nomine tantum paganitatis, nisi ex inopia fidelium Ecclesiastarum?" (ERASMUS, in the dedication of his *Ecclesiastes*.)

"Fac ut possim demonstrare
Quam sit dulce Te amare,
Tecum pati, Tecum flere,
Tecum semper congaudere."

Great Principles naturally present themselves for treatment in the first place, ere we can speak of homiletical Precepts strictly so termed. The last-mentioned, again, have reference either to the Contents or to the Form of the discourse; which cannot, indeed, well be sharply separated, but yet may and ought, for more than one reason, to be as much as possible distinguished. Thus our Homiletics naturally divides itself into a science of the *principles*, the *subject-matter*, and the *form* of the public presentation of the Gospel. The *first* has to investigate as to the connection of the preaching of the Gospel, partly with the requirement of public eloquence, of which it is the exponent; partly with that of public worship, of which it is an element; partly, finally, with that of the personality of the preacher, of which it must be the expression. The *second* treats, first, of the subject-matter of the sermon *in general*; afterwards, of that of the *different kinds* of sermons; lastly, of *each* complete sermon in particular. The questions here to be treated of naturally lead to the *last* and formal part. Under this head we have to speak of all that concerns the *arrangement*, the *expression*, and the *delivery* of a sermon; after which it will not be difficult to sum up the whole conclusion of homiletic teaching in few words.

Comp. on the theory and practice of preaching in Germany in the present day, J. J. VAN O., in the *Nieuwe Jaarbb. voor wetenschapp. Theol.* ii. (1859), bl. 263—303. On Stöckhardt and Fr. Beyschlag, see literature under § III. On F. Stranß, *J. P. HASEBROEK, *De laatste Kerkkloktoon* (1864). On F. Mallet, "The Witness for the Truth," the beautiful monograph of *C. A. WILKENS (1872). On the present condition of Protestant eloquence in France, important contributions of J. BASTIDE and others in the French Christian periodicals.—Some sermons by Dutch preachers of the present day are given in the "Zeugnisse des Evangel. aus der Holländ. Kirche, in Predigten van O.'s und anderer." Elberfeld, 1855.—An interesting article on Spurgeon in his younger days, in "The Lamps of the Temple" (1856), p. 542 ff.—Various "Model Preachers" of Britain are sketched from the life in the *Preacher's Lantern* for 1871, 1872. See also *Orthodox London*, by the Rev. LLEWELYN DAVIES (1872). "Lamps, Pitchers, and Trumpets:" Lectures by E. P. HOOD (1867). HENRY C. FISH, *Pulpit Eloquence of the Nineteenth Century* (N. Y. 1857). *WM. B. SPRAGUE, *Annals of the American Pulpit from the earliest settlements to 1853*, vols. i.—ix. (New York, Carter, 1857—1869.) "A rich storehouse for Homiletics" (Dr. Schaff).

POINTS FOR INQUIRY.

Is not the complaint as to the powerlessness of the pulpit in modern times, frequently exaggerated?—To what extent may standstill or retrogression in this domain be explained? to what extent arrested?

SECOND DIVISION.

THE DEVELOPING PART.

I.

HOMILETICS IN RELATION TO PRINCIPLES.

§ XVIII.

NATURE AND CHARACTER OF THE SERMON.

THE Sermon is a concatenated address of Christian-religious contents, to be delivered in an unfettered style by the minister of the Gospel at the public worship of the congregation, in the name and at the command of the Lord, with the explicit aim that the congregation be thereby edified, and the coming of the kingdom of God advanced.

In the treatment of the questions regarding principles, now in place, it seems necessary to start with an accurate definition of the nature and character of the Christian sermon. For so long as uncertainty or want of agreement remains on this point, it is impossible here to build on a firm foundation.

1. As to the *word* Sermon, its meaning is indicated by its derivation: from Lat. *sermo*, "connected speech," "discourse." The term *preaching* is from the Latin *prædicare* (κηρύσσειν, κηρ), Old H. Germ. "praedigate," and is used in Holy Scripture of men who made known to mankind the will and counsel of God; thus of Prophets and Apostles, as also of Jesus Himself.¹ Hence the name of Keryctics is by some employed in designating Homiletics.—On the appropriateness of the Dutch term *Leerrede* ("teaching-discourse"), as indicating the same thing, opinions have differed during the present century. By some it has been rejected as presupposing

¹ Matt. ix. 35; Luke xxiv. 47.

or recommending a one-sided view, as though teaching or instruction, strictly so termed, were the main work of the preacher; and who will not readily admit that in this way the essential difference between Homiletics and Catechetics is too much lost sight of? Unquestionably the preacher must be something more than the teacher of the congregation; his word must reach the heart, in order thereby powerfully to affect the life. Nevertheless that end is not reached where the didactic element is neglected; in the institution of the preacher's office a manifest stress was laid by Jesus Himself upon teaching, and history shows that also the "witnessing," "prophesying," or whatever else it may be proposed to substitute for it, is absolutely insufficient, where provision is not at the same time made for preserving the necessary knowledge of the way of salvation. If by *teaching* is understood such a presentation of the truth as shall bring the whole man so far as possible into a living acquaintance with it, we see no reason for rejecting this term.

2. As regards the *thing*, its whole conception rests upon the presupposition of the value and power of the Word to find access to the mind and heart of those that hear it. The sermon (*sermo, tractatus*) is, from the nature of the case, distinguished from the oration properly so called (*discours, oratio*), as well as from the more familiar conversation (*conversatio, confabulatio*). It is a concatenated address (*allocutio*), which on that account contains in a series of well-ordered periods the due utterance of certain definite thoughts. It is further self-evident that the sermon ought to be delivered not in a constrained manner, but in that which is termed the unfettered style. Some artifices, such as sermons in blank verse or in rhyme, as these have sometimes been published formerly, are not only beneath the dignity of the subject, but also in conflict with the true nature of the sermon itself. As an oral presentation it is unquestionably akin to dialogue and catechesis, but is really distinguished from these by the very fact that the preacher alone sustains the part of speaker, just because he is presenting his thoughts in a regular connection. The preacher teaches and edifies by his word, and definitely by his uttered word. He can of course also edify by his intercourse, example, writings, etc.; but from all this the teaching of which we now speak is distinguished, and even the printed sermon can here come under observation only in so far as it replaces or represents the spoken one. It is thus also no "meditation" addressed or read to well-disposed contemplative spirits, "*coram populo*"; but an "*allocutio directa ad populum*." As "Dictor rerum magnarum,"¹ the preacher takes his place beside, nay above, every other public speaker and orator. His address moves definitely upon Christian-religious ground; all that belongs not thereto, or stands not thereto in direct relation, should find its home anywhere rather than in the Christian pulpit. It is not even enough that the preaching display an earnest religious character. Not as a teacher of morals or religion in general, but definitely as a Christian herald of the Gospel, does the preacher stand up; and every discourse which might with equal appropriateness have been delivered in a literary assembly or an Israelite synagogue as in a Christian house of prayer, is already on that

¹ AUGUSTINE.

very account in principle condemned, and to be looked upon as unworthy the minister of the Gospel as such.

3. The sermon is delivered by the minister of the Word at the public assembly of the congregation, in the name and at the command of the Lord. Not in a private circle, but publicly; not apart from, but in direct connection with Christian worship, does that which is properly called preaching take place. We have already (§ XII. 2, 3) spoken of the connection and difference between the evangelistic sermon and the sermon at Christian worship; here we have to treat only of the latter. This preaching seeks and has regard, in the first instance, to the Christian assembly, not the world in the midst of which it exists. Not to an assemblage, a school, a society of inquirers and seekers, does it address itself, but to a congregation which confesses Jesus as the Christ, in Whom truth and life is given to it on the part of God. The well-known saying, "There is no priest to interpret Him," etc., has its place in an assemblage of freethinkers and questioners, but not in an assembly of those professing the Gospel. It is true, preaching must, especially in our day, be a powerful aid to the cause of inner missions, in which every faithful preacher labours, even without being a member of any particular society. But yet even the wholly or half-unchristianised multitude, somewhat hastily characterised as "baptised heathen," after all lives in a Christian atmosphere, and must on that account be addressed otherwise than the Malays or the people of Java. Nevertheless, the preacher of the Gospel has not to do with *them* in the first place, but with the congregation (however greatly mixed) and its worship. This is felt, too, by the people, who are wont to give to a sort of sermon, delivered out of the time or place of ordinary worship by one who is not an appointed minister, the name of an address. [In Dutch an "exercise."] The legitimate preacher, on the other hand, speaks in the name of the Lord, and derives his right and confidence from the commission conferred upon him.¹ On the origin and institution of the pastoral office we have already spoken above (§ IV.), but here we must emphatically remind that the minister of the Gospel does not speak in his own name alone, or even in the name and at the instance of the congregation. Preaching has indeed on one occasion been called "the expository part of the congregation's glorifying of God," or indeed "a representation of the individually expressed belief of the congregation;" but, unless we are mistaken, not very accurately, and at the expense of clearness. According to this view, the congregation proclaims in its service God's great words by the mouth of its president, since ordinarily the necessary gifts are wanting to others, and the wholly free mode of prophesying would not contribute to the edification of the assembly. This last is certainly true, and equally so that the preacher is set not outside of, or in opposition to, but in the midst of the congregation (although always at its head), and when both believe, will ordinarily express only that which fills all hearts. But, for the rest, not only the high importance of the Christian office of teaching, but also the essential difference between the teaching and the worship, seems to be overlooked in connection with this view. In the observance of the Lord's

¹ Mark xvi. 15; 2 Cor. v. 20.

Supper the congregation proclaims (*καταγγέλλετε*, 1 Cor. xi. 26) the death of its Lord, but in preaching it hears the Word of God proclaimed on God's side. If preaching must be only the individual expression of the belief of the congregation, what is to happen when this its apprehension of the faith is clouded, vacillating, infected with manifold error? What, when the insight of the preacher into the Scripture, or the text of Scripture itself, stands far above or below the momentary height of the congregation itself? Does not the true interest of this last sometimes demand that the preacher should withstand it to the face, if he is to answer to his proper vocation?¹ It is clear that, if the service is to preserve not only an æsthetical, but above all a purely ethical character, the teacher must not only represent the congregation in the midst of which he stands, but also the Lord, in whose name He speaks, or His first witnesses, in whose place he speaks. He, too, who momentarily expresses that which is living also in the heart of the congregation, and thus feels himself as it were borne up by its sympathy, yet as minister of the Gospel utters it expressly in the name and on the authority of his Sender.

4. This preaching has as its aim the edification of the assembly and the advancement of the kingdom of God. Nothing lower may it aim at, nothing higher can it. The preacher must not thus, in the first place, be concerned about the approbation or praise of men; although this, as a means to a higher end, may be regarded as in some sense desirable. He who sets his sails for this is in reality still seeking self, and is no servant of Christ.² The genuine preacher speaks not after the mouth, but "after the heart of Jerusalem;"³ in order that the assembly may receive edification. A pity only that the notion of edification entertained by many is so misty, and moreover so extremely limited! The picture of true edification (*οικοδομή*) stands before the eye when we think of a building of which each stone is inserted in its proper place, and the whole rises ever higher and higher. The true edification of the congregation is thus something in part individual, in part social. It belongs to the former province that those not yet brought to Christ be urged to belief; and that those who already have believed, be strengthened and confirmed both in knowledge and in faith, and in true Christian life.⁴ Edification is thus by no means a certain soothing of the feelings, although this is sometimes called unction; but a beneficial operation upon intellect and heart, upon will and conscience; in other words, upon the whole man, conceived of as in communion with Christ. It demands alike a calling back from the perverted way, and a leading forward upon the good way; and endeavours not only to develop in a spiritual manner the individual in himself, but the individual as a member of an organic whole which constantly rises and grows. Where edification really takes place, there the kingdom of God comes; and where this comes, the highest ideal of which the Christian preacher can conceive is receiving its fulfilment.

5. The importance of the result already attained is self-evident. Thus

¹ 2 Cor. i. 23.

² 2 Cor. iv. 2; Gal. i. 10; 1 Thess. ii. 4-6.

³ Isa. xl. 2 (see margin).

⁴ [As in the case of Apollos, Acts xviii. 27, 28.]

much is at once apparent, that the preaching of the Gospel and pulpit eloquence are by no means words of one significance. The first is the ministry of the Word according to the will of the Lord in general; the second, the special gift of the man who possesses the secret of doing this attractively, worthily, and impressively. "Non sumus Rhetores, sed Piscatores. Quid prodest clavis aurea, si aperire quod volo non potest; aut quid obest lignea, si hoc potest?"¹ One may be a very eloquent orator, without on that account being entitled to be called a worthy minister of the Gospel, and *vice versâ*. But he who is wise will earnestly desire to attain to the highest which is attainable in this domain; and is certain to become, in the best sense of the word, a more eloquent preacher in proportion as he is a more sincere believer. It is therefore said, not without justice, that "a good sermon is the highest that any one can give" (Bungener), and conversely, that "an unbelieving preacher is like the speaking ass of Balaam" (Stier). Homiletics, specially in the aspect thereof which regards principles, proposes to itself the formation of such truly eloquent and life-awakening men, as that the animating Word, as a new-creating power, shall not only resound, but actually become visible in them. It ought to this end not only to afford guidance for the preparation of sermons, but also training for the preacher himself. Simply because preaching is not merely an art, much less a profession; but an act, a manifestation and outpouring of one's own spiritual life, can it also not be acquired as a handicraft. "Nisi Spiritus Sanctus intus sit qui doceat, doctoris lingua extus in vanum laborat" (Gregory the Great). Of the genuine preacher, too, it is true, "He is not made, but born;" yet this "man of God" must "be made perfect," "duly furnished," also unto this good work.² To this end further light upon certain fundamental questions is necessary in the first place, and to the treatment of these we must now pass over.

Comp. *F. THEREMIN, "Discourse on Eloquence," in his *Abendstunden*; Idem, *Beredsamkeit eine Tugend* (Engl. tr. 1850), specially the preface. A. VINET, *Homilétique*, at the beginning. *C. PALMER'S art. "Predigt" in *Herzog*, xx., s. 410 ff.

POINTS FOR INQUIRY.

Connection and difference between teaching, moving the feelings, and edifying.—Is what is properly speaking preaching possible from the Naturalistic standpoint?

§ XIX.

PREACHING AND ELOQUENCE.

AS public discourse, the Preaching of the Gospel ought to correspond as far as possible to the demands justly made, in the name of Rhetoric and Eloquence in general, upon every finished address. As sacred discourse, however, of the character above described, it displays a peculiar side, which cannot fail to exert a paramount influence upon the theory of pulpit eloquence.

¹ AUGUSTINE.

² 2 Tim. iii. 17.

I. Not without reason is it desired of every orator, even of the sacred orator, that he should be eloquent. The highest Teacher of the truth satisfied as no one else this much-embracing demand.¹ Apollos is termed an eloquent man,² and the history of Homiletics has made us acquainted in this respect with names worthy of our most profound admiration. The question is only what we are to understand by eloquence, and how we are to apply ourselves to its cultivation with the desired results. Though our present task admits of no development of a complete theory of rhetoric and eloquence, yet at any rate leading thoughts must be expressed, fundamental principles laid down.

1. The true *notion* of eloquence is not difficult to determine, even though the definition of it has at all times varied. Its description as the art of speaking well says on the one side too much, and on the other too little. It remains a question whether we have here to do with what is strictly speaking an art at all, and what is understood by speaking well. So, too, when it is characterised, as *e.g.* by Van der Palm, as "the most perfect employment of human language," it still remains uncertain in what form this perfection is conceived of. Is it perhaps "the art of concealing art by art," as has been asserted on another side? If it were nothing more, it would be only an artifice, unworthy of the attention of the serious man; much higher already stood the voice of antiquity, which praises it as "wisdom speaking out of her abundance." We describe it by preference as the power of man so to communicate in words to others that which fills himself, that they are with him wholly penetrated therewith, and thereby powerfully affected for good.

2. The *character* of eloquence is already in principle determined by what has been said. It is—although it has also its technical side—not merely or mainly an art, in which one can exercise himself, and which one can teach to others. Art may form public speakers; but one may be faultless, nay, even excel as an orator, without being what may be termed truly eloquent; as also the converse of this is conceivable. Rhetoric gives its precepts for the orator, but it has already been sufficiently proved in years gone by "that nature is the best teacher of eloquence." Eloquence is a power, not of the tongue, not of hands and arms, but of the soul; and thus, like all spiritual powers, where it is really present in its fulness, a peculiar, inestimable gift of God. One may say the capacity for eloquence is potentially present to some extent in every truthful man. Even the unpractised becomes involuntarily and naturally eloquent when the heart impels him to make his complaint, entreaty, or plea.³ To this extent eloquence is rightly termed by Vinet, "*La vérité, dite avec amour.*" Even a look, a tear, silence itself, may be in the highest degree eloquent. Actually eloquent in words, however, one will become, when one so develops and employs the faculty indicated, as really to exert the power which he is capable of producing. This ordinarily depends definitely upon the will

¹ Luke iv. 22; John. vii. 46.

² Acts xviii. 24.

³ Take, for instance, the old story of the mother at Florence, who saw her child seized by a lion, and by her excited gesticulation induced him to let go his prey.

and the character, which is nothing but a vigorously developed will. To this extent eloquence possesses an entirely ethical character, so that, even accompanied with the possession of great talents, it is absolutely impossible to be truly eloquent where the moral prerequisites of firm conviction, sacred enthusiasm, moral courage, etc., are altogether wanting. This constitutes the truth of the familiar saying, "*Orator est vir bonus, dicendi peritus*," ascribed by Quintilian to Cato; and where this ethical character is not present, and only the technical is found, there the severe remark of Pascal is perfectly merited, "*La vraie éloquence se moque de l'éloquence*."

3. The source of eloquence lies hidden in the heart, where the well-springs of life gush forth. A learned man without a heart can never be eloquent: "*Pectus est quod disertos facit*." No doubt eloquence is closely allied to philosophy on the one hand, to poetry on the other; but it is essentially distinct from both. The philosopher thinks, the poet sings, the orator speaks; each in his own appropriate way. Without philosophy—that word being now taken in its widest acceptation—there is no true eloquence; and yet the pallium of the one does not in itself absolutely guarantee the laurel of the other. Without a poetic vein, moreover, be it with or without the composition of verses, no genuine eloquence—hence so many great orators have been, at least in their youth, composers of verses—but yet an excellent poet may be a very defective orator. The genuine poet sings, in the first place, to relieve his own deeply felt impulse; the orator speaks in order to bring before his hearers something very definite. With perfect justice is it thus required that the distinction between the two should from the first not be lost sight of, and that the prose of the orator should steer clear of the rock of poetic prose, *i.e.*, prose "run mad." All indeed which is justly exposed to the reproach of being inflated, bombastic, pseudo-sublime, is already condemned in the name of æsthetics as the opposite of eloquent. On the other hand, it is unquestionably a mark of progress in our time, that where the distinction is still observed, at least the sharp line of separation between poetry and eloquence is no longer maintained. The poetically disposed orator must in truth do violence to himself if he is to apply with inexorable severity to his "winged words" the maxim, "Thou shalt make unto thyself no image or likeness." The truly eloquent speaks "as the Spirit gives him utterance," untroubled whether he passes now and then over a boundary line which nature has not drawn; and only concerned that he attains to the proposed end in no other than suitable ways. We do not deny that there are poetic licenses which no eloquent orator can allow himself in prose; but we believe at the same time that these limits will be better left to be discovered and avoided by a certain happy tact, than indicated by fixed rules applicable to definite cases.

4. The *prime condition* of all genuine eloquence is, that one be oneself wholly penetrated by that which one is presenting to others, the "*motus animi continuus*" of Cicero. One must not merely be convinced of the truth of the thing one is advocating—in the opposite case one would be a liar or a hypocrite—but personally possessed with its high significance. The secret of the power of eloquence is to be found in the power of sympathy. Souls are like musical instruments which can be

pitched in one key, and under certain conditions may be made to give forth that note which one desires to evoke from them. He, then, is eloquent, who can succeed in raising another heart to the same key as his own, and awakening therein that response which for the time being he desires to receive. Then does eloquence first obtain its triumph, when that which fills the soul of the speaker has in reality passed over into that of the hearers. But in saying this, we have already virtually answered the question as to what is the highest aim of eloquence. It will not merely convince; conviction is a thing of the intellect. And just as little merely persuade; persuasion becomes definitely the inclining of the will, and eloquence has to do with something more than the will of the hearers. Least of all does it seek mainly to please or soothe; this is required of the singer, the lute-player, the rhetor, perhaps;¹ but much too high stands true eloquence to be concerned about a little applause of the thoughtless multitude. It is a sacred, earnest gift, the possession of which imposes a heavy responsibility; and he who has received it will least of all be content with the meagre praise of having spoken singularly well and finely. Certainly he who is truly eloquent will also frequently dazzle, but he does not speak in order to dazzle, and whoever commends him merely on account of delivery and choice of words shows thereby that, so far at least as this admirer is concerned, he has failed of his object. No, the final aim of eloquence is to bring the *whole* man to that point at which we would have him be: powerfully does it affect the man himself in the man, in order thereby to lead his proper self, that is, his heart and will, definitely to the good. To the question, *in what manner* eloquence does this, in other words, whether through the intellect it affects the heart, and through the heart the will, or whether it proceeds in the opposite way, no answer applicable to every case can be given, but rather is the well-known saying, "One thing is not adapted for all," to be recalled to mind. The speaker who is pre-eminently a man of intellect will walk in ways entirely different from those of the man of feeling; and yet the one no less than the other may be eloquent. The heart of one hearer will be only touched after his intellect is convinced; while in the case of others the intellectual doubt first vanishes after the heart has been won. With the latter, the will is set in movement so soon as feeling and imagination are kindled; with the former, only when the conscience has been awakened. A knowledge alike of mankind and of himself is therefore indispensably necessary for the speaker who will really attain his end; he must be as little unacquainted with the weak and the strong side of his own personality, as with the peculiarity of the audience on which he proposes to work. But from whatever point he starts, and by whatever way he proceeds, his highest endeavour must always be to bring his hearers to such decision that the blossoms of feeling, called forth in the heart by his breath, may develop into the fruit of good, noble deeds.

5. From what has been said, the *unity* of eloquence follows naturally. Its essence is one and the same, in whatever place or to whatever special end it is applied. "L'éloquence peut se trouver dans les entretiens et

¹ Ezek. xxxiii. 30-32.

dans tout genre d'écrire. Elle est rarement où on la cherche, et elle est quelquefois où on ne la cherche point" (La Bruyère). The question as to the real distinction between the eloquence of the pulpit and that of the bar, of the council, or of the literary gathering, has been more than once raised, and has been answered in very diverse ways. It is indeed self-evident that the immediate object of the speaker in each case is determined by the character in which, the cause for which, and the audience among which, he speaks. But it must never be forgotten that this diversity again constantly resolves itself into a higher unity, and that to persuade without convincing is equally impossible as the producing of true edification where one of these two elements is wanting. Wherever or on whatever subject one may speak, the truly eloquent man fails of his end so long as he has not poured forth into others that which lives in himself. Every public discourse which is to effect something which is not already established before or without it, is for this reason a controversy; a controversy which, in principle, is already decided for the speaker himself, but at the same time one which he will bring to a decision also in the heart and life of the hearers. This conflict becomes a triumph when the resistance offered by intellect or will, feeling or imagination, is eventually overcome; so that these at last yield, not to the word spoken in itself, but rather to the cause which this represents. To the obtaining of such a triumph oratory may sometimes contribute its part; alone, oratory is unequal to effect it, because the victory here aimed at is in principle a purely *moral* one. Rhetoric affords, it is true, its aids, but never constitutes the real power of eloquence, and can in no case make amends for the absence or weakness thereof.

6. What has been said at once legitimates the *requirement*, that he who stands up as a public speaker should undergo an appropriate and far-reaching preparation. This was already understood by the ancients, and a careful pondering of that which has been spoken on this point, more particularly by Cicero and Quintilian, cannot be too earnestly recommended. "Est eloquentiæ fundamentum sapientia.—Silva rerum et sententiarum comparanda est.—Nemo poterit esse omni laude cumulatus orator, nisi erit omnium rerum magnarum atque artium scientiam consecutus.—Neque quisquam in eo disertus esse potest, quod nesciat." Such-like words from Cicero, *de Oratore*, merit still to be proclaimed from the housetops. Upon this principle rest among the Ancients the schools of eloquence, as likewise the public contention in this domain, in which it was thought a disgrace to be vanquished. If the capacity for eloquence is in principle present in all, only by very careful cultivation can it be brought to the desired degree of development; so that it becomes possible not only to distance others, but also to overcome hindrances in oneself which at first appeared to be insuperable. Think of the story of Demosthenes on the strand, raising his voice above the waves of the sea; and of the Apostolic saying, 1 Cor. ix. 25b, as well as the words of Matt. xix. 30. Here, too, the saying applies: "Nil sine magno labore mortalibus dedit." "We must not imagine," says Blair, "that any one could grow without trouble, like the toadstools, into a great orator." Practice in speaking, addressing, declaiming, etc., is, on this account, necessary; in this, however, the difference between the platform and the stage must never be lost sight of. But specially (a) training of

intellect and *judgment* by manifold useful knowledge; without which it is perhaps possible to attain to a certain fluency, glibness of tongue, with shamelessness of brow, but by no means to true eloquence, so long at least as the familiar word of Cicero, "*Omnes in eo quod sciunt, satis esse eloquentes*," proclaims a great truth. No doubt, "become master of the language, and you are master of the feelings;" but in order, in a particular case, to be master of the language, one must first be really master of the subject which it expresses, if one will not lose himself in brilliant verbiage. Hence the genuine orator, who feels what is due to the subject, to his audience, and to himself, does not willingly stand up unprepared; but rather, like Demosthenes, will confess that he is not ready, than talk as well as possible against time. It is, accordingly, no good sign when beginners apply themselves rather to cultivate a fine style than to attain to a thorough knowledge of the subject. In this way one may calculate on the superficial applause of the multitude, but hardly win the crown of true eloquence.—In addition to this (*b*) training of *feeling* and *taste* by all that can awaken and purify the sense for the true, the beautiful, and the good. Here specially, after art in general, Literature and the History of Literature will be found an admirable aid; just as little exclusively the ancient, as formerly studied, or almost exclusively the modern, later cultivated with equal onesidedness, but combining the two together. The critical study, too, of acknowledged models is here to be recommended, not less than the constant interchange of thought among all who may be helpful to each other, "to sharpen iron with iron."—But in particular (*c*) training of the *character* is required, for that higher independence, in connection with which alone eloquence becomes at the same time an act of moral significance; of which, moreover, no one has given a more illustrious example than Demosthenes in the fairest moments of his oratorical career. True eloquence is the child, not only of higher mental culture, but also of moral development of life. In order to be able really to *do* anything in this domain, one must first intrinsically *be* something.

7. Even where the speaker has undergone this training, his eloquent word will first be able to become a *power*, when the position he advocates is perfectly true, and at the same time worthy of commendation. "*Eniten-dum est*," says Cicero, "*ut ostendas in ea re quam defendas, aut dignitatem esse aut utilitatem*." Is it not then possible eloquently to commend a lie? With talent, certainly, with skill, with an impetuous torrent of words, but not with true eloquence; so long, at least, as one is conscious of speaking untruth, and the conscience is not seared as with a hot iron. The orator too may, like the player, perform his part with manifest dexterity; but genuine eloquence is, without objective and subjective truth, inconceivable. "*Un clerc mondain ou irreligieux, s'il monte en chaire, est déclamateur*" (La Bruyère). Can one then not treat eloquently a subject in itself trifling, vain, insignificant? Impossible again; so soon, at least, as one has himself recognised it as such, or with reason suspects that the hearers regard it as such. No genuine eloquence, according to a well-known definition, without *weight*, *form*, and *force*—"Gehalt, Gestalt, und Gewalt"—but how is the presence of one of these three, how, at any rate, the combination of this triad, conceivable in the domain of the trivial?

8. In every domain in which the Orator can arise, the following *main rule* is, and continues to be, applicable; that the representation of a subject must be as much as possible in keeping with the nature of the subject itself, the condition of the audience, and the personality of the speaker himself. Let only one of these three be wholly, or in part, wanting, and you remain below the ideal which you form to yourself of true eloquence. In this respect it makes no difference whether you are moving on sacred or secular ground; no one becomes an Orator who has not learnt to speak clearly, powerfully, and gracefully, so far as the nature of the case requires this. To its clearness belongs specially the accurate, the orderly, the truly popular style of diction; to its vigour, not only the nervous character, but also the animation and variation of the form; to that which is pleasing in it, all that well-applied ornateness of discourse which presents it not in the motley clown's dress of vanity, but in the nobly simple garb of true beauty. Further illustration of all this is afforded by the theory of eloquence, which, in its full extent, is worthy of express study. Equally does this teach the Orator to pay special attention to that which is or is not in harmony with the condition of his audience and his own position. Only want of intelligence, or else fanaticism, can lightly esteem, in relation to sacred things, the rules which every man of taste and intellect tacitly accepts in relation to ordinary things.

Comp., on many points which could here be only indicated, in addition to the well-known writings of Cicero and Quintilian, S. F. J. RAU, *Oratio de naturâ, optimâ eloquentiæ Sac. Magistrâ* (1806). *A. DES AMORIE V. D. HOEVEN, "On popularity as a mark of eloquence," and on the maxim of Buffon, "Le style, c'est l'homme," in his *Redevoeringen* (1845), p. 103 ff., 241 ff. H. A. SCHOTT, *Die Theorie der Beredsamkeit*, three parts (1828). G. WINFRED HERVEY, *A System of Christian Rhetoric, for the use of Preachers and other Speakers*. Comp. also TH. HAASE, *Die Beredsamkeit eine schöne Kunst* (1867), and the art. "Geistliche Beredsamkeit," in HERZOG'S *Real-Encycl.* ii. On the character imparted to eloquence by a living conviction of the truths of Revelation *SHEDD, *i.l.*, pp. 24—27.

II. Hitherto we have spoken of the demand which may be made upon every public discourse. But *Sacred Eloquence* displays, besides, a peculiar character, the extent and significance of which must appear distinctly to us, if it is to become clear to our minds what peculiar obligations spring therefrom for the Preacher of the Gospel.

1. On the one hand, it cannot be denied that profane eloquence possesses some advantages over the sacred, which must not be lightly estimated. While many another orator is free in the choice of his material, the minister of the Gospel speaks upon a subject which has long ago lost the charm of novelty, and thus least of anything can be pleasing to the men of Athens.¹ He speaks, not merely occasionally, when a special circumstance or impulse of spirit moves him thereto, but at set times and hours, whether he is himself specially in the mood for it or not. He speaks in places which are frequently rather a hindrance than a help to successful delivery; in churches, often not originally designed for Protestant worship, in pulpits which of themselves raise a wall of separation between him and his audience,

¹ Acts xvii. 21.

and are, moreover, sometimes constructed as cramping as possible. Whether the particular subject is abundantly suggestive or otherwise, the time assigned to him for speaking is as a rule the same. He addresses an audience usually less cultured, and in many cases showing less interest, than those which may gather around some other speakers. The form, too, of the Church discourse forbids some liberties which one may permit to himself in the non-sacred domain; it cannot be denied that there are expedients, surprises, turns, perfectly allowable at the bar or in the senate, which in the pulpit would rather hinder than advance the attainment of the preacher's highest object. In this and other respects the sacred orator must renounce the use of advantages, of which the non-sacred largely avails himself, and frequently with brilliant result.

2. Sacred eloquence, on the other hand, has not a little in advance of the non-sacred, which causes our heart to beat with warmth.—The preacher of the Gospel stands forth in a higher *character* than the secular orator. Eloquence among the ancients was entirely the fruit of their politics, the sacred discourse is entirely the fruit of religion; the former sprang from the soil of the Republic, the latter grows upon the field of the Church. The preacher of the Word, duly called, speaks on higher authority than that to which any other speaker is obedient. Without placing himself on a level with Prophet or Apostle, he can speak in a very sound sense of a Divine call, heard in the innermost sanctuary of heart and conscience.—The preacher has, moreover, a more exalted *theme* than that on which any other speaker can descant and dwell. What are the subjects on which the most illustrious advocates of Hellas and Latium displayed and exerted their powers? What is the most copious theme of so many a literary address, compared with the Gospel of the Cross? A more sublime, a more abundant, a more fruitful subject there is not, than that which the leader of the congregation treats of. He has not, as was often the case with the rhetor of antiquity, to make the cause he represents interesting for his hearers by a number of artifices; it possesses its recommendation in itself, and the better the man who treats of it, the more deeply does he feel that the fairest representation falls far below the sublime reality.—The sacred orator, too, has a far higher *aim* before his mind than the non-sacred presents to himself. The orator of antiquity found occasion for speaking in a given circumstance, ordinarily of passing interest, and was content when he had drawn forth a momentary decision of the multitude, such as appeared to him serviceable and salutary. But the sacred orator wishes—extraordinary occasions or motives apart—to produce something higher than an impression, decision, or act, of the moment; he seeks to effect an abiding moral change in his audience, and proposes to himself nothing less than forming citizens for the kingdom of God. He is not satisfied so soon as he has contented his hearers, but only then—think of the famous saying of Louis XIV. to Massillon—when they begin to be displeased with themselves, in order thus to bring them to belief, conversion, and holiness.—For the attainment of that end he has infinitely more powerful *means* than those which the non-sacred orator of ancient or modern times has ever seen placed at his disposal. What arguments, the terror of the Lord on the one hand, and the love of God in Christ on the other! What confirmation to

his arguments, the appeal to death, to eternity, to an endless retribution ! No one needs less than the preacher of the Gospel to doubt whether he shall really find an ally in the heart and conscience of his hearers. A reaction often manifests itself against his word much more strongly than against many another, which is to-day applauded, to-morrow forgotten ; but if he has to wage a more severe warfare than any other, the victory will be only so much the more glorious.—On the way to this triumph he has, finally, much greater *predecessors* than those of which the orator of antiquity could boast. In some respects the models of the classical world may also be made his ; from some points of view they may still continue unsurpassed, nay, unequalled ; but on the other hand the minister of the Word can gaze upon archetypes such as no Cicero or Demosthenes was acquainted with. The Reformers with their fellow-witnesses ; the most renowned fathers of the Church, who knew how to ennoble the rhetorical forms of antiquity, by infusing into them a new and higher spirit ; the most distinguished exponents of the truth of all lands and ages, Prophets and Apostles, yea, the Christ Himself, the incarnate living Word, these are the resplendent stars, the very sun, upon which his eye may rest : what speaker had ever more to fire his spirit, to strengthen him for a worthy fulfilment of the fairest of tasks ?

3. Already, notwithstanding all points of agreement, the difference is clearly apparent. The *genus* is in both cases the same, but the *species* bears its own complexion. The demand for unity, order, popularity, and whatever else there may be of this kind, must be addressed to every public speaker, whether he display as such a sacred or non-sacred character. But the sacred address is, what the non-sacred cannot and need not in this sense be : testimony of one's own faith, expression and effusion of one's own spiritual life ; a continued manifestation of the power of the Holy Spirit, who renders it impossible for us long to be silent as to that which we have ourselves inwardly seen and heard.—From this distinction follows more than one important deduction, which is worthy of all attention.

4. In the domain of sacred eloquence, *Rhetoric* behoves not to exert that preponderating influence which is ordinarily conceded to it in the domain of the non-sacred. It is not here the place for general observations on the character and requirements of Rhetoric, which certainly stands far higher as an art than as a science properly so called. But enough, it belonged to the nature of secular oratory, among the ancients especially, that Rhetoric should generally play a leading part in the domain thereof. Hence Cicero, where, in his *Orator* for instance, he promises lessons in eloquence, does not much more than recapitulate the precepts of Rhetoric. Now, we are far from asserting that the preacher of the Gospel can wholly dispense with the aid of oratory, or should disdain to employ it. Who does not know and bewail the fact that a bad delivery so often spoils the best sermons, while extremely poor productions are frequently, on account of their successful presentation, rated above their real value ? But the toga of the preacher and the pallium of the orator must not for that reason be confounded the one with the other ; and not as orator in the first place, but as pastor and teacher of the congregation, does the preacher of the Gospel appear. If he is *also* an orator, so much the better, provided the gift be sanctified, and so

used in the service of the Lord that the preacher may be able, if the occasion should arise, to reply like Massillon to the flattering commendation of his beautiful discourse, "Hush, the devil has already told me that." But far better he should be no orator, or only an imperfect one, than that the oratorical character of his ministrations should be detrimental to the pastoral character. In the literary assembly-room we come to listen to the orator, who exercises his gifts; in the church we come to sit at the feet of the preacher, who in a higher name is to declare to us the counsel of God unto salvation. The feeble "Laetic of the kingdom of God," as it is termed by Stier, stands in this respect above the rhetoric of all the kingdoms of the earth.

5. Against the sacred eloquence consequently the different *objections* have no weight, which have been brought in earlier and later times against the non-sacred. It is known that this latter has had in all ages to pursue its way through good report and through evil report. The unfavourable judgment of a Socrates and a Plato, on that which claimed to be eloquence in their time, has found an echo far and wide; Cicero somewhere expressed a doubt, whether it had not been a greater curse than it had a blessing for peoples and states;¹ and to pass over other names, we know of Kant, that, even in listening to the finest discourse, he was always on his guard against being deceived. However much there may be here which is unreasonable or exaggerated, it cannot be denied that the political character of the eloquence of the ancients in itself possessed a very dangerous side. Men would naturally be led to attach a very high value to the gift of persuading, even though it should be by means of very unjustifiable artifices. "*L'art de grouper les chiffres*" was frequently applied in practice, in a manner which testified more to the dexterity than to the honesty of the rhetor; as sophistry often gave itself out for philosophy, so did also rhetoric not seldom assume the garb of eloquence, and it is quite comprehensible that the calm spectator of the advocacy and contest, who from behind the scenes was witness of the artifices employed, may have been disposed to distrust the artist. But leaving out of account all the rest which is to be censured in another domain, such objections can least of all be raised against the study of sacred eloquence. For certainly the preacher is something more than an orator, more than an artist, and needs not to put on the mantle of the orator to cover with brilliant display the weakness of his cause. What power also of eloquence he may possess is for him only a means for the attainment of a higher end. He is not eloquent, because for this once he will charm his hearers by his beauty of language; but he speaks well because the subject has taken possession of him, and he ardently longs that his hearers too may be wholly penetrated by it. He who would banish such eloquence from the pulpit must banish the life of the soul from the preacher himself, and arbitrarily withhold from the congregation that which it has the greatest right to expect. The profane eloquence of the ancients was in the first place an art, the sacred eloquence of modern times is in the first place a *charisma*.

6. Slavish *imitation* of the models of antiquity is for this reason equally

¹ *De Inventione*, i.

ill-judged, as a contempt for them is censurable. "He who takes the forensic addresses of Demosthenes and Cicero directly as models for our sermons, has neither conception of sermon nor of forensic address: he has failed to understand the object of either."¹ On the whole, we cannot say that Christian Homiletics has emancipated itself one whit too soon from subjection to the laws of heathen rhetoric. To a greater extent than was necessary did renowned fathers of the Church repair to the schools of Greek rhetors, and as Aristotle in the sphere of Scholasticism was Demosthenes in the sphere of Homiletics not seldom regarded as a paramount authority. And who can deny that as regards the art of speaking clearly, with force, and with beauty of language, the study of the ancient masters, particularly among the Greeks, may teach us exceedingly much? Distinguished preachers have been formed in earlier and later times in this school; and, to whatever extent a mechanical imitation has here been the fruitful source of manifold homiletic folly, those were not of a truth the least of the brethren, whose youthful ideal it was to become the Demosthenes—much rather than the Cicero—of the pulpit. But, let it never be forgotten, Christian Homiletics has a character entirely independent; and it would thus not be impossible for the preacher of the Gospel, in other respects "thoroughly furnished," to combine the highest beauty with the highest truth, even though the last of the models of classical antiquity had utterly perished. Homiletics needs not to seek matter or form exclusively, or mainly, upon foreign soil; the wholly new spirit which expresses itself in the Gospel can just as little be bound unconditionally to ancient forms, as the new wine can without detriment be put into old skins.² It creates for itself its own form, which is equally free as it is fair; and one might be a poor preacher, even though he had learnt from the best orator of antiquity the finest of his artifices. Not without reason does Luther, in his "Tishreden," compare any one who is practised in rhetoric, but who is devoid of true spiritual knowledge, to a goldsmith who well understands his art, and possesses good instruments, but has not a single nugget of gold in hand, on which to apply it. It is thus not to be approved that in the treatment of Homiletics the old main division into *Inventio*, *Dispositio*, *Elocutio*, *Actio*—to which some have wished to add *Memoria*—should be followed; all for the indicating of that which is of special importance also for the Christian homilete. Vinet, who makes use of this division as "*immémorial et inévitable*," in point of fact surrenders the fourth part, and acknowledges that in connection with the disposing of the subject and the elocution not a little "*invention*" is called into request. How can we, moreover, here speak in the first place of invention, when the material of preaching is not unknown or absolutely free, but already furnished in the subject? What abstract logical division (*dispositio*) can be desirable, applied mechanically from without, in place of organically coming out of the living subject-matter itself? And why should we incline to seek the highest law for the elocution in the non-sacred domain, when surely the personality of the preacher, of which it must be the expression, is entirely different from that of the classic orator? In truth, "*La doctrine qui calquait l'éloquence de la chaire chrétienne sur les chefs-d'œuvre de*

¹ HERDER.² Matt. ix. 15—17.

la tribune athénienne doit être mise hors de cour bien franchement. L'asservissement de la parole sacrée à la parole profane a fait son temps; c'est aujourd'hui une théorie vicille. Or, il est de ces théories surannées comme des monnaies, qui ont perdu leur poids avec leur empreinte; il faut les retirer de la circulation." (Matter.) No doubt the rules of Logic, Dialectics, and *Æsthetics*, apply equally to the sacred as to the non-sacred province; and what is in the one case low and common cannot be in the other beautiful and commendable. He who would entirely exclude the future minister of the Gospel from the school of classic literature, would set himself in opposition to a Paul, who placed his knowledge even in this domain at the service of the kingdom of God;¹ though, on the other hand, it does not appear that in this way, legitimate as it is, he was able to effect any important gain to the cause of the Lord. But, while a knowledge of antiquity is desirable, and its study a necessity, an absolute subjection of preaching to the laws of profane eloquence cannot be regarded as other than questionable, nay, in principle un-Christian. It was explicable, and to a certain extent pardonable, at a time when sacred eloquence had hardly yet begun to develop itself, and with step more or less uncertain had to strike out a new path. The child who is only beginning to walk catches eagerly at the supports afforded him by the master hand in which he confides: only later will the youth and the man take an independent stand. But *now*, after so many ages, when sacred eloquence has attained to a much more distinct consciousness of its object and power, it is no longer necessary to walk slavishly in the old leading-strings. The masterpieces of classic eloquence are for the preacher of the Gospel no models for imitation, but admirable aids, necessary for his *propædæusis*. As early and thoroughly as possible initiated into all that is fair and lovely, he must learn of the ancients too, but not less of the moderns, what it is, in any province, but most of all in that of sacred things, to speak wisely and truly and well. Thus his ideal is ennobled by the careful study, so far as possible, of all who with justice bear the name of illustrious predecessors. But the man who will develop himself in this way must not suffer his personality to be warped or fettered by his glance at any of them; the claim of a sacred individuality is that which, in our estimation, must become constantly more a fundamental law. He who fosters this follows most of all Him in whom that which is in the highest sense human appeared in the noblest form, in the domain too of the Word, and attains in communion with Him a height in which he may have the happiness of being crowned, if not something more, certainly crowned in a somewhat different way from that of Demosthenes and his companions. In the domain of the sublime and beautiful, just as little their antagonist as their echo, the true minister of the Word rises with them, and under their guidance, to a height which is above them. Yet, in the last instance, there is but One, with regard to whom the words, "Hear Him," apply without any limitation, and this One inwardly leads him from every house of bondage, in which human caprice would in any measure enthrall him. The inner life of faith of the Christian is the deepest source of the highest eloquence, and the stream which wells up therefrom channels out its own bed.

¹ Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12. [Cf. 1 Cor. iii. 21 ff.]

7. After what has been said, nothing can less surprise us than the fact that distinguished pulpit orators have been in all ages comparatively *rare*. If, in order to merit this name, not much more were necessary than a certain expertness in the art of easily expressing oneself, accompanied with a sufficient measure of self-satisfaction and self-confidence, it would not be difficult to rise to some degree of eminence. But if genuine eloquence is properly a faculty of the soul for expressing in the fairest and most worthy forms the truth which it inwardly contemplates, who does not comprehend whence it comes that it is here altogether wanting, and there so extremely imperfectly apprehended? According to the significant representation of Lucian, eloquence is seated upon a steep and almost inaccessible rock; and he who would too quickly climb it is met with the earnest, warning words of Cicero, "*Neminem sapientiæ laudem et eloquentiæ, sine summo studio et doctrina, consequi posse.*" This, however, should deter no one who, along with the difficulty of the matter, recognises also its high importance and inestimable value. Even without eloquence, properly so called, one may certainly be a worthy and much blessed preacher of the Gospel, and in connection with the defect, through no fault of our own, of any special gifts, there is great truth and consolation in the distich of S. Werenfels:

"Si Christum nescis, nihil est quod cætera noscis;
Si Christum noscis, nihil est quod cætera nescis."

But we surely ought not to propose to ourselves quite such an alternative. Knowledge without faith has as little value as faith without knowledge; but he who truly believes will also possess a heart which makes to some extent eloquent, and will not rest until he has in this domain too reached the height attainable for him. We cannot all accomplish everything, but most could accomplish much more than they are aware of or manifest. In order to be truly eloquent, have first a living conviction; have, in the second place, the impulse and the courage to express it; and leave, finally, no means untried which may enable you to do this in the most worthy and impressive manner. It is an error to suppose that what is properly speaking an artistic, ornate, choice style of diction is a first requirement of true eloquence; there are preachers and writers who seem able to express hardly anything in an ordinary, natural manner, but these very men are perhaps the farthest removed of any from the height to which we allude. In the sphere of sacred eloquence is rather naturalness the fundamental law; but it must be a naturalness upheld by the Spirit of the Lord. If the true orator, like the true poet, is not made, but born; the truly eloquent preacher of the Gospel must, as such, not only be born, but be born again. Without the new and truly Christian life—this cannot be too often repeated and laid to heart—no true pulpit eloquence is at all conceivable, even with the most favourable gifts of nature and the most faithful cultivation of art. On the other hand, where faith and love are living within, and under the influence of a higher power every entrusted talent is earnestly and continuously put to usury, we shall become something more than pulpit orators in the ordinary sense of the term; every living witness of the truth becomes in his measure "a prophet, mighty

in deed and word, before God and all the people."¹ Only thus does eloquence enter, as it is meet, into the service of the kingdom of God, and there is no doubt but it will fulfil its task also in the worship of the congregation.

Comp. J. S. MAURY, *Essai sur l'Eloquence de la chaire*, 2^e edit. (1835), p. 2 sqq. GUST. BAUR, *Grundsätze der Homiletik* (1848), s. 92 ff. *MATTER, *Du vrai type de l'Eloquence sacré* (1854). J. J. VAN OOSTERZEE, *On the Method of Sacred Eloquence in the "Varia"* (1861), p. 257 ff. *A. VINET, *Homiletics, or Theory of Preaching* (2nd edition of Engl. translation), at the beginning. DUPANLOUP, *Entretiens sur la prédication populaire* (1866). G. WINFRED HERVEY, *A System of Christian Rhetoric, for the use of Preachers and other Speakers*. Canon MILLER, *Letters to a Young Clergyman* (1878), pp. 45-69. R. W. DALE, *Nine Lectures on Preaching* (1877), pp. 27-62. Dr. WM. M. TAYLOR, *The Ministry of the Word*, ch. v. (pp. 107-128). A Dissertation by EHRENFUCHTER, "Ueber weltliche und geistliche Rede," in the *Jahrb. für deutsche Theologie*, 1869, i.

POINTS FOR INQUIRY.

Comparison of the theory here proposed, with others more or less differing therefrom. — Whence is the earlier over-estimation, the later undue depreciation of the models of classic antiquity on the part of Christian Homiletics to be explained? ✓

§ XX.

PREACHING AND THE WORSHIP OF THE CONGREGATION.

THE Sermon stands by no means alone, but forms an independent and natural element, from the Evangelical Reformed standpoint even a very important element, of public worship. As such it must be essentially in keeping with the definite object of Christian adoration in general, and of every religious exercise in particular; and may, in respect of contents and form, present nothing therewith indirectly, much less directly, in conflict. In this harmony of the discourse with the final aim of the social religious exercises of the congregation is to be found, at the same time, the best standard for determining its exact value.

1. As the sacred address, while preserving its peculiar character, falls under the general law of public eloquence, so is it not held in any other place than that in which the congregation of the Lord assembles for the adoration of God and mutual edification. Its relation to the whole of the public worship must for this reason be maintained in accordance with a fixed principle, and at the same time serve as a criterion of that which on the one hand may be admitted into the sermon, and on the other, of that which must be excluded from it.

2. In regarding preaching as a part of that organic whole which is indi-

¹ Luke xxiv. 19.

cated by the name of Christian worship, we do not by any means intend to assert that no social religious service is conceivable without preaching. We may assemble too for united prayer and song, perhaps alternately with the reading of appropriate portions of Scripture : witness so many a beautiful religious exercise in the Protestant Churches of other lands—alas ! not in the Reformed Church of the Netherlands. Yet the gathering together devoted exclusively to the last-named object would hardly succeed in satisfying for a continuance the whole man, and certainly not perfectly correspond to the ideal of a complete service. For all exercise of fellowship is reciprocal in its nature ; and only then is the house of the Lord a Bethel, when not only man has drawn nigh to God, but God has drawn nigh to man. Man draws nigh to God with the song of praise, the incense of adoration, and the offering of love ; and God on His part draws nigh to man with the word of testimony and the tokens of His grace. Only teaching and worship combined form that whole of the religious exercise which is conducted by the Leader. As liturgist, he is the mouth of the congregation in addressing God ; as homilete, on the other hand, he is the interpreter of God to the congregation. While prayer and song are to be offered up on the part of the congregation, the word of preaching is brought to the congregation ; in the former it is itself active, in the other it receives and hears what the Spirit speaks to it. Thus preaching occupies its own *independent* place in every normally constituted and complete religious exercise of the assembly, and this place is at the same time perfectly *natural*. Natural we say, since Christianity is *par excellence* the religion of the Word ; and seeks to work, by means of the Word, as a spiritual power, in the way of moral conviction. No wonder that from the earliest ages, where the life of the assembly has become organised, we hear of the existence of regular preaching. When, later, a distinction is made between the “Missa catechumenorum” and the “Missa fidelium,” it very soon finds its place as a well-established constituent part of the former. Even when, still later, it is neglected and forced into the background in Church practice, it continues in theory to be recognised as legitimate and indispensable. Only where the cultus is observed entirely as an “opus operatum,” and worship in spirit and in truth is buried under a multitude of ritualistic forms—as is specially the case in the Greek and the Armenian Church—does preaching entirely lose its place, although not on that account its claim, and it is superseded by a solemn reading of Scripture, in connection with which a great number of candles are sometimes lighted, and one placed in the hands of each of the laity. Preaching *has its due place* in the public worship of God, from the very fact that he who conducts this worship is not simply a liturgist, not only a priest in the evangelical sense of the term, but also a shepherd of the sheep, impelled and called to lead and feed his flock, so far as possible as one whole, in the pasture of the Word. One may under some circumstances be a teacher without being a pastor ; but one cannot possibly be a true pastor without labouring at the same time as a teacher.

3. In the Protestant domain it is permitted us to proceed yet a step further. For the position assigned to the word of preaching on the Protestant side and that in the Roman Catholic Church is by no means the same ; and far from being only accidental, this distinction is closely connected

with the difference of Church principles. "To the mass, or to the preaching" became on this account very soon the Shibboleth in the age of the Reformation, and in the practice of many the former yet continues to exclude the latter. Preaching still flourishes most, comparatively speaking, in the Romish Church of those lands where this Church is obliged to maintain itself side by side with the Churches of the Reformation; the farther you go southwards in Europe, the less regular preaching. Mass and lenten sermons excepted, as also the festal discourse on extraordinary occasions, the erring mother-Church has rather limited than favoured the teaching of the Word from the pulpit, and this not at all as the result of accident. "The Church does not care to speak much in connection with her sacramental administrations; that she leaves to the non-catholic communities who have nothing better to give than themselves, and whose whole action is confined to their own speaking and praying."¹—In opposition to this Roman Catholic onesidedness, there is also unquestionably a Protestant onesidedness, particularly of the Reformed Church, for which the whole of public worship resolves itself substantially into the preaching. This notion expresses itself even in the phraseology commonly employed, in such expressions as "to attend the preaching of so-and-so." Only too often in the Reformed practice the rest of the service is but the frame upon the panel of the sermon. This is unquestionably to be censured—to this subject we hope to return more fully, presently, under the head "Liturgics"—and, in order not to share this onesidedness, we have spoken of the sermon not as the most important, but only as a *very* important part of the religious exercise of the congregation. It must thus not be suffered to encroach upon the proper place of the other elements of worship, and must receive its due appreciation not above, but side by side with these; it forms indeed the kernel, but not necessarily the crown of the Protestant service. Nevertheless, inasmuch as some kind of onesidedness is not altogether to be avoided, the Protestant form above referred to is preferable to the Roman Catholic, and hardly could we do a greater service to Rome than to give the preponderance to the liturgical element in the worship, over the homiletic. The iconoclastic movement was reprehensible, and the dread of organs in the Reformation age bordered upon the ridiculous; yet, no altar, no organ, no choral song, but the pulpit must continue to occupy the first place in the Protestant house of prayer. Better in the long run a good sermon with poor singing, than a poor sermon with good singing; although it must be acknowledged that a poor sermon *with* poor singing, is *very* far from edifying.

This view has its ground *partly* in the nature of public worship, which as an interchange of communion between God and man calls in the first place for a word of God to the hungry soul of man; *partly* in the spirit of the Reformation, which aims first of all, not at reaching the senses and the imagination, but the intellect, the heart, and will, even in those cases where the congregation assembles for mutual edification; *partly* in the continued need of the congregation for yet further instruction in the Word

¹ ZARBL, *Katholische Homilet.* 1838, s. 426.

than that which is communicated by the catechete to his pupils; *partly*, finally, in experience, which teaches that nothing as a permanent institution contributes so much to the true edifying of the body of Christ as effective preaching, and that, conversely, the want of such preaching is not made good by the most splendid and impressive forms of cultus.¹

4. As such element of worship the preaching must be in keeping with the whole religious exercise, so that the public reverence of God, of which it forms the centre, may display an harmonious *unity*. It is thus a manifest failure, when the preaching stands in not the slightest logical or psychological connection with the prayer and singing of the congregation. As prayer and song lead up and attune the mind for the preaching, so may no note be heard in the latter which would strike in as a jarring discord with that which forms the keynote of the other. As part of an organic whole must the preaching contribute its share to the attainment of that Apostolic ideal set before us in the Apostolic word of Rom. xv. 6. By such very blending of the different elements of teaching and worship is the impression deepened; whereas otherwise, too greatly mixed and alternating, it is in danger of being lost. Alike as homilete and liturgist must the preacher seek to attain one goal, to leave behind one prevailing emotion. Like the whole of the service, the sermon too must bear the impress of inner truth, of spiritual beauty, of priestly unction; so that at the close prayer and song of the congregation become in their turn the animated and heart-raising Amen to the word of the preaching. Thus the action and reaction in the worship of the assembly forms a sacred circle, of which the living Word of the living Christ is the sublime centre.

5. From this preaching must everything be excluded which cannot be brought into perfect harmony with its acknowledged character. "We speak, not as pleasing men, but God, which trieth our hearts:"² by this principle everything is banished from the sermon which, in connection with public worship, cannot be well pleasing to Him. To the question, How *not* to preach, the answer at once presents itself: In no case in such wise as to have in view perhaps your own honour, but not that of your Sender. How much is frequently heard from the pulpit which is in irreconcilable antagonism with the spirit and tendency of a real glorifying of God! Here is one who introduces into the pulpit vain learning, and plunges into the discussion of all kinds of questions which, as regards the edifying of the congregation and the glory of God, are unimportant, nay, even prejudicial. There is another who, not content with emphatically confessing and defending his sacred conviction, launches into the field of severe and personal controversy against those differing in their views; a course which may certainly embitter, but can hardly convince. Elsewhere a third, who is not only popular, but also common, trifling, unhallowed in language; perhaps a would-be wit, but inclining now and then to the burlesque. A fourth, again, only avoids this shoal to run aground upon an opposite one. He speaks as stiffly and unnaturally as possible, is in the pulpit quite another man from elsewhere, and gives forth rather an "organ note" than the ex-

¹ Prov. xxix. 18a.

² 1 Thess. ii. 4.

pression of his own "person." Is it needful to say more? It is clear that all which does not build up, breaks down; and how can that which breaks down and destroys ever serve to the glorifying of God? What one would hardly indulge in when engaged in prayer or thanksgiving, is certainly equally little allowed, or at any rate in a very limited measure permissible, in the word of preaching; since the sermon too forms part of the worship. There is thus in principle banished by this fact all that is either objectively or subjectively untrue or unworthy, unsuitable or unhallowed, or which manifests to some extent the fatal tendency to efface as much as possible the boundary-line between the sacred and the merely natural. Never may the style rise so high that one should cease to speak as simply and naturally to the congregation in the name of God, as presently in the name of the congregation to God; never may it sink so low that one should forget he is in that house of God in which he has only just before kneeled in lowly posture. The homilete may sin by having too much, equally as by having too little, of a quality in itself praiseworthy. From the one as from the other he will be preserved by the more and more careful application of this simple rule: you are conducting the worship, not only when you are praying and singing, but also when you are preaching. In the pulpit also you are standing not only before the congregation, but with them before the presence of God, and "I will be sanctified in them that draw nigh to me."¹

6. The sermon a main element in the exercises of worship. This principle exerts not only a great prohibitive power, but has also a *permissive* significance. It cuts off not a little; but on the other hand it leaves open to the preacher everything which is adapted to advance the great end of public worship; always, of course, so far as this is not forbidden by other paramount considerations. Everything which falls in without violence with the precept of ancient wisdom, "Submisce docere, temperate monere, granditer movere," is for him heritable, so long as it can truly "be done to edifying."² It is true, not all which in itself tends to edification is on that account always in place; not all that may be regarded as in place is on that account adapted to the requirements and capacity of every congregation. The wise man knows how to take account of time and circumstances, and may thus, with becoming regard to these, rejoice in the possession of a great measure

¹ Lev. x. 3. Archbp. Leighton's words on *hearing* may well be borne in mind by the preacher too: "As the *oracles of God*: not as a well-tuned sound to help you to sleep an hour; not as a human speech or oration to displease you or please you an hour, according to the sniting of its strain and your palate; not as a school lesson, to add to your stock of knowledge; to tell you something you knew not before, or as a feast of new notions. Thus the most relish a preacher, while they try his gift, and it is new with them; whereas a little time disgusts them. But hear as the *oracles of God*, the discovery of sin, and death lying in us, and the discovery of a Saviour that takes these off: the sweet word of reconciliation, God wooing man; the great King entreating for peace with a company of rebels. Not that they are too strong for Him. Oh, no! but on the contrary He could utterly destroy them in one moment. These are the things brought you in this word; therefore come to it with suitable reverence, with ardent desires, and hearts open to receive it with meekness. . . . It were worth one day's pains in speaking and hearing, that we could learn, somewhat at least, how to speak and hear henceforward; to speak and hear as the *oracles of God*." (LEIGHTON on 1 Pet. iv. 11.)

² 1 Cor. xiv. 26.

of freedom. Simply because true worship is spirit and life does it call least of all for dead uniformity, and may the preaching, in perfect accordance with the evangelical principle of the Reformation, display in liberal abundance a large alteration both of subjects and forms. Here the familiar saying to a great extent applies: "Tous les genres sont bons, hors le genre ennuyeux."¹ We may proceed even further, and assert that a preaching which wearies the hearers is not only a fault, but to this extent a sin, that it to no small extent defeats the end of public worship, and, contrary to the design of worship, leads to the hearers becoming unedified, and thereby non-churchgoers.

7. It is not even enough that the sermon be always in harmony with the general aim of public worship, it must also be in keeping with the *special* design of the particular service. The special character of each discourse is determined and modified by that of each service. It is a great defect that two sermons should be as like to each other as two drops of water, no matter in what meeting they are delivered. More strongly and better than in other lands has the distinction been made in Germany between the "Hauptpredigt" and sermons of lesser rank, such as the "Nachmittag" and "Wochenpredigt." Where this distinction is admitted in principle, it follows legitimately that a discourse adapted and designed for the morning service in a large, well-filled church, is not on that account to be regarded as necessarily adapted to the much smaller audience, before whom it is sometimes after a while repeated. The character of the service is further modified—we shall return to this hereafter—by the season of the Church year. But in this way the preaching must assume a somewhat different complexion during the seven Passion weeks which precede the high festival of Eastertide, from that which it bears during the seven which elapse between Easter and Whitsuntide. No preacher who has respect to the fitness of time and occasion will indulge in the same tone of jubilation during the non-festal half of the Church year, which is permitted him on the great memorial days of the festal half. So, to take another instance, the service designed for the catechetical instruction of the congregation, surely, even when this instruction is devoted, *e.g.*, to the doctrine of the Lord's Supper, bears another character from that of the hour in which the congregation has prepared itself for the solemn observance of the Communion. From this it follows that the essentially good discourse on the Catechism, devoted to that subject, cannot at all serve in the same form as a preparation for the Communion of the Lord's Supper. The catechetical treatment of the birth and death, the resurrection and ascension of the Lord, makes an entirely different demand upon the homilete than the effort to which he is called on Christmas Day or Good Friday, on Easter Sunday or Ascension Day.² In the former case the didactic character of the discourse must be most strongly marked, in the latter a more oratorical character may prevail; while this order can be reversed only to the loss of edification, inasmuch

¹ The late Dean Ramsay, in his *Pulpit Table Talk*, quotes a saying from Sydney Smith, to the effect that "in a sermon the sin against the Holy Ghost is dulness."

² Some of the above distinctions do not apply to the preaching which follows Puritanic traditions. They are highly valuable, however, by way of illustration and suggestion.—Tr.

as the proper design of this particular meeting is not duly kept in view. Thus, too, the entry of the Lord into Jerusalem must be treated in an entirely different manner on Palm Sunday than on the first Sunday of Advent.

8. Thus—to sum up the whole argument—contents and form of the preaching are determined in more than one respect by its relation to the entire service of the congregation; and at the same time, side by side with the duty of Homiletics, the claim of Liturgics is sufficiently well established. For if preaching constitutes not the whole service, but only a principal element in the same, it may be inferred from this fact that other and not less essential elements of the service must not, on account of preaching, have too small a place allotted to them, much less be entirely sacrificed. Not singing therefore merely “as a pause,” in order that preacher and hearers may have a breathing time in the midst of a very long sermon. Somewhat to shorten the prayer and to omit a verse or two of a hymn is a homiletic expedient which is certainly comprehensible, but by no means commendable. One would do better seriously to ask whether it would not be possible rather to diminish the length of the sermon. In any case, the general rule remains this: so preach that the great aim of the cultus be attained not less by the homiletical than by the liturgical part, and that the house of prayer of the congregation be in truth a Bethel! This will be the case if the sermon is in the fullest sense a spiritual child, conceived of the Holy Ghost, inwardly borne and nourished with care, born in due time, and purified from every defilement of the flesh. Then we experience that of which Tholuck speaks: “A preacher, when he comes down from the pulpit, must experience maternal joys, joys of a mother who under God’s blessing has borne a child.”

9. *In the harmony of a discourse with the final aim of social worship there is afforded us at the same time a standard for the appreciation of its exact value.* A deduction from what has been already said, which yet calls for a moment’s attention. That the sermon is judged of in very different ways is well known; and that the congregation in reality has a right freely to express its judgment, cannot be seriously disputed. We are not such as have dominion over its faith, but its servants in Christ. Even an unreasonable or one-sided judgment is greatly preferable to that senseless indifference which can hear *anything* from the preacher without showing any sign of agreement or repugnance. Nevertheless it is deeply to be regretted that the criticism of the discourse should so often take place in accordance with a purely subjective and altogether insufficient standard, and should thus, often even undesignedly, do violence to the claims of truth and love. How then is this evil to be checked in principle? Only by affording to the judgment an objective standard, which is in the estimation of all qualified persons, perfectly reasonable, and, moreover, fairly sufficient. This principle is afforded, unless we are greatly mistaken, in that which has been already said. That sermon is good—whether it be praised or not—which, according to the testimony of the truly enlightened and sanctified conscience, corresponds objectively and subjectively to the main end of the worship, and is thus, in the highest sense of the word, edifying, adapted and qualified to build up the kingdom of God in the Church and hearts. If it contains

nothing in conflict therewith, it is—to say the least—irreprehensible, and under an unfriendly or malevolent criticism the preacher may console himself with the Apostolic word and example (1 Cor. iv. 3, 4). In proportion as it also combines in itself that which produces a truly edifying impression upon well-disposed and Christianly cultured hearers, may it be termed, whether in its totality, or in its parts, or in both, appropriate to the end in view, and thus excellent. Here, too, the commendation of men is the least thing; higher stands that of our own conscience, of twofold worth under undeserved slight; but far the highest value belongs to the judgment of Him whose approval alone is infallible and inestimable,¹ and who pronounces His “*bene de me dixisti*” within the innermost sanctuary of heart and conscience. But certainly this approval is pronounced only upon such preaching as is the faithful reflection, not only of revealed truth, but also at the same time of the personality of the preacher. On this we have now to speak in the third place.

Comp. K. T. GAUFF, *Pract. Theol.* (1848), s. 222 ff. *C. PALMER, *l. l.*, s. 21 ff. *K. R. HAGENBACH, *Grundlinien der Liturgik und Homiletik* (1863), s. 82 ff. W. OTTO, *Das Massstab zur Beurtheilung der kirchl. Rede*, in the Memorial of the Evangelical Theol. Seminary at Herborn, 1864. *H. CREMER, *Die Aufgabe u. Bedeutung der Predigt in der gegenw. Krisis* (1877). *Archib. LEIGHTON, *Praelectiones Theologicae* (edited by Prof. Scholefield, 1828).

POINTS FOR INQUIRY.

Is the preaching to be addressed to the “church-going public” or to the “Church of the Lord”?—To what extent can the congregation itself be said to proclaim the salvation in Christ?—How far is the relation between preaching and worship susceptible of modification in the interest of both?—Discussion of 1 Cor. iv. 1—5.

§ XXI.

PREACHING AND THE PERSONALITY OF THE PREACHER.

THE Personality of the preacher need by no means be timidly denied in preaching, but may, nay must, freely appear in the foreground in the pulpit, in so far as it is a Christianly developed and in the first stage sanctified personality. Only its manifestation is attached to certain laws which may not be overlooked; even as it in turn calls forth requirements which embrace nothing less than the conscientious self-control of the whole outward and inner life of the teacher.

In what relation do the theory and practice of the preaching of the Gospel stand to the personality of the preacher himself? Such is the question to the consideration of which we are now called to devote some

¹ 2 Cor. iv. 2—5; cf. x. 18.

attention. By personality we understand the individuality of the preacher, to be clearly distinguished from mere subjectivity, as this is apparent in his mode of seeing and of being in general, and his presentation of the Gospel in particular. With regard to this subject the questions arise: May this personality be allowed to come into the foreground in connection with the preaching of the Word? If so, to what extent, and in what way? And what requirement is naturally to be deduced from this admission of the right and the limit of the personality in the pulpit?

1. To the first of these questions a negative answer has been returned, in earlier and later times, by those who would lay as much stress as possible upon the demand for objectivity in preaching. Thus Nicholas de la Flue, a pious Swiss recluse of the fifteenth century, declared in so many words, that "it matters not whether the water runs through iron or wooden pipes, provided only it be the water of life;" and even in our own age the principle is laid down (Rosenkranz), that "the preacher has to deny his individuality." As well the strictly doctrinal tendency in the Reformed Church as the crypto-catholic in the Lutheran ought, by a consistent application of their principle, to insist that the man should recede entirely into the background, where he has to present the truth of God; the object is to hear the message, but to see as little as possible of the messenger. But is any elaborate proof necessary in order to show that such a demand may indeed be made, but hardly maintained, and not possibly carried into effect?—The view which we combat is, in itself, at once *unhistoric*. It is prescribed neither by the Word nor by the example of the Lord and His Apostles. The self-denial called for in the Gospel is indeed that of the sinful will, but not that of the peculiar character. Even in Israel one prophetic voice differs in tone and strength from another; the Gospel of Paul is something else than the colourless repetition of that which has been said by Peter and John, and precisely in the case of the most illustrious teachers of the Church in all ages does their individuality reflect itself with the greatest freedom and clearness in the word of their preaching. What a difference between the Christological proclamation in the East, and the Anthropological in the West, of the fourth and fifth centuries; between the more hearty German style of Luther, and the more intellectual French style of Calvin! It cannot be denied that "as the man, so is his preaching." Can we compare together some of the coryphees of our own age, an Adolphe Monod, for example, a Fr. W. Krummacher, a Henry Melvill and others, without instinctively thinking of the fact: *cum duo faciunt idem, non est idem*?—But besides, the demand for the denial of the personality is altogether *unpsychological*. The right of the personality, even in the spiritual domain, is something willed and guaranteed by God Himself. The doctrinaire system which would shape all in the same mould, does unintentional violence to the ordinances of God, and sacrifices a freedom of priceless value to the exigency of an imaginary order. The true Christian bears an eminently personal character, and even in the believing preacher the Christ has His own form.¹ How can he leave it behind when he enters the pulpit? and how could he present the Gospel entirely apart from the light in

¹ Gal. iv. 19.

which he himself sees it? Though he should wish to compel himself thereto, he could not spread forth the wings without breaking this oppressive bond: "quo semel est imbuta recens servabit odorem testa diu."—This would even be *unpractical*, in diametrical opposition to the nature and aim of preaching. For preaching is a testimony, of the revealed truth unquestionably, but as this has become truth and life in ourselves. "About the written Word," says Luther, "the devil does not trouble himself, but where it is powerfully proclaimed, there he curses." Faith cometh by hearing, not by the sight of an opened book, behind which its hearer is concealed; spiritual life is, as a rule, called forth not by printed letters, but by *persons* richly endowed with grace. Then only is preaching truly understood, when in its word is felt as it were the pulsation of a spiritual life. Only what comes from the heart finds its way to the heart, while an exclusively objective presentation of the truth, however sound and good in itself, can awaken only abstract agreement, but hardly that sympathy without which preaching avails nothing. A well-arranged demonstration, to prove that for three-times-three reasons it is becoming, necessary, and advantageous, to do that which is good and avoid that which is evil, will call forth no opposition, but will also awaken no response. Only the living Word of God, *as this has passed through a human heart*, is as the "goads and nails" of which Israel's preacher writes;¹ while in the opposite case it will be ever afresh apparent that "a bee which has no sting cannot possibly give any honey."

2. If for all these reasons abandonment of the personality in the pulpit is as good as inconceivable, its duly governed manifestation on the other hand is to be regarded as legitimate and desirable.—In proportion as preaching is the outcome of the personality, will it display also a more *original* character. There was a time when in England countless sermons were stamped with the impression of Tillotson or Blair, in Germany with that of Reinhard, in Holland with that of Van der Palm or Van der Hoeven; the melancholy consequence of the fact that the preaching bore a much more objective than subjective character. From this standpoint one might unobserved and with impunity purloin the sermons of another, which of course remained inwardly foreign to the preacher himself, even where he had wrongfully appropriated them. In this manner all sermons ran the risk of coming, in the long run, to resemble each other, where upon every lyre the same chord was always touched. Only on the path to which we now allude is found along with originality the wished-for *diversity*. It is even so, since among preachers of the same Gospel the glory of the sun is other than the glory of the moon or of the stars,² yea, the sermons of the same person will present an ever-varying character, the more so in proportion as they display a more faithful impress of his own spiritual life in its actual stage of growth. From this standpoint, too, one will not lightly bring himself to repeat a sermon of an earlier period, because one was then inwardly more or less another man from what one is at present; only the food which has just been made ready in connection with one's own hunger, not the warmed-up remains of a former meal, can be presented and ad-

¹ Eccles. xii. 11.

² 1 Cor. xv. 41.

ministered with animation to the guests. A new piece is not so easily put upon an old garment, new wine poured into worn-out bags, where the personality of the man who will be himself is to find its expression in the spoken word.—But in this way will the preaching in the long run be the gainer in point of *fruitfulness*. Simply because person and subject are in this domain with such difficulty to be separated, does a merely objective presentation of the truth run the risk of passing over the heads of the people, and never reaching their hearts. But where the congregation recognises in the word a personality which it esteems and trusts, there the way is the more easily prepared for the cause which the preacher advocates, while the same proclamation, proceeding from unknown or suspected lips, would leave the audience unmoved. The reason why comparatively insignificant discourses are often approved, nay, applauded, is to be found in great measure in the attractiveness of a beloved personality.

3. *Objections*, it is true, have been raised against the appearing of the personality in the pulpit, objections resting to no small extent upon misunderstanding or exaggeration. It is said (*a*) that the minister of the Gospel has not to proclaim his own belief, but that of the congregation. Yet this entire opposition ceases to exist, where—as is here presupposed—it is a case of a teacher who in point of believing conviction takes his position not outside of, or in opposition to, the conviction of his hearers, but with a good conscience occupies a place in their midst; because he is conscious of a reciprocal community of faith. We maintain thus the right of individuality, *not by this means to undermine the confession of the truth*, but to enforce it with the greater power; and believe, moreover, that the minister of the Gospel also has been bought with a price too great for him to become the servant of men.¹ Where the belief of the congregation is in the main in conflict with our own, who is there that could, without unnatural self-constraint, give public expression to it, and would not rather bid farewell to his ministry than act contrary to his conviction?—It is feared (*b*) that, where the personality comes strongly into the foreground, a great danger will arise of winning more souls to oneself than to the Saviour. This danger we regard as no imaginary or even small one. It may be that a hearer is too much attracted or enchained by the personality of A, to hear with blessing B or C, and that thus the Corinthian disorder is fostered.² The conscientious preacher will certainly be the first to reject such an extravagant homage;³ and on that account will avail himself of specially brilliant talents in the pulpit only sparingly and with self-restraint, that all appearance of ostentation and the courting of favour may be avoided. On the other hand, a onesided predilection for some is still preferable to a listless indifference for all preachers, so easily arising from the preponderance of a rigid objectivity; and better, if so it must be, is it to dwell at Corinth than at Laodicea or Sardis. Not the supremacy, but the relative claim of individuality, is advocated by us; for the reason among others that in this way hearts are turned from the one preacher, and directed to others also, but above all to the Sender of each. And if we are reminded finally,

¹ 1 Cor. vii. 23.

² 1 Cor. i. 12.

³ Acts xiv. 15a.

(c) that with the prominence of the personality weak sides too are exposed, the revealing of which may be damaging to the effect of preaching, we answer that from this follows simply the duty of increased watchfulness, but by no means the untenable nature of the principle espoused by us. Upon no raiment is a spot so soon perceived as upon the black robe of the preacher; a double reason for being upon our guard against any stain. If it is evident that we too "are men of like passions" with others, from this it follows indeed that the personality should be brought into the foreground with great circumspectness, but not that it should be violently denied, a thing which is not necessary, and rightly regarded not possible.

4. For all these reasons, we rejoice that the claim of personality in the pulpit is constantly more recognised; and the advance in the preaching in the first half of this century we owe in no small measure to the freeing of the individuality from its shackles, in combination with the ever-growing conviction "that the eternal truth in the preaching is not committed to men in an abstract manner, like a despatch, in connection with which the messenger is a perfectly indifferent figure, since a telegraph or carrier-pigeon could perform the same service, but it is just the *man* himself, with whom the Bible word has most intimately blended." In these words of Palmer the true state of the matter is forcibly expressed. To the question, however, *to what extent and in what manner* the personality may appear, the answer must be returned in general, only so far as this personality is truly Christian, and even then only to a modest extent. The fiery Christian is sometimes a naturally passionate man; the Boanerges sometimes a narrow-minded zealot. It is not permitted to give free rein to such passions in the pulpit: that which in the sight of God has no right of continued existence, has just as little right of appearing unblushingly before His holy congregation. The voice of flesh and blood we have to distrust, in ourselves most of all; only that which the Spirit of God speaks within us may freely make itself heard, so far as it is in accordance with the object and aim of public worship and with the fundamental law of sacred eloquence. (§§ XIX. XX.) This last distinction must not here be overlooked; much that is in itself permitted is sometimes not actually edifying,¹ and thus calls for a dam in the otherwise unchecked current of the stream. He who speaks unsuitably, and asserts, "I am just what you see, and speak my mind as I am," would at once deserve the answer, You have no right to be as you are, and no obligation to remain so. That which is ugly does not become beautiful because it displays great individuality; that which is irregular is not to be admired "because one is not the man to bind himself to forms." What one is not, one must seek to become; not the Jacob, but the Israel in us, has to wield the sword of the Spirit.

5. Within these natural limits we need not hesitate to recognise the claim of individuality in a liberal sense. It may, nay in many cases must, be of great *influence* upon the contents as well as the form of our preaching. —Already in the choice and discovery of the material for our preaching, does the power of individuality make itself insensibly felt. A preacher with whom feeling and imagination predominate will, even within the first year

¹ 1 Cor. x. 23.

of his ministry, easily select subjects for treatment entirely different from those of the abstract thinker, with whom calm reasoning is the prevailing characteristic. Tempest-tossed in the conflict of the age, or bowed under its cares, one will naturally fix his mind upon subjects in harmony with his personal wants, which are perhaps also in accordance with the mind of the thinking and feeling part of his congregation. The treatment of the same text too by a Johannine and a Petrine individuality may and ought to differ considerably. This preacher will by preference descend with the congregation into the mysteries of the faith, another with bolder flight will rise upon the wings of hope, a third will be peculiarly in his element when he is proclaiming the Gospel of love. There is abundant place, not only in the life of the Church, but also in the ministrations of the pulpit, for all natures, provided they are renewed and sanctified; no single spiritual gift or power is useless in connection with the proclamation, if only the individual is prepared and qualified to enter into the service of the general.—And equally so as regards the form. “Nonne fore, ut quot oratores tot fere genera pæne reperiantur dicendi?” says Cicero.¹ How entirely different will the style of the man be who conceives of everything as concretely as possible, from that of the man who regards everything in the abstract! Will not almost of necessity the tone of the aged minister of the Gospel be more earnest, yea more severe, than that of one who has hardly taken the first steps in this career? From the young preacher I ask for fire, tempered by wisdom; from the aged a preponderance of calm composure, to which the heavenly fire is yet not wanting. On some of the duties of domestic life there is for the unmarried preacher a becoming reserve, which is not at all necessary for the pastor who is father of a family. How ridiculous—to take only one instance—would a fiery orator make himself if he should wish to rival the slow and measured tone of a brother in office, who less *preaches* on the given material, than rather meditates aloud. Just as little as David could move forward to the combat in the heavy armour of Saul, could Saul have brought down the gigantic foe with one of the five stones out of David’s bag.

6. If thus the general principles are established, the following special precepts may serve with regard to their due *application*. *First*, the manifestation of our personal mode of looking at things and peculiar idiosyncrasy must not take place otherwise than with Christian wisdom and modesty. We must bring nothing into the pulpit which we do not believe and to a certain extent ourselves understand; but not all that we think or inwardly experience ought therefore to be set before the congregation. Only impelled by the necessity for self-defence does Paul (2 Cor. xii. 1 ff) raise a portion of the veil which conceals his hidden life; and with us too the simplicity of doves must not be separated from the prudence of serpents.² The Lord Himself has set His people the example of a wise reserve;³ and many a Church difference would have been avoided, had not in an evil hour

¹ CICERO *de Oratore*, iii. 9.

² Matt. x. 16. [A combination nowhere found in the kingdom of nature, but belonging *exclusively* to the kingdom of grace.]

³ John xvi. 4.

immature theological opinions been rashly advanced in the pulpit. Particularly in the opening of the inner chamber of the heart is precaution called for; and, even when on some occasions speaking of one's own sins and shortcomings, the difference between the public assembly and the familiar circle of Christian friends is not to be overlooked. The "mean and unworthy" servant would surely not desire to be regarded and treated by the congregation in accordance with the letter of this appellation?—The manifestation of our personality must, *in the second place*, never appear more strongly than that of the saving truth itself. Not the subjective element, but the objective, must always be most prominent in a really good sermon, with whatever subjective tinge and colouring it may appear. It is very sad when the congregation goes home more filled with us than with the truth preached; the laurels won for ourselves alone wither in solitude beneath the flaming eye of the Lord. In proportion as our personality is more strongly developed, must it the more willingly retire now and then into the background, that the great subject alone may be allowed to claim undivided attention. This self-forgetfulness is often abundantly rewarded by the fruit of a preaching which, like love, seeks not itself. Great preachers have sometimes received yet more blessing upon their simplest testimonies of faith, than upon their most brilliant orations; the "Adieux" of the unique Adolphe Monod († 1856)¹ have perhaps produced greater results for the kingdom of God, than his elaborate and justly renowned "Sermons." Paul preached his Gospel,² but the Gospel itself is still the main thing.

The manifestation of our sanctified personality in the pulpit must, *in the third place*, display a more religious than sharply theological, churchly, or political character. The reason is clear. All that is purely religious attracts; all, on the other hand, that is merely theological, churchly, or political, needlessly repels some, specially in our time, while it is according to the mind of others. Certainly, if need be, the preacher cannot and must not hide his convictions upon questions of the day; but he who really seeks to edify the Church will infinitely sooner speak of that which can unite all, than of that which in great measure divides minds and hearts. He who introduces into the pulpit everything which occupies and stirs himself, knows not how much mischief he may cause; and though he should be applauded by all who think with him as being abreast of the times, his own conscience will tell him that he has remained below the height of his vocation. Of a truth, the age in which we live may reflect itself, with its storm and conflict, in our preaching; it is not possible, in an age like this, to preach with the same absolute innocence as though there were no single cloud to be seen in the sky; to the university preacher, or the pastor of a considerable town congregation, greater freedom may be allowed in this respect also than in smaller and lower circles. But yet the difference between pulpit and professor's chair, between church and hall, is never to be overlooked; and, in any case, the religious element must predominate over the scientific. Much passes in the schools of the learned

¹ [These farewell discourses are in their English form worthy of all commendation.]

² Κατὰ τὸ εὐαγγέλιον μου, Rom. ii. 16, xvi. 25; 2 Tim. ii. 8; cf. Gal. ii. 2.

which lies beyond the capacity and province of the congregation, and always must the latter recognise in us much more the disciple of Christ than the doctor of theology.—The personality of the preacher we must remind, *in the fourth place*, ought never to impart to the preaching such an ascendancy that the latter should come into irreconcilable opposition with the Christian confession of the Church. "He who has once," says H. Cremer, "as preacher or hearer of the Word, recognised the fact that the salvation of souls is at stake, the blood of which will be required of the preacher, will shudder at the sin of preaching another Gospel than the *one* Gospel, another Christ than the *one* Christ, the eternal Son of God, and yet at the same time the Lamb of God, which hath borne and expiated the sin of the world. He who cannot with truth say—

'Jesus, Thy blood and righteousness
My beauty is, my glorious dress,'

cannot stand up as a witness of God before the Church; and to stand there nevertheless, and present to the congregation, so far as one can be said to have such still before him, the results of 'culture-development' in place of redemption, to offer a scorpion for an egg, that is an hierarchical—in plain German, popish—domination and ill-treatment of the congregation. Here only the word can apply: 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.'" It is true, we do not preach to Roman Catholic, but to Protestant hearers, and are not bound to a Church doctrine traditionally accepted as infallible, but only to the word of Holy Scripture. Yet where the Protestant principle degenerates into what is at bottom a shameless protest against the revealed doctrine of salvation itself, to join hands with Naturalism and Pantheism, there our unchristianised personality has no longer the liberty and right of expressing itself unabashed in the Christian pulpit. An absolutely boundless freedom of teaching may be tolerated for a while; it cannot continue long, without turning Zion into a Babel. Justly would there arise in every Protestant Church a cry of dissatisfaction if a preacher should raise his voice in favour of transubstantiation or the worship of Mary. But what are these errors as compared with the standpoint of the man who would rob the Christ of His crown, would deprive Christianity of its character of revelation, and would enrol the Gospel history in the list of cunningly devised fables? This the Church of the Lord cannot possibly endure, so long as she is not sunk in the lethargy of a hopeless indifference; and the preacher who will force upon her his personal unbelief as the truth, unaccountably abuses his freedom of speech. The more unbearable is this tyranny where it is practised in the name of liberty, and the Church must take up the mournful plaint of Psalm xli. 9. Where things have come as far as this, it is one's duty to quit a post in which one is no longer in one's place; the congregation does not exist to support the teacher, but the teacher to supply the congregation with its spiritual food.¹

¹ [It is not even conceivable that a Church should retain within its communion one who thus grossly violates its confession, without itself forfeiting all claim to existence. Certainly the Apostle was expressing something more than a personal wish when he uttered the words of Gal. i. 8, 9.]

Diversity of nuance there may be, even to a very considerable extent; the scientific man has his notion (*Begriff*) of the truth, which the congregation knows under the form of conception (*Vorstellung*);¹ but yet in both cases it must be substantially *the same* truth before which both equally bow, or else in place of the band of connection comes the gulf of separation. The congregation ought not to be carried upon the Argonautic expedition of those who, perchance without rudder or compass, are setting out upon a voyage of discovery after a yet hidden truth, but, on the contrary, should be built up upon the immovable foundation of Apostles and Prophets in Him who is the living Head.—But if this is really to take place, it is then clear, *in the last place*, that the manifestation of our individuality in the pulpit must never serve as the cloak for a mere subjective egotism, but must always bear the stamp of a deeply sacred moral character. The great point here is, truly so to be and live that our personality may be able freely and fearlessly to display itself in the pulpit. According to the saying of a wise man, the preacher whose walk does not accord with his word is like a clock which points to eleven and strikes twelve, so that we do not know whether we are to go by the clock face or by its hammer. The Church has need, not of automaton actors, but of living witnesses of the truth: but “of truth we know as much as we experience of it.” “*Vita proba veluti sigillum est, quo sana doctrina apud auditores confirmatur. Longe est turpissimum, si qui se profitetur medicum aliosque vult morbis liberare ipse scateat ulceribus.*”²

7. The *demands* which follow from this indication of the claims and limits of the personality may be stated in few words. In three lessons all is said.

The first, *develop your personality*. It is self-evident that the very freedom here conceded in such large measure renders apparent the necessity for exercising discipline upon ourselves. It is surely absurd to seek to come forth as a Christian preacher, so long as one is not even in principle a Christian person. All that is truly human in us is, rightly regarded, only the capacity for becoming Christian; since we were created not only *by*, but also *for* the Logos, and only occupy the place which we must rightly occupy when it begins to be true of us, “Christ liveth in me.” Yet where this new principle of life exists, it is brought to development only by the intelligent use of suitable means in the different periods of life. We need not here to repeat what has already been said (§ VIII.) as to the preliminary, the more immediate, and the final preparation for the ministerial office; remarks which have their definite application to the homilete also. Enough that we may speak of an inner development as really necessary for him too, partly before, partly during, and partly after the close of his academic life—a development which must not only extend in breadth and height, but must also descend into the depth. Knowledge accompanied with wisdom will not lightly injure, in whatever sphere it be cultivated; yea, not only the sacred literature, but also the non-sacred, of ancient and

¹ [The two are related as *κατάληψις* and *ἐννοια*. A scientific *Vorstellung* rests upon the *Begriff*, and approximates to the pure *Idee*.]

² HYPERIUS. [Reformed Theologian, †1564.]

modern times, may open up its treasures, to the gain of the spiritual life. Augustine relates, in a certain place of his *Confessiones*, how the Hortensius of Cicero awakened him to a higher earnestness: "Ille liber mutavit affectum meum, et ad te ipsum, Domine, mutavit preces meas." All things are yours, if you are Christ's, in the domain, not only of science, but also of art. The pious theologian Umbreit († 1860) somewhere confesses that in hours of secret conflict his music was at times of much greater help to him than many theological books. With regard to the latter, we must in some cases exercise a little discretion, mindful of the words of the Preacher,¹ specially where it is a question of wisdom not at first hand, but at second or third. *Homiletische Ideenmagazine*, *Extemporirbare Predigtentwürfe*, *Sketches or Skeletons of Sermons*, and other things of this sort brought into the book market, specially in Germany, carry in their very title an indignity for the man who is desirous of being to any extent himself in the pulpit. The true "magazine of ideas" lies in one's own cerebrum, nay, within the inner chambers of the heart of the man who has comprehended the words, *Ama, et fac quod vis!*² What value the secret life of prayer possesses for such a development outwardly, we need hardly remind the student.

Second lesson, *learn to know your own mental constitution*. Of Christian personalities, too, the words of Horace may be used: "Facies non una, nec diversa tamen, qualis decet esse sororum." Are you of a sanguine or choleric, of a phlegmatic or melancholy temperament, or of mixed nature? and which is the predominant note in your character? What the man originally is, that he becomes also as a Christian, as a preacher; and upon that which he, as such, *is* or *is not*, does it depend what he can or cannot accomplish in this domain. The Apostolic question, "Know ye not your own selves?"³ might well be addressed to many a homilete, whose preaching, however well-meaning, and, it may be, orthodox, displays a total lack of self-knowledge. To attain to this, a continued silent comparison with others is necessary, whether these others stand above or below us; comparison, not with a view to discovering their natural peculiarity or idiosyncrasy, and seeking to rival this, according to the familiar words of the poet, "as he coughs and clears his throat,"⁴ but by this juxtaposition the better to discover our own mental physiognomy. The result of the comparison, if need be, recorded in a private diary, intelligible to ourselves alone, may, later consulted, render excellent service, though it be only to lead ourselves to a clearer consciousness, "quid ferre valeant humeri, quid ferre recusent."

Finally: *never regard your development as already completed*. (Comp. § X. 2.) It may be said that no one of sound mind would be capable of such folly. In theory, certainly not; but, in practice? For the preacher the temptation to standstill and falling asleep recurs at different periods, at least three times. The first time when, after accumulating a stock of three or four

¹ Eccles. xii. 12b.

² AUGUSTINE.

³ 2 Cor. xiii. 5.

⁴ "Wie er räuspert und wie er spuckt" (Schiller). [One will not become a Candler, e.g., by imitating his thumping of the reading-desk.]

years' sermons, he no longer feels the stimulus of urgent necessity, and can, if he likes, easily fall back upon an old discourse. The second time when, on removing to another sphere of labour, he finds himself possessed of a store of sermons unknown *there*, and might feel inclined to repeat the words of the rich fool, in Luke xii. 19. Lastly, and specially, when the pressure of life, the opposition of the world, the disappointments of his office, severally or combined, would tend to lead him upon the path indicated in Prov. xxiv. 33. This threefold temptation is to be overcome only by honest and persistent conflict against all which would as with cords draw us earthwards, where Upwards must be the watchword. Goethe on one occasion speaks of "carrying as high as possible the pyramid of his being;" the same thing must be attempted in a Christian sense by every preacher. Only that which continues inwardly fresh and verdant can also manifest itself on all occasions living and life awakening, and of this ever-enduring freshness the secret is possessed only by that personal faith which takes as its device and legend the *Nunquam retrorsum* of the royal house of Hanover. "Thus alone will the whole choir of Christian preachers present that manifold diversity of gifts and powers which belongs to the perfection and glory of the Church of Christ, to the end that the infinite abundance of His Word and Spirit may manifest itself in her. Both alike, the power of the Word which remains the same, and the personal gift, which is other in each preacher. Both are the Lord's work."¹

Comp. MUURLING, *ut supra*, p. 260 ff. *E. W. KRUMMACHER, *Expectationen üb. das Studium der Theol.* (1847). *A. THOLUCK, "On the value of continued Theol. Study for the Clerical Practice" (Germ.), in the *Evang. Kirchenz.*, 1857, No. 37. J. H. F. BEYER, *ut sup.*, ss. 569—606. *W. BEYSCHLAG, *Woran fehlt es uns gläubigen Predigern, um in weiterem Umfang geistliches Leben zu wecken?* Address. 2te Aufl. (1864).

POINTS FOR INQUIRY.

The rights of Personality in connection with the spirit of Protestantism.—To what extent is the personal experience of salvation necessary for the courageous proclamation of the Christian preacher?

¹ PALMER.

II.

HOMILETICS IN RELATION TO THE MATERIAL.

§ XXII.

THE MATERIAL OF THE SERMON IN GENERAL.

WITH regard to the material of the Sermon in general, those laws apply which are rightly laid down in relation to the material of every public address. More definitely with regard to the material of preaching there are certain requirements, both negative and positive, in force, of such kind as must not be overlooked. Of such requirements it is the special task of this part of material Homiletics to describe the extent, to plead the claim, and to aid in shedding some light upon the manner of their fulfilment.

The exposition of those great Homiletic principles which entirely dominate the spirit and tendency of the preaching of the Gospel, has entirely prepared us for the treatment of the *material* Homiletics, now spreading out before our eyes. Before anything else do those requirements here call for attention, which may be made with regard to the material of the Sermon in general. In speaking of its *material*, we mean not only the subject in the narrower sense of the term, but all which has reference to the contents (subject-matter), in distinction from the form, which will be later treated of. In harmony with that which has been before said (§ XIX.) must those demands first come under consideration which may be made upon *every* public discourse, and on that account also upon this.

I. 1. The material of the Sermon calls in the first place for an exact *limitation*. The political orator who declares that he will speak on "our country," runs the risk of forgetting this requirement, equally with the Christian teacher who announces that he will treat of "religion." The endeavour to comprehend the fulness of the ocean in one bucket is already in principle condemned, as "beyond the sphere of practical" aims. Unquestionably a limited subject may also be inexhaustible, as, for instance, the love of God, the wretchedness of sin, etc., but where this is already the case, there must be at least some limit fixed to the breadth, though none

can be found to the depth and height. With little minds a superabundance of material is sometimes but poorly treated; the great, on the contrary, understand the art of placing in a striking light a limited, apparently even meagre subject.

2. Equally inviolable is the demand for *unity*, alike in the oratorical as in the didactic sense, a demand most intimately allied to the former. It consists in this, that the attention, far from being weakened by being divided, is fixed upon one leading thought, with which all that is said on a particular occasion stands in direct or indirect connection. The unity here contemplated is not the external unity, as of the sandheap, of which the particles are as it were blindly thrown together, but the inner (organic) unity, as of the body with its plurality of members, of the tree, with its abundance of leaves, boughs, and fruit. Such a unity is demanded, not only in the name of logic and æsthetics, of which otherwise the claim is ignored, but in the interest of that total impression which the speaker aims at producing. It by no means excludes the presence of abundance of material, but only the arbitrary combination of thoughts which do not belong, or hardly belong, the one to the other. Even a very wide subject may be treated harmoniously, a limited one, on the other hand, dualistically, or something worse. One may speak on two subjects only when they admit of being combined in a higher unity; no two sides must be presented, which do not belong to the same coin. We are free, for instance, to treat on *the power and the powerlessness of sin*, in connection with Matt. xxvi. 14—16; the darker and the brighter side of the Divine government, in connection with Psalm xcvi. 2; the sufferings and the glory of Christ, in connection with Luke xxiv. 26; the tenderness and the severity of God, under the guidance of Rom. xi. 22a. The proposal, on the contrary, must be rejected as in conflict with the law of unity, if the preacher should declare his intention of speaking on the birth *and* the resurrection of Christ, or should purpose to warn against evil-speaking *and* murder. Why of the commandments of the second table should precisely these two be arbitrarily chosen, since they are not more closely connected with each other than with the others? The public discourse must embrace not only *multa* or *plurima*, but *multum*, or at least *e pluribus unum*. The cursory reading of the Bible on the different particulars of Holy Scripture contained in one chapter may unquestionably have its utility; but unless all can in this way be comprehended under a single point of view, the complaint is no groundless one which has been raised against a pulpit homily of this kind: "It fills, but does not satisfy."¹

3. Yet limitation and unity would avail but little, so long as the subject-matter of the address is lacking in *interest*. And this can be ascribed only to a subject-matter by which the attention is not only aroused, but in reality sustained and as it were riveted. To this end it is not absolutely necessary that the material of the discourse should be characterised by entire novelty or at any rate by something out of the common: in many cases this would not be possible, in others hardly desirable. The secret of true eloquence consists rather in the power "*obsoletis nitorem dare*" commended by Cicero;

¹ "Sie macht voll, aber nicht satt" (CL. HARMS).

and even upon a very familiar subject there sometimes falls a surprising light, when it is touched by the master hand of homiletic genius. But important in any case must the freely chosen subject of the preaching be ; important, not only for the intellect and taste, but also for the feeling and conscience of the hearers ; important above all, whether in its nature or bearings, for the actual practice of life. If the homilete is so happy as to discover such interesting side to an apparently poor, barren material—e.g., the sacred genealogies, or the Apostolic salutations at the close of the Epistles—then he may boldly treat of them, and will do so with animation. On the other hand, it is a practice deserving of severe censure when a preacher, with so great a diversity of interesting and important subjects before him, sets himself deliberately to find something strange or of less importance, in order to awaken curiosity or admiration.¹ Even though he should succeed in saying entertaining and instructive things on such a subject, it is to be feared that he has only too much lost sight of the great end of preaching.

4. If this end is really to be attained by the man who constantly stands up before the same audience, then must the law of *variety* be least of all overlooked. “Variare orationem magnopere oportebit, nam omnibus in rebus similitudo satietatis est mater.”² There are not wanting gifted speakers, who nevertheless, for the more closely listening ear, have properly speaking but *one* chord to their instrument. Only that man will permanently win and charm, who at the fit time knows how to show that he has more. For the public speaker the lesson “non bis in idem” has a great significance ; while, on the other hand, the “hæc decies repetita placebunt” may be regarded as rather the exception than the rule. In this respect the free choice of texts is a privilege for our preacher, which he could not forego without great loss ; and elsewhere the ecclesiastical system of pericopes will be less hampering and oppressive in proportion as the more room is left for the periodical varying thereof.

5. Finally—and in this requirement may be summed up all that now remains to be said in this place—the material of the discourse should be in *harmony* with the personality of the *speaker* and with the peculiar *object* of his standing forth. A thing may be true, beautiful, and good in itself, without being exactly what is suitable in *these* lips. A commendation of married life by one who has chosen the estate of celibacy will sound at least strange, and even the fairest eulogy of the adorning crown of righteousness,³ pronounced by the vigorous youth, will produce but little impression. The question is here not simply what is in itself permissible, but what is suitable and becoming *for us*.—Further, must all be subordinated to the special aim of the discourse, which in this case can be by no means doubtful. (Comp. § XX.) We have here to do with no dissertation or meditation merely, with no speech or toast, but with a preaching worthy of the name, in connection

¹ [“What shall we say, for instance, of the atrocity of the man who could “preach” from the word “but,” as has been done on at least one occasion? See Dean RAMSAY’S *Pulpit Table Talk*, p. 61.]

² CICERO, *De Invent.* i., c. 76.

³ [“The hoary head is a crown of glory, it is found in the way of righteousness” (Prov. xvi. 31), Dutch version, after the Hebrew.]

with which, as has been well said, not only must something be preached to the people, but *into* them, aye, and some things preached *out of and away* from them. Where should we find an end if we would enumerate all which, measured by this standard, comes under the inexorable ban of exclusion? All that is not adapted to edify, injures; all that builds not up, breaks down all that wins souls only for ourselves, deprives the Lord of His rightful portion. "Illius concionatoris lubenter audio vocem, qui non sibi plausum sed mihi planctum moveat."¹

II. We have already begun by referring to *negative* requirements, *i.e.*, by alluding to those things which can hardly, or not at all, be admitted as legitimate subjects for Christian preaching. The "*virtus est, vitium fugere*" may, here too, be emphatically repeated. Unquestionably the Apostolic "all things are yours" applies, to a remarkable extent, in the experience also of the minister of the Word; to the question, "what to preach," the answer might be returned in general, All that can serve to the glorifying of God and the edifying of one's neighbour. Yet it must be admitted that the Christian teacher, too, sees the province of his word confined within prescribed limits; and when the question is put, "what *not* to preach," not a little may upon closer inspection be cut off, as lying beyond the domain in which as a rule he will by preference move.

1. What not to preach? Nothing which is strictly speaking *philosophy*. Without doubt the Gospel is the revelation of the highest wisdom; the thoughtful preacher will have his own insight into the mystery of Christ, and the duty of defending by sound reasoning the inner truth of the Word—especially in presence of an intelligent audience—may by no means be overlooked. The time has gone by when a simple appeal to a text of Scripture was enough to put an end for good to all controversy. But never may, as is apt here and there to be the case, the exposition of our *philosophy of the Gospel* be suffered to take the place of the direct proclamation of the Gospel itself; and the saying of Paul, "Not in persuasive words of man's wisdom,"² contains a great homiletic lesson. Strictly philosophic terminology is out of place in the pulpit; and if discourses of eminent preachers might be mentioned in which such words as *objective* and *subjective*, *ideal* and *real* [*i.e.* in the sense of *réal*], *Theism* and *Pantheism*, *naturalistic* and *supranaturalistic*, *Gottesbegriff* and *Weltanschauung*, *transcendent* and *immanent*, are far from rarely met with, one would do well, before following in the wake of these men, to think again of the *quod licet Jovi, non licet bovi*, and to consult once more with all seriousness the Apostolic word of 1 Cor. i. 17b.

2. What not to preach? *No political partisanship*. Unquestionably it may and must be proclaimed on fit occasions, that "righteousness exalts a people, but sin is the reproach of nations."³ Great events of a civil or political nature may so take possession of the heart of speaker and hearers, that it is hardly possible, and certainly would not be well, to be altogether silent

¹ BERNARD OF CLAIRVAUX.

² οὐκ ἐν πειθῶς ἀνθρώπινης σοφίας λόγοις, 1 Cor. ii. 4.

³ Prov. xiv. 34.

with regard to them.¹ National festivals and commemorations serve naturally as the occasion for expressing, where necessary, those Christian-political principles about which Christians of very diverse modes of thinking may easily agree. But for the rest, the Divine maxim, "My kingdom is not of this world," can never be too earnestly regarded, specially in days when the risk of presenting unhallowed fire upon the altar is constantly run, and—not always overcome. The pulpit is not the place where even Christian politics are to be advocated in favour of general interests; and the preacher who places his word at the service of a political party, works infinitely more mischief than edification. He needlessly alienates hearers from himself, for whom his word might otherwise be a blessing; and the flame of civil divisions and partisanship is kindled all the more fiercely in proportion as it is the more fanned from the pulpit. The teacher's desk must at least stand far above, never in the midst of, the controversial fire of the party whose cause is espoused. With the continued application of the principle of division between Church and State, the preachers are happily less and less called to express themselves for or against the powerful ones of the earth, such as was called for, *e.g.*, in the Netherlands during the French occupation. Later, too, in America, during the conflict between North and South for the emancipation of the slaves, it was required of the preachers that they should openly take part, and in this spirit address their hearers. In such extraordinary cases each one must of course know what his conscience impels him to do, and must take his side, where all wavering is impossible. But the deliberate *making* of parties will not any the more on that account cease to be of the Evil One, so long as exciting and edifying continue to be words of different meaning. The great example of the Master, who never allowed Himself to be drawn into any question of civil difference,² must be on this point unconditionally prescriptive for all who profess and call themselves His followers.

3. What not to preach? *No natural science.* Not that there is anything unbecoming in appealing to nature as a glorious revelation of the majesty of its Creator. A Job, a David, an Isaiah, have preceded us on this path; and we know the Gospel of nature from the Sermon on the Mount.³ Single eminent models of so-called Sermons from Nature, upon which the Church is apt to look sometimes with but scant measure of respect, are not wanting in our native land or elsewhere; and how, in our own age, a Thomas Chalmers († 1847) pressed even the starry heavens into the service of the Christian faith of revelation is a matter of general notoriety. Yet we are here threatened with a rock, which must the less be overlooked, inasmuch as such subjects have a special fascination for young preachers of poetic feeling and ardent imagination. The Christian character of the discourse is only too soon imperilled where the glory of nature is presented in the

¹ [Not to feel keenly and express oneself fearlessly where great and vital questions are at stake, as in the struggle for the liberation of the Christians from the debasing influence of the Mohammedan domination, argues the greatest moral indifference and selfish cowardice, which, of course, cannot fail sooner or later to bring its own punishment.]

² Luke xii. 13, 14; xx. 25.

³ Matt. vi. 25—34.

foreground, and precisely the most earnest seekers after salvation among the hearers will return from the house of prayer unsatisfied after such a discourse. Much, doubtless, may be said that is true and good about the sunshine, the rain, the rainbow and the tempest, the alternating course of the seasons, storm and mist, snow and ice; and not less on the artistic construction of the eye, the blessings of sleep, the long nights of suffering, and the numerous other subjects of a like nature which have been selected for pulpit treatment during the past century, and are still to some extent wont to be treated of. But such preaching will always meet with most applause in a time and circle which is poor in firm belief and true spiritual life. The farmer does not go by preference to his pastor for instruction in the mysteries of nature; and the man of science detects the preacher now and then in errors about astronomy or geology, which do not exactly tend to advance his power for edification. Only as a means for promoting a higher end ought physics to be introduced into the pulpit, with long intervals between the occasions; and even then a purely religious and Christian point of view from which to regard nature will be the most appropriate and advantageous for speaker and hearers. That which displays itself outside of this position is usually the fruit of Rationalism, and effectually plays into the hands of the other.

4. *Non-sacred history and literature*, too, is to be admitted only within great limitations. On days of national commemoration no doubt the voice of the past may speak; the echo of the voice of great world-affecting events may, in like manner, occasionally resound in the churches. We live, too, in an age when a single well-chosen citation from modern thinkers and poets is for some of greater weight than a text out of the old prophets, and it is by many regarded as a special recommendation of the pastor and teacher that he shows at the same time a certain mastership in the domain of *belles-lettres*. The Apostolic words, "All things are yours," are moreover for the preacher of great significance: the answer of an English pastor who was found on Saturday evening deeply immersed in his Gibbon, deserves being taken seriously to heart: "If I am Christ's, then Gibbon too is mine, and a seed-ground which yields fruit for Christ;"¹ and from Paul we may learn not only to be to the Jews as a Jew, but also to the Greeks as a Greek. Nevertheless, the fact is certainly to be explained as something more than an accidental coincidence, that his discourse most distinguished in this respect (Acts xvii. 22—31) was the one which bore comparatively little fruit for the kingdom of God; and, in proportion as the boundary-line between sacred and non-sacred is more and more completely effaced by the spirit of the age, are we under obligation to maintain

¹ See Tholuck, *Predigten*, 1843, Th. I., s. xxiv. Here too the words of Vinet may be aptly cited: "Plus j'avance, plus Racine me devient cher, plus sa lecture me devient précieuse, et si jamais j'étais professeur d'Homilétique, j'y trouverais pour mes disciples (heureux si pour moi-même !) les règles et le secret d'un bon sermon." (Vinet's Biography by Rambert. 1875. 2^e edit., p. 264).—Charles Wolfe († 1823) was wont to prepare his mind for the study of his discourses by the reading of Homer immediately before sitting down to their composition. In his case with excellent results. See Archb. Whately's *Life and Remains of the Rev. Chas. Wolfe*. (Comp. what is said on this point in Shedd, pp. 13, 14.)

it with the greater distinctness in our preaching." The history of the kingdom of God, not merely that of the "blessed Reformation," but of the persecutions, of the diffusion of Christianity, of missions in their conflict and triumph, certainly affords to the preacher of tact and talent in the present day a treasury of precious materials; but the history of the world, regarded from a homiletic standpoint, does not stand absolutely on a level with that of the kingdom of God, and notorious despisers of the Church—such as in their time Schiller and Goethe—have surely not in reality earned the distinction of being permitted to occupy the highest place of authority in the Christian pulpit. I know of one sermon in which Napoleon I., another in which Lessing, was the principal figure; and I ask, with all modesty, did these preachers comprehend their vocation? And then there is the preacher who feels miserable when, in the course of the week, the news of the day has not afforded him some little occasion for saying something piquant in the pulpit on the following Sunday!

5. Is it to be otherwise with *social, economical, and merely philanthropic* questions? That these are of comparative importance for the popular teacher may readily be admitted; but the preacher of the Gospel stands up in a somewhat higher character. The sermon once delivered "in commendation of vaccination" may possibly have been of some service, but had better have been given from any other place than the pulpit. The time when it was the fashion in Germany, and perhaps elsewhere, to preach on "the rearing of silkworms, apiculture, the damaging of trees," etc., was a flourishing time, not for the Church, but for the spiritual churchyard.¹ A preaching which seeks in this direction its way and its power is likely to do more harm than good. Would there be many souls won to Christ by that Passion preacher, who in a discourse on the crucifixion treated expressly of the dice-play of the soldiers who cast lots, or who took occasion from the mention of the stupefying draught offered at Calvary to discourse on drunkenness? We take the liberty of, in all seriousness, doubting this: however good such things may be, we have something much better to say; and he who overlooks this latter for the sake of the former, forcibly reminds us of the astronomer, who is so intent on gazing at the stars of the third and fourth magnitude, that he has not a momentary glance to spare for the sun.

6. Further, *no doctrine of morals, severed from the root of the doctrine of faith*.² However sacred the obligation of the preacher to maintain good works, and to lead not only the inner but also the outward life in the right direction,³ yet just as little is the fact to be overlooked that the fruit cannot possibly be tended and looked for where trunk and root are wanting. Even though the so-called "independent morals" should be everywhere else greeted with applause, this ought still to meet with a last and earnest protest from the Christian pulpit. No sanctification but through faith; no living faith which is not accompanied with a real renewal of heart and life.³ Let it not be

¹ The removal of the obligation formerly resting upon the student for the ministry in Holland, of undergoing a course in rural economy, was thus a sensible act.

² Titus ii. 14, 15; iii. 8.

³ Titus ii. 11—13.

said that this and many other things may be tacitly understood in a Christian congregation; one would thus show an equal want of acquaintance with oneself and with men. What would be thought of the physician who should always prescribe to the patient nothing but tonics, without in the first place seeking to discover whether the power of the disease was broken in principle? No other verdict would be merited by the teacher whose preaching should sound an unceasing note of *Forward*, without a single cry of *Halt*, or *Back*, being ever heard from his mouth. Doctrine of life ought to be preached no less than doctrine of salvation, and the little sympathy displayed by many of the orthodox for Christian morals is a discouraging, sickly phenomenon. The theoretical and practical Antinomianism, for which the Sermon on the Mount is itself hardly Christian enough, cannot be too earnestly opposed. But woe unto us, if in connection with our arid moral preaching the Church should have reason to take up the complaint of the weeping Mary at the empty grave, "They have taken away my Lord, and I know not where they have laid Him."

7. Just as little, however,—we have to remind only in general terms—*needless doctrinal disputes*. Occasions may present themselves, when one is called to express decidedly and clearly one's conviction on some churchly-theological point of difference. Then do so in accordance with your deepest conviction, and in accordance with the capacity and wants of the audience, without any more of polemics than is absolutely necessary. But in general you will do well not to confine the application of the Apostolic exhortations (1 Tim. i. 3, 4; Tit. iii. 9) within over-narrow limits. Polemics, not only against prevailing sin, but also against destructive error, may be inevitable; but it is only in place in the pulpit, in so far as it prepares the way for that genuine Irenics, without which we cannot speak of true and abiding edification. Theology must in preaching be resolved as much as possible into religion, but the religious element never sacrificed to the demands of a theological system. To this extent it has been not unreasonably required that the *doctrine* of godliness (ἡ ἀληθεία ἡ κατ' εὐσεβείαν) should be preached, but no *theory* of religion (Spalding). Much of that, in the domain of Apologetics or Polemics, which it is perhaps necessary in the present day to bring before the Christian community, would be better treated in lecture and conference than in the sermon at the public worship of the congregation. Expressly controversial preaching has seldom contributed to real edification, and happily begins in our time to fall more and more into disrepute. "La vérité," says Francis de Sales, "qui n'est pas charitable, procède d'une charité qui n'est pas véritable."

8. Need we say more? To the question, "What not to preach," this last answer may suffice, *not yourselves*. Neither we nor the congregation can have to do supremely, much less exclusively, with *our* mode of view, *our* standpoint, *our* tendency. The personality must be maintained, but homiletic individuality calls less for stimulus than curb. Preaching fails of its effect when the messenger does not retire more or less into the shade, before the light which shines around his message. Many a preacher of sound views proclaims indeed Christ, but Christ so *of* and *after* his own conception, that he unintentionally injures the cause of the Lord. The really faithful servant in the kingdom of God is the man who has made

the watchword of the Forerunner (John iii. 30) absolutely his own. For these reasons among others it is perilous on entering upon office to promise too much, or on quitting one's work to boast too much of oneself. Who is after all Paul, who Apollos, who the most distinguished man among us?¹

III. 1. "We preach not ourselves, but Christ Jesus the Lord."² The question as to the *positive* requirement with regard to preaching is already in principle answered in this one word. We have to preach *the Gospel*, and in this comprehensive rule is involved in effect the requirement that our preaching bears a gladdening character, and that therein we keep silence least of all as regards the person of the Saviour. "It is the preaching of Christ our Lord," said W. E. Gladstone on one occasion, "which is the secret and substance, the centre and heart of all preaching. Not merely of facts about Him and notions about Him, but of His person, His work, His character, and His simple but unfathomable sayings—here is the secret and art of preaching." Not only a Gospel, but *the Gospel*, outside of which there is no other,³ the Gospel of the Kingdom proclaimed by Jesus Himself,⁴ and by Him designed as the preaching of repentance and the forgiveness of sins for all nations;⁵ in other words, the counsel of God for the salvation of sinners, as this is laid down in the Apostolic Gospel.⁶ The Gospel alone; not the law, not the confession of the Church. To the law the preacher may direct men, so far as it may still serve as a school-master to Christ; to the confession, so far as the pure expression of the Gospel is to be found therein; but never must his word be either legal or confessional, in the sense of the original Gospel in its fulness and power being therein overshadowed. The Gospel, in its infinite wealth applicable to the most diverse conditions, but still "the old, and yet ever youthful history," with its authentic explanation, furnished to us by God Himself. Thus what is not old is, in the pulpit, not true, but also, conversely, what is not new is not wholly true; since we have above all to do not with a monotonous and mechanical *repristinating*, but with a living and ever-varied *reproducing* of that word which was heard from the beginning.

2. Is it necessary to indicate how much combines to commend most emphatically this general requirement? But only in this way, it is clear, are we following the terms of the Lord's commission and the traces of those of His witnesses most greatly blessed, from the Apostolic age to our own. Only thus do we meet the essential requirements of every one, even in the present day, and may cherish the hope of blessing in every Christian assembly. Only thus are we secured against the dread spectre of being preached out; since this material is not only inexhaustibly rich, but imparts something of its own intransitory life to the man who dispenses it. That peculiar charisma, ordinarily termed *unction*, will not easily be wanting to the preaching which may be truly called an animated testimony of God's grace in Christ, a grace from which the preacher himself has manifestly received the anointing of the Holy Ghost.

¹ 1 Cor. iii. 5.

² 2 Cor. iv. 5.

³ Gal. i. 7.

⁴ Mark i. 15.

⁵ Luke xxiv. 47.

⁶ John iii. 16; 1 Tim. i. 15; 1 John iv. 9, 10.

Nevertheless, even that greatest of all privileges cannot release us from the obligation to prolonged and earnest study, but must rather urge us the more powerfully thereto. The question, according to what *standard*, in what *spirit*, after what *manner* this preaching of the Gospel must be conducted, calls for a more prolonged examination in detail.

Comp. the work of H. BEYER, mentioned § xiii. NEBE, *Die Gefahr sich auszuspredigen*. *R. STIER, *Vermischte theol. Aufsätze* (1865)—edited after his death by his son—in which, ss. 25—176, various important contributions are made “zur Keryktik.” **“On the power and importance of Unction in Preachers;” a valuable article by Dr. A. T. Pier-son, in the *Princeton Review* (reprinted in the *Family Treasury*, 1877, pp. 393—399).

POINTS FOR INQUIRY.

The preaching about nature, from a heathen, from a Jewish, and from a Christian point of view.—What is it to preach *oneself*? why is it forbidden? how best avoided or unlearned? †

§ XXIII.

CONTINUATION.

WITH the highest justice is the demand made, in the first place, upon the subject-matter of the Sermon, that it be *Biblical*, i.e., that the Sermon attach itself to a text of Holy Writ, explain and develop the contents thereof, and be entirely penetrated and charged with the pure spirit of the Scriptures, specially those of the New Testament.

1. From the Christian, and notably the Evangelical Reformed standpoint, we certainly cannot speak of any other standard of preaching than that which is given to pastor and flock in the Holy Scriptures, specially of the New Testament. The demand that the preaching manifest a Scriptural character cannot, for this reason, be difficult to define or enforce. Is it necessary to this end that a particular text of the Bible stand at the head of the discourse? Absolutely necessary, in the sense that a sermon without a text cannot possibly avail, we should be unwilling to affirm. Men might preach even without texts, as the Apostles of the Lord did, and confirm the truth of the testimony, when the occasion presented itself, by an appeal to well-chosen words of Scripture. Nevertheless the attaching of the sermon to a definite passage of the Bible is on more than one account desirable. Even the high degree of antiquity and the almost universal prevalence of this custom tends in itself to commend it; unnecessary departure therefrom would awaken in the congregation an astonishment and aversion not altogether groundless; and, what decides all, the Scripture is so rich in words of life, suited to the most diverse wants and conditions, that one can hardly imagine a subject for pulpit treatment for which Scripture does not afford a guiding text of which we may avail ourselves. It is true Holy Scripture was originally destined just as little as

a text-book for preachers, as it was as a book of oracles for the laity; but the peculiar character of the Bible, as the document of God's revelation of salvation in Christ, raises it to a rank wholly unique, and renders it, more than any merely human book, a book from which to take our start in preaching the Gospel. The objections at least, brought in our time against the choice of a Biblical text, would seem to be as little free from exaggeration as they are from whim. The legitimate freedom of the preacher is not at all infringed on thereby; and the inclination sometimes manifested to derive text and subject occasionally from some other book is ordinarily in close connection with endeavours and aims which we can by no means be induced to applaud. "Abolish the use of texts altogether, and you enthrone licentiousness and plant caprice in the pulpit," it has been justly said. No wonder that even some of those who in theory proclaimed freedom from the text, in practice usually without difficulty attached themselves thereto. A text then, and as a rule only *one* text. If celebrated preachers have now and then employed more—Claus Harms once preached a harvest-sermon from four texts—that may be tolerated as an exception, which cannot be defended as a rule; under such abnormalities too there may easily lurk something rather human than Christian. If this is necessary, in order for instance to bring into clear light the higher unity between two apparently conflicting texts of Scripture, it may be done; but usually one text is fully sufficient to fix the undivided attention of speaker and hearers.

2. It is not, however, by any means enough that the sermon should be only externally connected with a passage of Scripture, without standing in any essential relation to it. The text must be more than a præ-text (pre-text): not simply an accidental starting-point, but the higher Power as it were, by which the sermon is wholly dominated. Its contents must thus, as far as necessary and possible, be explained and developed in the sermon. To be condemned is, according to this principle, the so-called motto-preaching, *à propos* of the text, which for the rest is used only as a peg whereon to hang the picture, usually furnished with a heavily gilded framework of self-esteem. Of course there may be extraordinary occasions, and texts so singularly adapted thereto, that the general law cannot in those instances be inexorably enforced. The saying of 1 John ii. 18a, for example, is so admirably appropriate as a text for all that one would wish to say on the last evening of the year, or that which one would once more lay upon the heart of the congregation on the occasion of a farewell sermon. Equally is this the case with Matthew xvii. 4a, or John xi. 28b, on the occasion of the brief address before the celebration of the Lord's Supper. But none the less, as a rule, motto-preaching must on many accounts be inscribed rather in the list of homiletical sins than that of genuine merits. Caprice, misapplied ingenuity, ambition to please, and hunting after effect, only too frequently prevail here; and a very important secondary aim in preaching, the increase of the pure Biblical knowledge of the congregation, is altogether lost sight of. The more closely, on the other hand, the preaching attaches itself to the word of the text, and so far as possible sheds a light upon all the treasures concealed in this goldmine, to the momentary exclusion of all that is perhaps true and good enough in itself, but belongs

not to the treatment of *this* particular text, so much the more excellent it is. "Stick to your text" is an article in the homiletic constitution, of which we least of all desire the rescinding or revision. The text of Scripture must be not only the guide and foundation, but also the root and germ, out of which the plant of the sermon is naturally and legitimately developed. On the manner in which this is to be effected, we shall have to speak later; here we have to do only with the establishment of a principle which we cannot easily surrender. In the old Dutch preaching there was unquestionably often much too large a space assigned to the interpretation of Scripture in the strict sense, but even from the pushing of this good custom to an extreme we incur less danger than from its entire abandonment. At the end of the discourse the hearer ought to feel that a light has arisen for him, not only on the truth preached by us, but also upon the word which proclaims this truth. It is self-evident that the text cannot be said to have had full justice done to it, so soon as the congregation has learnt duly to understand the original import of the words in juxtaposition with their context. That is, rightly regarded, a purely historical question; while what we have specially to do is, so to stamp the gold, thus brought out of the mine, with the mark of the present day, that in reality it becomes current coin. However often this demand has been misapplied and abused, there is a profound meaning and an indisputable justice in the demand of Bunsen that the Semitic in Holy Scripture should be rendered into the Japhetic. Between the assurance: Paul exhorts the Corinthians, for instance, to this and the other; and the deduction: You too then, child of the nineteenth century, are under obligation to do this thing and that, there lie intermediate links in the argument which must not be overlooked. This observation legitimates the demand that the text be not only explained, but *developed* in the spirit of the Scriptures, if the sermon is really to pass for Biblical. Now the word is no longer obscure, the thing itself must be brought into the light; now, when that which belongs to time and place in the text has been recognised, the eternal truth therein contained ought to come forth into the foreground, in all its beauty and power. The sermon thus not only may, but in some cases even must, contain more than is comprehended in the letter of the text; but that *more* must also be in harmony with the underlying thought from which the word of the text has arisen. It would thus be inexact to speak, *e.g.*, in the unfolding of Romans v. 3a, wholly at large of the Christian's glorying of faith amidst the tribulations of this earth. For surely the historic connection teaches that the Apostle is here speaking very definitely of affliction, at that time more than others, attached to *the confession of the Gospel*; and it is not allowable, without nearer explanation, to apply what is spoken with regard thereto, to *all* adversities, losses, etc. It must thus first be shown that this word applied, and still does apply, in the fullest sense, to affliction for Christ's sake; while only afterwards the question arises, to what extent, on what ground, and under what condition, Christians in the present day are still warranted in glorying under *every* tribulation.

3. Above all is it important that the sermon be as it were charged and penetrated with the *spirit* of Scripture, particularly of the New Testament. "Holy Scripture," says Hamann well, "should be our dictionary, our art of language, upon which all notions and discourses of Christians are founded,

and of which they consist and are composed." Biblical preaching by no means consists in stringing together as many texts of Scripture as possible, as once the Titans piled Pelion upon Ossa, in order thus to attain to Olympus. In this way no doubt the sermon is true, but edification is not particularly enhanced. The sermon must be baptised in the element of Scripture, and the diction such that, even without our designing it, the community with the language and thought of Scripture shines through at every point. Biblical language must be as the golden thread which runs through the warp of our discourse, the stream of the oration must in its broad course, unconstrainedly and unceasingly, carry down with it the golden grains of the Bible. We may even present the Lord and His Apostles as speaking in such wise as—perhaps with slight modification—they would have expressed themselves now, without on that account literally repeating their utterances. That, moreover, for the choice and use of Biblical language a spiritual tact combined with a refined taste is necessary, we need hardly to remind. Only thus shall we be preserved from the impropriety of adopting, possibly with a view to please men, and explaining in a spiritual manner such strongly figurative representations of the Old Testament as, *e.g.*, Ezek. xvi. 6 or Hosea ii., not even to speak of so many a homiletic mistake in relation to the Song of Songs. The praise of being "so delightfully Old Testament," sometimes given by unqualified authorities to ultra-orthodox preachers, in comparison with their more temperate brethren, must lead no man for a moment to lose sight of the Apostolic saying of 2 Cor. iii. 5, 6. We are ministers of the New Testament, and in connection with this fact must never forget that each separate word of Scripture only receives its due light from the pervading spirit of the whole. By an appeal to an isolated text of Scripture one may, *e.g.*, to a considerable extent, plead the right of slavery to existence, and yet one would in this way most grievously fail of rendering justice to the pervading spirit and moral tendency of Christianity and the Gospel. Scripture must be to the preacher not the kaleidoscope, in which, every time he may choose to shake it afresh, new figures arise, but the telescope, which with firm hand is directed upwards, in order with cleared vision to fathom the wonders of the heavens.

4. In *commendation* of such Biblical preaching it will hardly be necessary to advance a multitude of reasons. Sometimes, it is true, it has been recommended on grounds themselves by no means above reasonable objection. It has been asserted (Claus Harnis, Beyer), that the sermon which corresponds to this requirement may itself be termed the word of God, uttered during a particular period. "It must as such not only explain Scripture, but glorify the same, and this Scripture shall be to the preacher not a cord for his feet, but a staff in his hand." Unless we are mistaken, not only the distinction between Scripture and the Word of God, but that between the sacred writers and the later interpreters of the Bible, is from this standpoint made to recede into the background. Yet one might treat of a page in the Bible—a genealogy, for example—without on that account proclaiming the word of God, and a peculiar pride of office would be necessary to entitle one to confer upon a volume even of the most Scriptural discourses the title of honour of "the Word of God." If our preaching administers the word of God to the congregation, in the same sense in

which this can be predicated of the Apostles, then we arrive at an infallible Church and Church doctrine. No, our preaching is not the word of God itself, but a testimony to the truth, given according to the rule of God's written Word, and one in connection with which we must by no means overlook the saying of 2 Cor. iv. 7. Only to the extent should our word be called, in the wider sense, the word of God, as—inbreathed by the spirit of Christian prophecy—it displays, in point of contents and form, a purely Biblical character.—And this last is desirable, as well for the sake of the congregation as of the preacher. By means of Biblical preaching is spiritual knowledge increased, the power of our word, as more than the word of man, supported and augmented, and the sermon itself remains the longer retained in the memory, with and by means of the word of Scripture which it has caused to be understood and appreciated. As concerns the preacher himself, he will best, in this particular way, correspond to the equally Christian as Reformed title of honour, *Verbi Divini minister*. Many an earnest and corrective word, which may not be withheld, sounds less harsh when it is comprehended in the form of a word of Scripture; many an idea, otherwise above the capacity of the simpler hearer, becomes accessible, familiar, and dear to him in the concrete form of a Biblical proverb or narrative. And the more we are conscious of having spoken the word of God according to the Scriptures, so much the freer and calmer do we stand in presence of the changing judgment of the world. If we have presented it only as our own word, from which we have secretly reckoned upon praise, then the censure of the world may painfully affect us; if, on the contrary, we have as faithful stewards broken the bread of life of the Scriptures, and administered this, as well as was possible to us at the time, to the children of the house, then even in face of rejection and ingratitude we continue to preserve the testimony of a good conscience. Only in this way is the objectivity of the preaching sufficiently guaranteed, and without this objectivity no power. "It is God's word which we speak, therefore the absolute truth; and though the whole world oppose it, it still remains the truth. This consciousness is our parrhesia, and to awaken this parrhesia should be the main object of the academic teacher, the main object too of Homiletics. Either we stand up as ambassadors in Christ's stead, in the consciousness of a dignity and position conferred upon us from above, our person covered by this position, or we sink down to the level of people who pretend to be wise above all others, people of the most intolerable arrogance, were it not that its powerlessness renders it very easily tolerable."¹ A partial truth is uttered when it is said that the Bible no longer remains in the present day, for ministers and laity, that which it once was, under the influence of a theory of inspiration now abandoned. But with the mechanical theory of inspiration the fact itself of the dynamic inspiration of the sacred writers has by no means ceased; from the Christian point of view the Bible occupies and ever retains its own place, and if the power of its word is diminished in the estimation of many, they must by the use of appropriate methods be brought back to the recognition of this fountain of truth. "Ad legem et testimonium"² con-

¹ DEYER.² Isa. viii. 20.

tinues to be a fundamental law even for Homiletics. "This can be done by no other book, doctrine, or word, to console us in distress and death, yea, even against the devil himself, save by this book alone, which teaches us God's word, and wherein God Himself speaks to us, as a man speaketh unto his friend." (Luther.) Into what silly eccentricities men fall, even in the pulpit, where that Word is forbidden or forsaken, is confirmed to us by the history of Homiletics in all ages, as it is shown, too, in the present condition of preaching wherever Rationalism or Romanism prevails. In truth, as is said by J. Böhm, "If you have not the right hammer (of Jer. xlii. 29), you cannot strike the bell which awakens the poor captive soul."

5. The question can now only be, how is this Biblical preaching *to be acquired*? And the answer is, first of all, by recognising that it is for no one an innate gift, and also far from easy of attainment. Comparatively much may be learnt in this respect by the study of good models, which, however, are not always to be specially sought in the works of the most celebrated teachers and preachers. With regard to Schleiermacher, for instance, it is well known that his pulpit language displayed much rather a classic and philosophic, than a Biblical character; Reinhard often compelled the text to say, not what it was really designed to teach, but what was for the moment necessary to the preacher; and the masterpieces of the great French pulpit orators, too, bear a much more literary than Scriptural colouring. Bourdaloue was even accused by Voltaire of being compelled to make a whole sermon upon a verse or two of the Bible, in which "the text was after all only a sort of riddle, which was solved in the preaching;" a remark perfectly comprehensible, when we consider the standpoint of the two men in relation to Holy Scripture. With more profit will the Dutch or English preacher consult the works of his countrymen, whose great merit for the pulpit is to be found particularly in this Biblical character of their preaching.¹ Most, however, will be gained by our own careful study of the Bible, with special reference to one's own needs as a sinner and one's task for the pulpit, not without pen in hand, and with persevering adherence to the rule: "Nulla dies sine linea." Thus the saying of Luther, "Bonus textuarius est bonus theologus," will in our case too be verified in an increasing degree, and that which the Scripture has been to us, for house and heart, during all the six days of the week, it will become for us and the congregation every Sabbath, a word of life unto life.*

Comp. R. STIER, *Bibl. Keryktik* (2^e Aufl., 1844), passim. A. VINET, *Homilétique*, p. 102. HENKE, *Liturgik und Homiletik* (1876), s. 470 ff.

POINTS FOR INQUIRY.

Are we free to take *any* text of Scripture at will, as a subject for preaching?—Where lies the boundary-line in this domain between the too much and the too little?

¹ Among the Dutch preachers, of our own day, who excelled in this respect, may be mentioned, after Van Oosterzee himself, Kist, Egeling, Heringa, Vinke, Molster, Moll, N. Beets. Among the Anglo-Saxon preachers, Edward Payson, Henry Melvill, Wm. Jay of Bath, and Caudlish may be regarded as typical in their respective churches.

§ XXIV.

CONTINUATION.

THE purely Biblical sermon may and must be at the same time a truly *Christian* one, in the sense that the full Christ of the Gospel appears therein, so far as possible more and more in the foreground, and thus the proclamation of God's grace and truth in Him takes place in the true Spirit of Christ.

1. To the demand that our discourse shall be Biblical naturally attaches that of its *Christian* character, without, however, the former being entirely equivalent to the latter. One may select, explain, and develop a text of the Bible, and in connection with all this have an abundant recourse to Biblical language, and still the preaching may not bear the stamp of a truly Christian character. The truth, for instance, contained in Eccles. iii. 1, may be biblically treated in a manner which would ensure applause even in a Jewish synagogue. The more is a just discrimination here necessary, from the fact that by no means all that is applauded in the pulpit as eminently Christian is, when measured by an exact standard, found to be really Christian at all. Like so many another word, the word *Christian*, too, is sometimes made to play an extraordinary part. On the extreme right of the Church in our day *that* alone passes for Christian which is stamped with the peculiar mark of the party calling itself Christian; on the extreme left not a little is deemed Christian—if at least it is thought well still to retain that name—which would not be recognised as such by any true believer. A defining is here specially necessary, since no small diversity of opinion exists among the theorists in this domain, while the importance of an accurate answer will be denied by no one.

2. The *idea* of truly Christian preaching includes in itself two others, which, however closely connected, are not here to be identified. The preaching must be a preaching of *Christ*, not in the sense of excluding all reference to every other subject than the person and work of the Lord, but in the sense that this person and that work are always, as much as possible, introduced into the foreground. What this implies, and why it is necessary, has been already indicated (§ XXII. 3). Here only the reminder that the Christ whom we preach must be the full Christ of the Gospel, not one of those false Christs, against whom we hear the mouth of truth itself warning with so great earnestness,¹ and who are so much proclaimed in the present day. Thus, not the Jesus of Nazareth, as though *this* were His only title, but the Christ of Bethlehem; not the ideal Christ, but the historic Christ; not a Christ of one's own invention and handiwork, but the Christ whom

¹ Matt. xxiv. 5.

the believing Church of all ages confesses and adores as her own.¹ This Christ in His entirety, in all His fulness; alone, as the *only* way to the Father; to all, as come for them, and in truth as a blessing to them, *i.e.*, so many of them as believe in Him.—And that in the true *Spirit* of Christ, who glorifies His image in us, and who through us speaks to others; the Spirit of truth thus, who declares inexorable war against falsehood and hypocrisy in every domain; the Spirit of holiness, who unwearied tends and promotes the really good and pure; the Spirit of love, above all, who never strives but in order to foster true peace. He who in reality shows that he is led by this Spirit can and will preach only after a Christian fashion.

3. For a nearer definition, amidst so much Babel confusion of tongues even in this domain, we distinguish Christian preaching from that which we may term *anti-Christian*, *extra-Christian*, *semi-Christian*, or *pre-Christian*.—Here is a teacher who does not hesitate boldly to contradict the Apostolic Gospel on all the main points. Jesus he presents before us as an excellent, but not even sinless man; the Gospel accounts of miracles as “a wasps’ nest of fables;” belief in the Risen One, on which the whole Church is built, as the fruit of an hallucination; the hope of the life to come, as a prospect on which he had rather not say anything too positive. But enough; so long as there can be a question in the domain of the Christian Church of anything higher than merely subjective opinions; so long as an eternally objective revelation of salvation exists, which may to a certain extent be known, and must be emphatically proclaimed; so long we cannot speak of such preaching as any other than essentially *anti-Christian*, and maintain that its true place is anywhere rather than in the Christian pulpit.—There is another who does not so shamelessly gainsay the great substance of the Gospel, but leaves it as far as possible untouched. In his preaching the law of nature occupies the foreground, and by the commendation of the moral principles of life he seeks to make men “always more upright.” By preference he aims at calling forth domestic and social virtues, and inveighs with warm indignation against some sins, specially those of a public and scandalous nature. Upon the Christian festivals he does not exactly venture on the treatment of the history, but dwells with affection on the idea which he finds symbolically expressed in this history. He spares as much as he can the traditional belief of the Church, which feels itself aggrieved less by what he says than by the obdurate silence he maintains upon some points. Even where there is no want of religious sense and moral earnestness, such preaching can, after all, only be termed *extra-Christian*, as being beyond the boundaries of Christianity.—Yonder is a third type of preaching, which without any injustice may be denoted as *semi-Christian*, inasmuch as it is characterised by intentional or unconscious onesidedness. Christ is here set forth as a martyr, but not as the Mediator of the New Covenant; as the guiltless one, but not as the *only* atonement for guilt; as example, but not as leader, or *vice versâ*. Alternately the Christ of the Sermon on the Mount and the Christ of Calvary are sacrificed the one to the other; and something is detracted either from His prophetic, or His high-priestly, or His kingly work, in a manner which calls forth the question, “Is Christ divided?”

¹ [Through whom alone came the grace and truth—*ἡ χάρις καὶ ἡ ἀλήθεια*, John i. 17.]

as a spontaneous utterance on the part of the believing Church.—Elsewhere, again, a tendency displays itself, which we can stamp with no higher name than that of *pre-Christian*. Many a preacher is in heart *anterior* to the Gospel, instead of being in all respects sufficiently *after* it. Thus it was with the eloquent Apollos, *before* he was satisfactorily enlightend by Aquila and Priscilla.¹ So it is still, where the law is proclaimed with all earnestness, without the preacher having yet penetrated to the full breadth and freedom of the Gospel. [A state of mind which is strikingly exemplified by the experience of Thomas Chalmers while he was still at Kilmany, or that of Thomas Scott († 1821) in the earlier part of his ministry at Aston Sandford, 1775—1778.]² One has the earnestness of John the messenger of repentance, but not yet the eye of John the Apostle of the Lord. One can call forth the sense of the need of Christ, but is still lacking in that *one* thing which is indispensably necessary for the upbuilding of the Church in Christ. What is properly wanting to this type, what to each of the types above-named? He who knows how to give the exact answer to this question shows thereby that he understands also what Christian preaching is.

4. It is at once evident that *not a little* is comprehended under the idea of Christian preaching; considerably more than is assigned to it on the part of many. It is not merely to proclaim “the religion of Jesus;” just as little exclusively or mainly Christologic preaching in the narrower sense of that term; nor is it “preaching that which Christ would have taught if He had still been on earth;” neither is it merely “teaching the way of salvation, shown to us by the Crucified One;” but testifying of Him in all His fulness, in that spirit in which He Himself and His first ambassadors have preceded us. It has been seriously doubted whether this would in reality be possible or suitable in the treatment of every subject. But is a subject for preaching actually conceivable, which does not admit of being treated, in the above-named sense, in a very Christian manner? If there were such, it would for this very reason deserve to remain excluded from the pulpit. But take what subject you like, and it becomes evident that the properly-speaking Christian element nowhere needs to be excluded, and will everywhere, where it receives its due place, impart a peculiar character to the preaching. If one is called to speak on the *law* of the Lord, on the sins, for instance, which violate the ninth commandment, one may acquit oneself of the task in a way which is appropriate to the chair of moral philosophy, or to an Israelite synagogue, or exclusively to the Christian pulpit. The latter takes place when one views falsehood in the light of the King of Truth, and His Word and Spirit pronounce the inexorable sentence upon every offence committed against truth and love. *Nature*-preaching, on the spring for instance, what a totally different direction will it take

¹ Acts xviii. 24—28.

² *Force of Truth: an Authentic Narrative*, by THOMAS SCOTT (1st edn. 1779). In this book of his “Confessions,” Scott attributes much of his enlightenment to the instrumentality of John Newton, with whom at various times he engaged in correspondence. (See pp. 17—70 of the fifth edition of his *Force of Truth*. Nelson, 1837.) Very instructive too in relation to this phase of experience is the earlier part of the Biography of Dr. John Duncan, of Edinburgh, edited by his friend David Brown, of Aberdeen; a work abounding throughout with precious suggestions.

either from the extra-Christian or anti-Christian point of view, from that in which one sees in the renewing of the face of the earth the image of the glory of that Father of whom Jesus testifies, and of that renewal which is wrought by Him, and of the everlasting spring in which He awaits His own. One may preach, too, in a truly Christian manner on the history of the Old Testament, if only we do not lose sight of the fact that this part of Scripture is able to make us "wise unto salvation, through faith which is in Christ Jesus,"¹ and that not Moses, not Elias, but Jesus Christ is our only Master. And why should it not be equally possible on extraordinary occasions too, such as national thanksgivings and humiliations, to allow all the light to stream forth from Him, by whose hand the Father governs all things, and whose Gospel is the highest legal code for prince and subject? Without any limitation the old word remains and proves true, "Ubi nihil de Christo docetur, ibi neque ullus est Spiritus Sanctus, neque Ecclesia."

5. The demand for Christian preaching contains at once its justification in itself; yet we will at least in a single word show how much pleads *in favour of* it, and to how little all that amounts which is advanced *against* it. First, then, a Christian preaching is a *legitimate* preaching; it is the *only* one which maintains its place, by right Divine and human, within the Christian Church, and in particular within the Reformed Church; and he who brings to the congregation something else has his proper place not within, but without that Church. Only that preaching, again, can be a truly blithesome one, in which the word is fearlessly spoken and the course is finished with joy.² He who sees the intolerable burden imposed upon him of presenting to the congregation week by week nothing else but his personal opinions, derived from nature and reason, accomplishes the most thankless task in the world, without any fruit worth speaking of. For certainly that preaching alone can in the end prove *fruitful* which affords cause for thankfulness even in eternity. Not upon every kind of preaching, upon *this* alone is blessing promised; where the Christian element is sought in vain, there the Church is devastated and the name of the Lord on our account blasphemed. Specially in our day, in which so many a church-desolator seems to strive after the melancholy renown of Herostratus, can the Apostolic teaching of 1 Cor. iii. 11—15 never be too earnestly repeated and laid to heart.

It is true that, amidst the growing unchristianising of the age, objections are more and more loudly raised against the demand for a truly Christian preaching; but they are not of a kind to shake our conviction. "Christian—that is nothing new," cries one. As though our commission enjoined on us first of all to consult the taste of the men of Athens, who will always hear "some new thing;"³ in place of meeting the case of the jailor at Philippi, who asks after the way of salvation.⁴ "Christian—that is not abreast of the age," says another. Better would it be asserted that our age,

¹ 2 Tim. iii. 15. [This truth is well illustrated in Van Oosterzee's own sermons on Moses, of which an English translation by the Rev. James Kennedy appeared in 1876. (Edinb., T. and T. Clark.)]

² Acts xx. 24.

³ Acts xvii. 21.

⁴ Acts xvi. 30.

with its ever deeper and deeper sinking in the moral and religious domain, is not abreast of Christianity, and by this very testimony of ours must be led back to Christianity. "That raises opposition," sighs a third, for whom the words of Luke vi. 26 seem to have been written entirely in vain. As though peace must be preserved with all at *any* price; as if, too, one of the noblest representatives of Modernism had not given the manly counsel, "Ayons le courage, mes frères, d'être de ces prédicateurs *detestés*, mais *écoutés*!"¹ Another sighs finally, "that so much is necessary for this, since almost any other kind of preaching will cost less toil than this." We should be the last to contradict him, but can only remind anew of the "nil sine magno labore mortalibus dedit," of ancient wisdom.

6. To the question as to how such Christian preaching is in its beginning and in ever higher degree *to be learnt*, the answer cannot after all be difficult. The main condition is and remains, with regard to this also, the "Christ liveth in me" of Paul. Who will be able or desirous to give testimony concerning that which he has not seen and heard with the eye and ear of the spirit? Truly to know Him, and the power of His resurrection, not merely as a result of description, but from our own experience, *this* is the one thing which is necessary.—Spiritual intercourse and contact with the person and work of animated and animating witnesses of the Lord may also prove a very great blessing. Preaching itself too, "non aliis tantum, sed sibi," leads us, after the first step is taken, from time to time farther and farther upon this path. If this advance must necessarily be only slow, the inscription upon an old sun-dial is here of consolatory application: "Dum sol non lucet, opus est patientiâ." If the sun has only in reality risen above our horizon, it will ever appear again in God's time from behind the darkest clouds.—We may profit too in this respect by the judgment of the most earnest and spiritually advanced members of our flock upon our preaching, even though this be not at all times equally considerate and modest. May they never have occasion with justice to address to us the humbling word of Hermas to hirelings who would be shepherds: "Quomodo vos erudire vultis electos Dei, cum ipsi non habeatis disciplinam?"

Comp. * "Bist du ein Geistlicher?" *Pastoral-frage über Predigt und Seelsorge* (1863). J. J. VAN OOSTERZEE, *De hoogste Wetenschap*, Discourse on 1 Cor. ii. 2 (1863). A. C. FRÖHLICH, *Der ungläubige Prediger* (1863). C. H. SPURGEON, *Lectures to my Students* (1875), p. 72 ff. E. L. TH. HENKE, *l. c.* (1876), s. 395 ff. Excellent examples of the truly Christian sermon are to be found in "Die christliche Predigt der evangel. Kirche Deutschlands." Sammlung geistlicher Reden, herausgegeben von W. HÖCHT (1875).

POINTS FOR INQUIRY.

What is the sense and the justice of 1 Cor. ii. 2?—Is it exact and sufficient to commend "the Christianity of Christ" as the best subject-matter for preaching? ✓

¹ COLANI.

§ XXV.

CONCLUSION.

THE truly Biblical and Christian Sermon first attains its end, when its subject-matter is in harmony not only with the general *wants of the congregation*, but also with its particular wants, yea even—so far as possible—with the momentary wants of that congregation for which it is specially designed and delivered.

1. Even the best Biblical and Christian preacher runs the risk of “fighting as one that beateth the air,” if he does not keep his eye fixed very definitely upon the actual wants of the congregation, as well in the wider as in the narrower sense of the term. The subject of the sermon in general ought therefore to be chosen and treated with particular reference thereto. When different subjects of comparatively equal importance offer themselves for our treatment, that subject merits for us the preference, of which it can be asserted with good reason that it is in harmony with the wants of the congregation, even though personal inclination and predilection might possibly lead us to another choice. Of course we have reference here to the real need, and not to the merely imaginary requirements of the congregation, when we inquire to what extent and on what ground the rule in the work of preaching is determined by this consideration.

2. There are *general* wants of every congregation, the same in all ages. We address men, sinners, mortals, professors of the Gospel, who come and seek in the house of the Lord—or at least ought to come and seek it—light and power, consolation and hope, for themselves in their inner and outward life. The same impure and unresting hearts beat before us in the imposing cathedral as in the lowly country chapel; everywhere and under manifold garb Pharisee and publican go up at the same time to pray. It must for this reason be our endeavour to become “all things to all men, that we may by all means save some.”¹ Not every subject to the treatment of which we are called is equally well adapted to this end; not all preachers either, find in the same sphere their strength. There are Barnabas and Boanerges-natures: the gifts are variously distributed. “The one is a John the forerunner and preacher of repentance, and must drive the sheep into the fold; another must feed the sheep in the fold, lest they be starved and break out.”² But yet, here is only a relative difference, and if we must do the one, we must not leave the other undone. To the work of awakening and edifying alike are we called in the service of the Church, and not one of its various members must be able to complain with justice that he has been entirely neglected by us.

¹ 1 Cor. ix. 22.

² L. HOFACKER.

3. The need of the congregation must be considered above all things, but not its often very strange and varying taste. Preaching in accordance with the will of the congregation is equally to be rejected in principle, as, in the State, ruling at the will of the majority. We have to commend ourselves not to the momentary taste, but to the conscience of men; ¹ not by the concealing, but by the manifestation of the truth. "Qui du public s'est fait le serviteur, peut se vanter d'avoir un méchant maître," says Voltaire. The true man of God speaks "according to the heart," therefore not necessarily according to the mouth "of Jerusalem," and has made the watchword of Micaiah the son of Imlah his maxim.² The prophet Jeremiah in particular is in this respect an example of fidelity to a higher principle, who is not moved a single step from the path of righteousness by all the disfavour of the people. One may easily please "the pious" by overlooking their sickly phenomena, without even actually abetting them; and, as concerns the *world*, in order to obtain its favour—as Luther somewhere says in his *Tischreden*—"six things are necessary for the preacher; namely, that he is learned, has a fine delivery, is eloquent, can charm the women, does not receive any money, but rather pays it out, and finally, speaks what people want to hear." But what would be our judgment upon a physician who made the choice of his medicines dependent upon the taste of the sick? what of the guide who left the choice of the way entirely to the judgment of the traveller? Often the congregation is least ready to listen to that of which it stands in the greatest need, or *vice versa*. Now the wind of popular favour blows from this, now from another quarter, but the highest aim of our ambition must remain "to be made manifest in the consciences"³ of those who listen to our preaching.

4. No preaching however can be addressed to the need of the congregation, which does not seriously take into account its *capacity*. Without doubt one congregation may receive considerably more, and more solid spiritual food than another; but there is a general standard of receptiveness, above or below which the majority does not usually much rise or fall; an "average" capacity which we shall do well not to lose sight of. Our preaching must not be framed exclusively to suit the need of a few very highly developed minds, or of others very little developed, but as far as possible should fall within the reach of the great majority, without however being wearisome for the most developed, or unintelligible for the least. In this respect, too, Paul affords us an example, in 1 Cor. xiv. 18, 19, which can never be too deeply pondered. Even the choicest fodder in the stall has failed of its end, where it is placed so high that the sheep cannot possibly get to it. True wisdom in teaching requires us to follow no other law than that which the Lord Himself has laid down in John xvi. 12.—Only where we are supremely concerned, not to be admired, but to be really understood and comprehended, will our preaching at the same time manifest that character of heartiness and earnestness from which the bearers derive the glad conviction that we are in truth seeking the glory of God and the salvation of souls.

5. The preacher, nevertheless, must not rest content with considering

¹ 2 Cor. iv. 2.

² 1 Kings xxii. 14.

³ 2 Cor. v. 11b.

the general need of the congregation ; he must, as far as possible, descend to the *particular* ones. Every congregation has its own peculiarity, as every man has his own physiognomy. The difference even for the eye is great between a town and a country congregation, between that of a mercantile town and of a university town, of an agricultural village and a fishing village. Here great luxury prevails, there only prosperity, yonder material want and poverty. Very different sources of livelihood exert upon those who derive their subsistence from them, a very varied influence. In spirit and tone, manners and customs, the inhabitants of different districts and provinces of the same land sometimes differ to a very marked extent. In some places particular sins, in others particular virtues, have become, so to speak, indigenous. And not otherwise is it in an ecclesiastical and spiritual respect, although we must here speak rather of a difference in degree than of a specific difference. One congregation is not a little in advance of another in point of *knowledge*, of *faith*, of *spiritual life*. Here is a corner of the great field, tilled year after year by the most careful hands, which has arrived at a rare degree of spiritual fertility ; there, on the other hand, owing to a combination of various kinds of unfavourable circumstances, a melancholy degeneration has taken place. On the one hand is manifested an obstinate attachment to the old ; on the other a great zeal for the new, yea, the absolutely new, even though it should be in direct antagonism to the faith once delivered unto the saints. In opposition to this last is to be found, in not a few places, misbelief and false belief, superstition and unbelief in various forms. Of that unbelief, again, the extent and power, principle and fruit, are wholly different in one congregation from what they are in another. The local relations, too, towards Christians of other churches and confessions, are here of a favourable, there of a highly unfavourable nature. To what end more ? Specially at a time of so much conflict and seething many a congregation reminds us rather of a rude chaos than of a rising cosmos, and amidst all this there is not a little which imposes peculiar and legitimate demands upon the preacher who will fulfil his task with conscientiousness.

Or would it perhaps be better to pay no heed, or as little heed as possible, to all these phenomena ? We can hardly suppose that any one could in earnest maintain that it would. The assertion, that a really good sermon is one that may be held everywhere and at all times, sounds attractive, but is far from correct. Such a "good" sermon may offend no one ; but in its colourless generality certainly is likely to make no solid impression. Of course the truth is everywhere and always the same ; but the bearing and relation which the congregation assumes *towards the truth* differs very considerably in different places. He who will arm a rigidly orthodox congregation against the errors of Modernism, acts as unwisely as the man who in Laodicea should inveigh against excessive zeal in religion. —No doubt one may proceed too far in having regard to particular conditions and wants. He who spends the Sunday in repeating from the pulpit what he has observed among the congregation in the course of the week, will render himself ridiculous or odious. Specially in a small congregation, where all the members are more or less known to each other, we cannot be too carefully on our guard against any public reproof which

should bear a personal character. "Talis sit Ecclesiastica reprehensio, ut caritas, non ira loqui videatur."¹ Nothing costs less, but also nothing is more useless, than the so-called "abkanzeln" (rating or reprimanding from the pulpit), which is heard by hardly any one with personal application.—In general, moderation is to be observed in directing our discourses to the special outward circumstances of some, when this necessarily involves the neglecting of others. If we preach at one time exclusively for servants, at another exclusively for their masters and mistresses, now for children only, and then only for their parents, we shall on each occasion send a number of our hearers empty away. Soldiers do not desire to be always taught about the spiritual armour, nor sailors always to hear about the sea and storms.—Not less must we be on our guard against the delusion that in preaching before a cultured audience we can never be too high-flown, or before a plain one we can never speak in too familiar or vulgar language. Even for a refined palate a piece of good well-baked bread is in the long run more wholesome than an excess of tarts and pastry, and on the other hand the poorer audience feels hurt when it is addressed in other than refined language. Our duty is not only to sink to the level of the most deeply ignorant, but also as far as possible to raise him to a higher level. "Simplex et nuda veritas satis ornata per se est."² "Quæ veritati operam dat oratio, incompressa sit et simplex."³

6. Under a reserve like this there is not a little which serves to commend a preaching in accordance with special wants. Not only the Lord and His first witnesses, but also the most distinguished teachers in the Church of all ages, have preceded us on this path. No better aid is to be found for promoting the desired variety in an ever-recurring preaching, and for not becoming soon preached out. The congregation will feel more closely drawn to a teacher in whom they ever afresh discover the proof that he has an eye and a heart for their special wants. The blessing, finally, upon the preaching must be augmented thereby, as often as it is granted to us "to speak a word in season to him that is weary."

7. We do not even hesitate to proceed a step farther, and speak of preaching in accordance with the *wants of the moment*. We mean the need both of the peculiar *period* and of the peculiar *instant* at which the word is spoken. Adaptation to present circumstances (*actualiteit*) is a fundamental law of preaching, and one of the reasons why so many a discourse, true and good in itself, passes over the heads of the hearers like a rainless cloud, is to be sought in the fact that it might have been delivered equally well in the first as in the second half of the century, that is, does not suffice for the one or the other. When in the domain of religion and Church everything is shaking and trembling under the storm, the preacher who really *lives* in his age can hardly assume the same bearing as though all things were wrapped in the deepest calm. The Lord Himself has bidden us observe the signs of the time, and where nothing less than the life is at stake, the most burning questions of life in the spiritual domain of the present day cannot remain excluded from all reference in the pulpit, at least so far as the capacity of the audience admits of such reference. In

¹ ERASMUS.² LACTANTIUS.³ SENECA.

preaching, time too must reflect itself in the light of eternity ; its signs must be interpreted by us, its evils laid bare and grappled with. The preacher must stand in the same relation to time and its signs, as the ship to the sea ; in it, and yet above it. "This method will hardly prove attractive for those who are properly speaking duly edified only by the constant repetition of a given circle of most primary Christian articles of faith, in a way with which they have long been familiar. We have another notion of edification, and consider it must extend to the raising up, advancement, further development of the congregation in Christian knowledge and Christian life."¹ For this there is needed a lofty, true spiritual impartiality, as opposed to all the extremes of the right and the left ; an impartiality which forbids our seeing light or shadow exclusively on *one* side, and preserves us equally from a superficial optimism, as from a faint-hearted (δολιγόπιστος) pessimism. "If one hears only frogs croaking in a brook, it does not absolutely follow that there are no fish in it," says Albert Bengel. We have been placed by the Lord of the ages in this particular age, but must seek under Him to be the creators of a better age for the kingdom of God.—In addition to this, advantage must be taken, with wisdom, of every event of the *moment*, in the service of the Lord. A plenteous harvest or a painful scarcity ; a great storm or a terrible tempest ; an impressive death or an unexpected event in life, which occupies the hearts of all. Who shall enumerate all the occasions on which a suitable word may be called forth and legitimated ? Of course this word must be spoken from a Biblical and Christian point of view ; not in such wise that the preaching of the Gospel is pushed aside, but rather in such wise as to augment its effect. Under this condition, however, we maintain that even a *mediocre* sermon—*sit venia verbo*—is as a rule preferable to an unexceptionable, nay, talented discourse, in which nevertheless all actuality is wanting. No wonder that the first-mentioned sermons are generally wrought out *con amore*, and are longer retained in the memory of the hearers than others.

8. Not always, it will be supposed, do such phenomena of the moment present themselves as may furnish material for a sermon. Yet, where this is not the case, particular wants must not be overlooked ; and if on a given occasion these afford no special material for preaching, the more general ones unceasingly return, and seldom leave us room for perplexity. Is it asked again, How one is to *attain* to such a mode of preaching ? To this end three schools must be early entered, constantly attended, and never entirely quitted. The school of a true self-knowledge, of a clear knowledge of the Gospel, and of a thorough knowledge of men, with definite application of the latter to the congregation which we have the honour to serve in the Gospel. Here specially must Pastoral Theology afford its support to Homiletics : "A preacher who does not at the same time exercise pastoral work, is as a bird with only one wing," according to the comparison of Bengel. The consulting of judicious predecessors in the same office, and of the most Christian members of the congregation, may also prove of very great service for our guidance. As eminent examples, from their several standpoints, of men who preached in accordance with the needs of the

¹ G. HUYSSSEN.

present time, may be mentioned on the orthodox side a Tholuck, an Ahlfeld, a Kögel, a Maclaren; on the modern, H. Lang, C. Schwartz, Colani, and others. In this list there is still room for inscribing our name; and, with God's help, it will not be wanting there, provided we make it our earnest endeavour not merely to maintain in influence and honour the Christian-churchly tradition in the congregation which we serve, but to be able to bid farewell to a congregation, after a longer or shorter period of service, really *farther* advanced in knowledge, faith, and spiritual life, than we found it at the beginning of our ministry. Easy this is not, by any means: "The bishop's office has a crown with a great cross;"¹ but here also applies again the word, as so often elsewhere, "All things are possible to him that believeth."

Comp. W. A. VAN HENGEL, *Instit. Orat. S.* (1829), pp. 80—84. GOTTH. HUYSEN, *Christliche Zeitstimmen in Predigten* (1867). J. J. VAN OOSTERZEE, *Apologetische Zeitstimmen* (1868). M. RIEGER, *Ueber die Mängel der jetzigen Predigtweise. Ein Laien-Vortrag.* (1874). R. SEYERLEN, *Ueber Bedeutung und Aufgabe der Predigt der Gegenwart. Academ. Antrittsrede* (1876).

POINTS FOR INQUIRY.

Speaking in accordance with definite wants, illustrated by single examples on the part of prophets and apostles. — Nearer definition and recommendation of psychological preaching.

§ XXVI.

THE MATERIAL OF THE DIFFERENT KINDS OF SERMONS.

THE material of the different kinds of sermons is so many-coloured and abundant, that it can be reviewed and disposed of only when we have regard to the higher unity in the midst of diversity. This unity has been ages ago afforded in the idea of the Christian Church year, the regular course of which determines the order of preaching, without imposing too great restraints upon its freedom. This succession naturally divides itself before us into two parts, a festal and a non-festal period.

1. We have spoken of the material of the sermon in general; we must now proceed to the treatment of the different kinds of sermons. How frequently must preaching be held, and that on occasions which so greatly differ from each other, and make ever fresh demands upon the unresting preacher! It is equally natural that the beginner should here look for a word of guidance, as that the guide should at first experience some perplexity at the question how the abundant material is to be disposed of. We believe we cannot do better than by regarding and reducing it to order, in the same succession in which it presents itself to us when we simply follow the course of the Church year.

¹ THOLUCK.

By the Christian Church year we understand that series of glorious days of celebration and commemoration which recur periodically in the course of the natural and civil year, and, in distinction from this last, round themselves off into an organic whole, by means of their own point of beginning and end. It originates not in the appointment of the Lord Himself or His Apostles, but in the natural sense of the need, already early experienced, of representing the salvation and blessedness in Christ in its inner connection, and of contemplating the main facts of salvation in a regular order of succession. As early as the middle of the second century we see Passion Week held in special honour as a time of penitence and fasting, and on the other hand the fifty days from Passover to Pentecost esteemed an annual time of festivity. Very soon the number of commemorative days began to increase, some of these devoted to the main facts of the sacred history, and others to the Apostles and martyrs; and the circle of these commemorative days, ever afresh presenting themselves, naturally formed a Church year—at first opening with Eastertide, afterwards with Christmastide—in opposition to the civil, which from the time of Dionysius Exiguus († 556) has been reckoned to begin with the first of January. The Eastern Church is wont to open her Church year with the first of September; the practice of the Western Church of commencing it with the first Sunday of Advent appears to have been of Nestorian origin, and, perhaps partly on this account, to have met with general acceptance only at a comparatively late period. Pretty soon do we see definite pericopes of Holy Scripture appointed as Gospels and Epistles for ecclesiastical reading and treatment for every Sunday and holy day. Not fixed at once, but from time to time, they are said to have been brought into their present form by Jerome, not indeed in constant harmony with the phenomena of nature's life (Fr. Strauss), but sometimes with reference to that which was to be observed in the natural and ecclesiastical domain. As is manifest from the *Homiliarium* of Charles the Great († 814), the Church year had already been arranged from beginning to end so early as the beginning of the Middle Ages. It is here just as little the place to speak of the weak side of this division into pericopes, as to treat at large of the peculiar difference between the Eastern and the Western, the Romish and the Protestant Church year. Enough, that in the bearing, too, of the different Reformers towards this tradition of the Church, their varying standpoint is sufficiently expressed. The Swiss, rejecting everything that could not be directly proved by the Word, not only cast off the yoke of the pericopes, but also set aside the whole idea of a Church year, to retain nothing more than a number of disconnected Sabbath days, as little as possible augmented by festivals or commemorative days of human appointment. Luther, on the other hand, willingly retaining that which he did not find forbidden in Scripture, abolished a number of superfluous festivals, but retained nevertheless the pericopes, and with them the idea of the Church year. The aim has been to retain that which was comparatively good upon this point in the Romish Church, and to avoid breaking the continuity with so many preceding generations.

2. If we review this early Christian Church year in its whole extent, it is at once seen that it divides itself into two unequal parts, a festal and a

non-festal. To the former belong the three great cycles of festivals before mentioned, with all the days of celebration and commemoration pertaining thereto, each celebration preceded by a time of preparation, and followed by a time of meditation. First, the Christmas cycle, opened by the four weeks of Advent and followed by the Sundays of Epiphany, of which, in the case of a late Easter, we may have to observe six. With the Sunday *Septuagesima*, nine weeks before, opens the second cycle of festivals, that devoted to the high festival of Easter. The seven weeks' preaching of Lent, as this obtains among us [in Holland], may be held as a preparation, that of three Sundays after Easter as an after-celebration. In our presently entering upon the third cycle of festivals, the festivals of Ascension and Pentecost here shine forth to us in their full glory; while Trinity Sunday, which follows the latter, comprehends and combines as in higher unity the three concluded cycles of festivals, and at the same time forms a natural transition to the non-festal half. The series of ordinary Sundays which now ensues may, in the case of an early Easter, in some years attain to the number of twenty-seven. If the festal half has directed us to the grace of the Father, the love of the Son, and the communion of the Holy Ghost, by which the work of salvation has been accomplished *for* us, the non-festal half, on the other hand, has the tendency to present before us that same work of salvation as it must now also be accomplished *in* us. When the Church year is hastening to its close, simultaneously with nature's approaching her winter sleep, notes resound in its Gospels and Epistles which specially remind of death and eternity, of the end of the world and of judgment; until presently, with the first Sunday of Advent, a new period of time unfolds itself, and the glory of the day of grace shines forth to us in augmented splendour. Thus does the Church year as in sublime symbolism call forth the whole order of salvation before our eyes, and its different Sundays are as so many pearls, strung in regular order upon *one* string. "It presents in the worship the course of the development of the kingdom of God in the essential points (*momenten*) of that development."¹

3. When we express the wish that in the regularly continued preaching of the Gospel regard should be had to the thus described Church year, we desire just as little to detract from a becoming freedom, as absolutely to defend the ecclesiastical system of pericopes. There are prescribed texts for some Sundays and festivals, which, by their yearly return, are to the preacher a source of real vexation, and render the old, old complaint of the constraint of the pericopes only too comprehensible. Yet, even where the principle of the free choice of texts is maintained so far as possible in undiminished force, we regard it as expedient and desirable that, generally speaking, the course of a regularly continued preaching should be determined by that of the Church year, and should be brought into unconstrained harmony therewith. The Christmas festival calls for due preparation; and should, by preference, be followed after the turn of the year by subjects taken from the history of the childhood and of the public life of the Lord. By degrees these lead up to the preaching concerning the suffering, dead, and risen Redeemer, who must afterwards be presented before the eye of the con-

¹ STEITZ.

gregation in full kingly glory as the Resurrection and the Life. In like manner should the Sundays which precede and follow the Ascension and Pentecost ever be brought into natural connection therewith; and then, finally, when the long succession of Trinity Sundays begins, we should continue to build up effectually, during the second half of the Church year, upon the foundation thus laid.

4. In *commendation* of such regard to the order of the Church year but little needs to be said. It is desirable for the sake of the congregation, for the sake of the preacher, and in the interest of the communion of saints. For the congregation the preaching of the historic Christ in all His fulness is in this way promoted and rendered fruitful. He is thus depicted before their eyes¹ in the various stadia of His life of humiliation and exaltation, and the great facts of salvation are in this way constantly anew brought to light in their natural order. The preacher has in connection with this method no chain attached to his foot, but rather a clue placed in his hand, which of itself decides his choice of texts, saves him perplexity and loss of time, and quickens his homiletic power of discovery by directing his eye now and then to texts which lie outside of the beaten path of the most familiar ones. The communion of saints, finally, is fostered and preserved where the choice of the material for preaching is no longer dependent upon absolute caprice, but the eye of the Church, even in different lands and communities, is methodically directed to the same or similar facts, and thus God's saving relation in Christ is from year to year constantly to a greater extent inwardly lived through. As matters now usually stand, the text-list of many a preacher during some months forms a pattern-card of the most contrasting materials, in which neither choice nor arrangement displays the slightest trace of a leading thought which combines the one with the other. There are instances of men preaching on the day of the Epiphany from a text chosen from the parting discourse of the Lord, on Easter-eve from the healing of the sick man at the pool of Bethesda; nay, Puritanism not seldom plumes itself on a systematic disregard and indifference to that which is suggested by the circumstances of the time. Would not the congregation, as a result of a more logical connection in the continued preaching held in its midst, be much more effectively built up into Him who is the Head? and would it not, at the same time, be more firmly attached to the house of the Lord? It is true it is not so easy, year in, year out, to continue in the main to tread the same path; but the material is inexhaustibly rich. Love quickens the vision; and then, too, within the limits imposed there remains full room for the play of a becoming freedom. He who attempts it in the manner indicated will not soon be reduced to perplexity, and will hereafter experience how much his preaching has gained thereby in point of dignity, solidity, and fruitfulness. Least of all must we be restrained by the thought, with regard to the method recommended, "But then it is not strictly Reformed, but Unionistic, Anglo-Lutheran, perhaps crypto-Catholic." It is not incumbent on us to defend, as best we can, the weak sides of the Reformed Church system, and to isolate ourselves from the universal Christian

¹ Gal. iii. 1.

Church, as though Calvin were our Saviour, and Puritanism the *nec plus ultra* of ecclesiastical perfection; but, on the contrary, while cherishing a genuine appreciation of that which is suitable and good in the Reformed Church, to enrich our ideal with all that also which, of a fair and useful nature, is to be discovered elsewhere, and thus to approach that evangelical catholicity of the Church of Christ, which is the highest desire—it is true, not of the most narrow-minded, but—of the most spiritually-advanced and advancing. Unless we are entirely mistaken, a constant regard to the course of the Church year will also contribute to this end.

5. The *division* of the several kinds of discourses, of which we have now further to treat, is already indicated in that which has been said. *First*, we direct attention to each of the three Festal cycles in the first half of the Church year. *Afterwards*, in the contemplation of the Non-festal half, we shall have abundant opportunity of dealing separately with the wholly free texts and subjects; with the preaching on the Catechism, and with the sermons on special occasions, of a more general churchly, of a more congregational, as also of a civil and personal character.

Comp., on the Church year, the art. "Kirchenjahr" in HERZOG'S *R. E.*, vii., ss. 643—647. The monographs of LISCO (1840), DR. STRAUSS (1850), BOBERTAG (1853), H. ALT (1860). More definitely for the festivals, G. HUYSSSEN, *Die Feste der christlichen Kirche*, iii. Theile, 1856, 1859, 1865. On the pericopæ, H. C. LAATSMAN, *De N. T. pericopis Ecclesiasticis earumque origine, indole, et pretio* (1858). Also in the "System der Pract. Theol., Paragraphen für academ. Vorlesungen" of C. A. G. VON ZESCHWITZ (1876), i., s. 105 ff, will be found interesting observations on the ecclesiastical division of time and its significance.

POINTS FOR INQUIRY.

Illustration of obscure points in the history of the development of the Christian Ecclesiastical year.—Bright and dark side of the system of pericopæ.—What judgment is to be pronounced on the different series of pericopæ, later introduced into some lands?

§ XXVII.

CONTINUATION.

AS often as the three Festal cycles of the first half of the Christian Church year, with all the memorial days pertaining thereto, open before us, must the saving grace of God, which has appeared in Christ, and been manifested in the world by the Holy Ghost, above everything else form the inexhaustible material of a naturally connected preaching.

A. 1. Since the sixth century of our era we find, definitely in the Western Church, the solemn celebration of the Christmas festival preceded by the annual *Advent season*. In a couple of sermons by Cæsarius of Arles († 542), the congregation is expressly exhorted to greater retirement and beneficence; and from a multitude of facts it can be very conclusively shown that the Advent season soon came to be looked upon as a time of most

earnest preparation, even as the season of Lent was looked upon before Easter. The outward splendour of the Romish ritual was, during these weeks, curtailed; as it were afresh the herald of repentance went before the King. At its commencement, at least in France and in the Greek Church, extending to forty days, the Advent season in the Romish and the Lutheran Church was limited to a period of four weeks; while in the English Episcopal Church too the festival of Christmas is preceded by an annual fast. The four Advent Sundays (*Dominicæ quatuor annunciationis*) proclaim as it were anew to the world and the Church of Christ, that He comes, and have been in various ways, in earlier and later times, brought into connection with a fourfold coming: in the world, to judgment, in the flesh, in the heart of His people; they form together a period of preparation, of hope, and of expectation. It is as though even in nature all must combine to awaken an augmented sense of need and of longing. Shorter become the days, longer wax the nights, soon the longest night stands at the door; but only when this is past—symbol of a world and a heart without Christ—dawns the festival of the appearing of the Sun of righteousness.

Now without exactly binding himself immovably to observe always the same four Sundays, the Christian preacher will gladly avail himself of the weeks which immediately precede Christmas, to make them, above all, a special preparation for the great Christian festival. The great importance of the subject demands such preparation, the congregation has need of it, and his own heart will, without doubt, impel him to make it. Then too the material which here naturally offers itself to him is so copious that the abundance almost perplexes him. Even the ecclesiastical Gospels and Epistles, wisely used,¹ contain not a little admirably adapted to prepare for the Lord a way, now that He as it were again stands ready to come to His Church. The first chapters of Matthew and Luke, as the prologue of John, afford serviceable material for a number of Advent sermons. Out of the Apostolic Epistles there present themselves specially such texts as Rom. vii. 24, viii. 3—4; 2 Cor. vi. 2, viii. 9; Gal. iv. 1—7; Eph. i. 3 ff, ii. 12b; Phil. ii. 6 ff; 1 Tim. i. 15; Heb. i. 1, 2; 1 John iv. 9 ff. For a more developed congregation it may be well, in a time of doubt and unbelief, now and then to point out in a popular-apologetic manner, the true grounds on which the historic faith in this great miraculous fact rests, under the guidance of a text like Luke i. 1—4; 1 John i. 1—3; 2 Pet. i. 16a. Another time again may John the Baptist himself become the Advent preacher, Matt. iii. 1—12, xi. 11; Mark i. 1—3; Luke iii. 1—18; John i. 6—8. The unfavourable reception of the Saviour in the world (John i. 11; Matt. xxi. 37, 38), in its peculiar causes and melancholy consequences, may also be made a fruitful subject for treatment at this season. But specially is the Advent period adapted to lead the congregation more deeply into the Old Testament, in which it is frequently but too little at home. The Messianic prophecy here alternates naturally with the psalm of complaint and of longing; and if we mention no special passages, it is because completeness in the citation is absolutely unattain-

¹ See what is said, e.g., in LANGE'S *Bibelwerk*, N. T., i. (p. 31 of Engl. tr.), and in the *Evangel. Kalender* of F. PIPER.

able. Only let the law of alternation, of ascending, and of chronological order not be overlooked. As Old Testament narratives specially adapted to these weeks, we commend, *i.e.*, Exod. xxxiii. 18 ff and 1 Kings xix. 9—13, as subjects for treatment, to all who have any appreciation of the sublime symbolics of Holy Writ. An Advent hymn like that of Paul Gerhardt (1649, translated by Massie, 1864),¹

“Bring to Christ your best oblation,
Grateful hearts and adoration,” etc.,

and other treasures of Hymnology, now afresh placed in our hands, will contribute to no small extent to awaken in our hearts the true Advent spirit.

2. Thus insensibly approaches the *Christmas festival* itself, for the true preacher of Christ the fairest festival of the whole year. Though it dates its solemn ecclesiastical celebration only from the fourth century, and all is cold and bare without, the heart is warm and the subject inexhaustibly full. It is acknowledged that the 25th December was early celebrated as the “birthday festival of the Sun” (*natales invicti solis*),² and that the endeavour as much as possible to transform the heathen festivals into Christian ones, offered a natural reason for consecrating this very day as a festival of the appearing of the Sun of the spiritual world. This, however, affords no ground for the assertion that the Christmas festival is nothing more than a Christianised festival of nature; rather is it the fruit of a believing recognition of the supranatural, as this has been manifested in the appearing of Christ. Had He, who was born King of the Kingdom of God, been for the early Church nothing more than the modern naturalist would make of Him, hardly would they have thought it worth while to hail with jubilant gladness His coming in the flesh. That man alone can thus with a good heart celebrate Christmas, who has recognised in Jesus the Christ of the Prophets, God’s incarnate Son, the unspeakable *gift* of God to a world without Him lost. But he who has recognised this will not too readily sigh over the multiplied labours of these festal days, though he involuntarily bewails that, as a homilete, too, he cannot accomplish all that he would. The churchly celebration, fixed by the Council of Constance (1094) for a period of four days, afterwards limited to three, is now pretty generally [in Germany and Holland] divided into the work of two days.

It is in general to be counselled that the preacher should, on this and other principal festivals, discourse on the narrative itself, or at least in as close connection therewith as he can. For Christmas Day, Luke ii. 1—14 should suggest the subject; for the following day, verses 15—20. No one has cause for the complaint that it is monotonous, and but little calculated to act as a stimulus, to have to enter again and again upon the same scene. The best portion of the congregation is desirous ever anew of living through this festal history. According to the wise hint of Luther, the younger generation also has its claim upon the constant repetition of that which is

¹ No. 197 in the *Hymns of Grace and Glory*, compiled by the Rev. CHARLES SNEPP.

² [Hence our old English term “Yule” = wheel; from the supposed commencement of a new revolution in the sun’s course. The winter solstice was formerly held to fall on the 25th December.]

already known; and, as is proved by experience, even the most suggestive didactic text is in this case less effective than the historic narration, provided only—and upon this everything depends—the old narrative in truth lives afresh for our inner contemplation. It must be reproduced, with the avoidance as far as may be of all questions of a merely expository or archæological nature, as vividly as possible, though with regard to the miracle of the incarnation and birth, with the utmost delicacy; the Christ must be depicted¹ before the eye of the congregation as one born among them; and the glad tidings to be brought personally to each one, as though now coming to him for the first time—or for the last—from God out of heaven. Naturally at this time, and specially on the morning and evening of the first day of the celebration, the high festive tone cannot be altogether wanting; then no *De profundis*, but only a *Gloria in Excelsis*. “A good sermon, but not at all a festive sermon”—it is sad if this reproach should ever be brought against us. The congregation must on this day, with us, be glad in the house of the Lord, and feel that we as it were stand before it in festive array. On this account polemics against denial and unbelief, so far as needful, rather before the festival than on that day itself. The manger must be the point of union, no subject for disputation. Nor ought the exalted tone of the first day to be lowered on the second, though it may then be accompanied with a more intimate and practical one. First the Iliad, then the Odyssey of the festival; first the proclamation of the full salvation in Christ, then the instruction as to what the glad tidings must call forth and leave behind in us.² If we wish for this purpose occasionally to employ freely chosen texts, we are instinctively led to select such passages of Scripture as Ps. viii. 5; Isa. ix. 6, 7; Matt. i. 23b; Luke ii. 29, 30; John i. 5, 14a; Tit. ii. 11—14, and similar ones.

3. As the Christmas festival was prepared for by the Advent season, so does the Sunday which follows it naturally afford suitable occasion for *after meditation*. As it were irradiated with the after-glow of the festal sun, it is moreover the last Sunday of the year, which as such has its own earnest significance. The preacher thus sees the occasion of itself presented to him of penetrating yet somewhat more deeply into the miracle of salvation, for which such texts as 1 Cor. xv. 47, 1 Tim. iii. 16, Heb. ii. 5 ff, afford him meet opportunity; or of looking back upon the hastily completed Gospel labours of the whole year under the guidance, e.g., of 2 Cor. vi. 1, or Luke xii. 47, 48; or of anticipating the last evening of the old year in a spirit of conscientious self-examination (see 2 Cor. xiii. 5a). Simeon's song of praise is most suitable for combining in higher unity the Christmas spirit with that of the last day of the old year, by the proclamation of the new-born Christ as the clearest light in the night of death.

The churchly celebration of the *last evening of the old year* (St. Sylvester), now universal among Protestants in Holland, and becoming more and more general in Germany (as also to some extent in England), is not of

¹ οὗς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, Gal. iii. 1.

² The following divisions of the narrative in St. Luke's Gospel are suggested: first discourse, Luke ii. 1—14; second, ver. 15—20. Where there are two sermons on Christmas Day: first, ver. 1—7; second, ver. 8—14; and where there is a third service, ver. 13, 14 afford material for a glorious discourse on the Christmas evening.

much greater antiquity than the present century.¹ The feeling which leads such multitudes churchwards on this occasion is, though worthy of all respect, rather a natural, human feeling than a definitely Christian one. On the preacher's part it is necessary most of all to have a clear conception as to his true object in connection with this service, and of the best way in which this object is to be attained. That object is not to call forth fruitless tears, but to scatter a seed fruitful for eternity, and above all solemnly to place himself with his congregation; at this important turning-point, once more before the holy presence of God. It is thus no ordinary discourse which is now required, of which, if need be, a good part might be occupied with the exposition of the text, but an address by which the congregation is animated to common thanksgiving and prayer, in accordance with the need of the hour. What is in this address to be avoided? What specially to be recommended? No long list of civil privileges, no extended chronicle of political events must now, in particular, be suffered to distract the attention from the one thing needful. In some exceptionally memorable years, such as 1848, 1866, 1870, or 1871, it may be permitted, in addressing a more cultured audience, to cast a retrospective glance upon so many great events which, during successive months, occupied the minds and hearts of men. As a rule, however, the address on the last evening of the year must display a more subjective character, and be directed the rather to individual wants. What the pastor and teacher has experienced in common with the congregation, he brings yet once more with them before the throne of grace, and with them turns his glance *backward, within, and last of all upward*. The key-note of the old year's address is therefore that of grateful remembrance, of earnest self-examination, and of God-glorifying adoration. In a good sermon on this occasion not one of these elements will be wanting, but with reason will now one, now the other of these chords most powerfully vibrate. For the note of grateful remembrance such texts as Gen. xxxii. 10a; 1 Sam. vii. 12b; Ps. xlviii. 9, ciii., cxvi., cxxxviii., and others; Job i. 21; Lam. iii. 22; Luke xxii. 35b; 2 Cor. ix. 15, are naturally most appropriate. To self-examination and humiliation we are led by such passages, among others, as Job ix. 15b, xiii. 9a; Dan. v. 27, ix. 7a; Ezra ix. 15b; Luke xvi. 2b, xviii. 13b. As notes sounding forth the glorying of God, the unchangeable King of the ages, may serve such scriptures as Ps. xc. 2 ff; comp. cii. 25—27, ciii. 15—18; 1 Tim. i. 17; Rev. i. 8, and others. After a year of controversy and strife, the prayer of Matt. vi. 12 presents a fitting conclusion, and with a text like Luke xv. 18a one cannot possibly make a wrong selection. With so great a wealth of material no one in truth needs to fall back upon a single word, "Remembrance," of Ezra vi. 2,² or the "Amen" of Rev. xxii. 21b, as a peg on which to hang his discourse. Poor minds, who would in some such way produce a sort of startling effect!

New Year's Day, although held by many in less favour than the previous evening, is certainly in itself an occasion of no less importance, and for the

¹ A celebration arising from a spirit akin to that which has led our German neighbours to set apart the last Sunday of the ecclesiastical year as a festival for the solemn commemoration of the departed.

² So the Dutch version renders the *dikronah*, "record" or "register," of Ezra vi. 2, as though it were something inscribed on the roll.

preacher who knows how to strike the right chord, one which assuredly not less repays him. Its observance, moreover, is of much earlier ecclesiastical origin; already in the fourth century the congregation was on the first of January summoned to church, in order—as opposed to the excesses of heathendom—to begin the civil year with God; and after the sixth we see this day devoted, as the Christmas octave, to the ecclesiastical commemoration of the circumcision and naming of the Lord. For ages in succession, accordingly, Luke ii. 21 was regularly preached from, as the appointed text for this day; where the constraint of the pericopes is in operation, this is still done in the present day; and the name of F. V. Reinhard suffices to prove that it is possible to do this year after year in a manner which, at least, does full justice to the claim for diversity.¹

The prescribed text will certainly never form an inappropriate theme for discourse on the first day of a new year, specially when this first day happens to fall on the Christian Sabbath.² The beginning “in the name of the Lord Jesus” can never be other than a suitable and blessed one. Yet the Christian preacher will very soon feel impelled to avail himself of his freedom; and the more so since there presents itself, here too, such an abundant choice of appropriate texts. For the New Year’s Day—and herein lies at the same time the homiletic difference between this morning and the previous evening—naturally directs the glance of the preacher *forward* to the earthly and the eternal future. That this future should be greeted from the pulpit also, with salutation of peace and with prayer, is only becoming. The Aaronic blessing or the Apostolic benediction thus affords a suitable subject for this day. A proper theme for the New Year’s discourse is, moreover, already suggested by the circumstances of the moment. The natural question, “who knows?” is now expressive of every one’s state of mind, and has already countless times suggested the material for more or less fruitful treatment, with regard to the uncertainty of the future, the vanity of human plans and purposes, our entire dependence upon a higher preservation and guidance, etc. Texts like 1 Kings xx. 11b; Eccles. vi. 12a; Prov. xxvii. 1; Ps. xxxi. 15a, lxxiii. 23, cxxvii. 1, 2; Matt. xx. 22a; James iv. 13—15, and similar ones, afford abundant occasion for doing so worthily and profitably. Appropriate, too, on the New Year’s morning, is a note out of the song of transitoriness, *e.g.*, Job xvi. 22; Ps. xxxix. 5b,³ xc. 12; or a petition for the prolonging of the time of life and of grace, Ps. cii. 24a; Luke xiii. 8a; or, more generally, for the highest and best New Year’s gift, Gen. xxii. 26; Ps. xliii. 3a. But still more appropriate will it be, at the entering upon a new path, to animate to a state of mind and choice which shall enable us under all changes of circumstances to look forward to the future without anxious care. Guidance in doing so is furnished,

¹ This festival was at first adopted by the Dutch Reformed Church from the Church of Rome, but afterwards opposed from Puritanic objections to all festivals of human origin. Yielding to the influence of the civil government, the pastors ultimately consented to its retention. A morning sermon, and in very few cases also an afternoon sermon, is accordingly held on New Year’s Day in the Dutch Church.

² This can be the case only three times within the present century: 1882, 1896, 1899.

³ In Dutch the end of the preceding verse is rendered: “that I may know how *transitory* I am.” (Hebrew, *fleeting*.)

inter alia, by Gen. xvii. 1; Exod. iv. 20b; 2 Chron. xxix. 10a, xxx. 8b; Deut. v. 29; Ps. cxix. 57—60; Prov. iii. 6; Matt. vi. 33; John viii. 12b; Eph. v. 15. Specially has the burdened heart need of the consolation of God's own Word, and of God Himself, for administering which abundant opportunity is offered on this occasion; and here, too, the inexhaustible fountain leaves us no room for perplexity. The more earnest part of the congregation desires a word to which it can hold throughout the whole year, and ever afresh raise itself thereby. The writer himself has had the privilege of hearing or preaching New Year's sermons, which remain for ever impressed upon the memory of himself and many, for instance, on words like Gen. xxii. 14b, xxxi. 13a; Exod. xxxiii. 14; Josh. i. 5b; Ps. xxxii. 8, lvi. 9h ("This I know, that God is with me;") Ps. lxxxiv. 12b; Isa. xli. 10a; Rom. viii. 28, viii. 31; xiv. 7, 8; 2 Cor. xii. 9a; Heb. xiii. 8. It will be seen that for the present there is no danger of being preached out.

So plentiful is the material, that the *first Sunday* after New Year's Day may receive its due portion out of this list, without the slightest fear of falling into repetition. But in proportion as the fountain of consolation was more abundantly opened on the New Year's morning, has the congregation now the greater right to expect a word of vigorous animation and incitement. Texts like John ix. 4; Phil. iii. 12—14; Heb. xii. 15, xiii. 14; 2 Pet. iii. 18a, and similar ones, rise as it were of themselves to our lips. Where so many a good resolution has perished in or with the old year, 2 Cor. viii. 10, 11 is a far from unserviceable text. If we have already spoken of Simeon's burst of praise, we may now very fitly treat of his prophecy, Luke ii. 34, 35; or if the first Sunday falls about the 6th of January, it is most natural to treat of the coming of the wise men of the East, and its consequences. Matt. ii., in its whole, and in its parts, thus forms an equally attractive as important material for preaching; and the Epistle for this Sunday—the only one out of the Old Testament—Isa. lx. 1—6, must not be overlooked, if we have resisted the temptation already to preach from it in Advent season. For a first hour of prayer also, that the kingdom of God may be extended in the year newly begun, it is as *bread ready cut*.

The festival of Epiphany, after that of the Passover (Easter), the oldest of Christendom, was already very early observed as the festival of the first manifestation of the new-born Saviour, on the 6th of January. It was also by many regarded as the commemoration day of the Lord's baptism, while others again, in preference, celebrated on that day the first manifestation of His miraculous power at the wedding in Cana of Galilee; but, in the West especially, it has been for ages observed rather as calling to mind the coming of the Eastern sages, and homage rendered to Christ as the light of the Gentile world. The twelve longest nights of the year are past, and though winter reigns in undiminished severity, the shadows are diminished and flee. Very fitly has the Christian Church designated the Sundays immediately following as *Epiphany* Sundays, as designed and adapted to present the growing manifestation of the glory of the eternal Word in human flesh. If this 6th of January falls upon a Sunday, they may, in the case of a late Easter, rise to the number of a sacred heptade, and remarkably are the Gospel pericopes for each of these seven adapted to unveil in increas-

ing degree the glory of the Lord before the eyes of the Church. She sees these successively manifested, in the manger at Bethlehem (Matt. ii. 1—12); in the Temple at Jerusalem (Luke ii. 40—52); in the domestic life (John ii. 1—11); in the midst of the sufferings of life (Matt. viii. 1—13); in the voiceless nature (Matt. viii. 23—27); in the developing kingdom of God (Matt. xiii. 24—30); in the light, finally, of a higher world (Matt. xvii. 1—9). "Thou shalt see greater things than these," remains here from step to step the watchword; while it is the attractive task of the preacher, in this part of the Church year, to sketch forth on various sides the glory of Christ's appearing on earth. Single significant and suggestive portions, even some few words out of the pericopes just mentioned, afford occasion for doing so, and, apart from this, there is no lack of abundant variety. One year, for instance, we may dwell upon the principal moments in the intercourse of the Lord with His disciples, or with some among them; on another occasion, fix our attention with the congregation on the great turning points in the growing conflict between light and darkness, as set before us in the fourth Gospel; again we may turn our thoughts, in more or less consecutive order, to those acts and events which were of special significance for the development of His appointed history and the coming of the kingdom of God, the Baptism, Temptation, Rejection at Nazareth, Mission of the Apostles, Transfiguration, Resurrection of Lazarus, etc. For a review of this whole life of humiliation, as it were *à vol d'oiseau*, may such texts as Matt. viii. 20, ix. 35, 36, Acts x. 38b, John i. 18, xiv. 8, 9, be employed with the desired result. We shall be well rewarded, too, in taking one single day out of this wondrous life (Mark vi. 31—56), for contemplating with the congregation, as a specimen of the whole, or leading them to witness a Sabbath day as spent by the Lord (Mark iii. 1 ff; Luke xiv. 1 ff). We shall do well to arrange also for this interval between Epiphany and the Lent season a regular course of sermons during each year, in connection with which, of course, the sacred chronology, *inter alia*, must not be overlooked. Such memorial days, too, as that of Paul's conversion (25th Jan.), or that of the purification of the Virgin Mary (2nd Feb.), may suggest suitable subjects for treatment at this period. The latter event, for instance, affords occasions for speaking, under the guidance of Luke xi. 27, 28, of the true reverence due to Mary, in opposition to Rome's Mariolatry. The whole Epiphany-tide may be safely employed by the homilete as a fit conclusion of the first cycle of festivals, of which the completion glides insensibly into the opening of the second circle.

Comp., on the first festive cycle, and all that appertains to it, F. SCHLEIERMACHER, *Die Weihnachtsfeier, ein Gespräch*, 3rd edn. (1837). Here, and on the following festivals, the ** Glockentöne* of FR. STRAUSS. The *Adventsbuch* of F. W. KRUMMACHER (1847). For New Year's Eve, many "Predigt-Concepten" in E. OHLY'S *Homiletische Zeitschrift*, "Mancherlei Gaben und ein Geist."

POINTS FOR INQUIRY.

In what consists, and how arises, the truly festive character of the sermon on the great memorial days of the Church?—How are we to guard against exhaustion of ideas or repetition in connection with the manifold preaching of the closing days of the year?

B. In the *Easter cycle*, too, the churchly celebration of the festivals itself must be duly distinguished from its preparation and its after-meditation. The former lasts much longer than that of the Christmas season, and displays a much severer character. Nine weeks before Easter dawns from year to year the so-called *Septuagesima*, a Sunday which, like those following it, has for ages past had the design of leading the Church—at first more indirectly, but afterwards more immediately—to prepare for the great season of Lent and the joyful Eastertide. In our Reformed Church, this time is wholly or in great part separated from the annual preaching of Passion-week, and it is thus the place here to bring forward that which is most essential with regard thereto.

1. The *history* of the preaching on the sufferings of Christ is almost as old as that of Christianity itself. Even in the Apostolic proclamation and the earliest Christian reminiscence we see the sufferings of the Lord brought into the foreground,¹ and Paul declares that he had set forth the crucified Christ before the eyes of his hearers.² Each Friday was, as the day of the Lord's death, sacred for the feelings of the first Christians, and especially so that which preceded the Easter of the resurrection. To this extent we may speak of a one day's proclamation of the suffering during the first two centuries, for which, together with the oral tradition, the Prophetic and Apostolic Scriptures formed the natural basis. When, however, in the beginning of the third century, the celebration of the so-called Pasch of Suffering was prolonged, gradually and in the course of time the whole week came to be devoted expressly to the contemplation of the Saviour's sufferings and death. Before the end of the fourth we find the Communion of the Lord's Supper held in the Western Church, preferably on the Thursday of this week. The history of the Passion, divided into set portions, was read and treated of before the congregation, occasionally alternating with more or less suitable passages out of the Prophetic and Apostolic writings. At Antioch and elsewhere the worship of the congregation on Good Friday was held without the city, in the so-called churches of the martyrs,—on account of Christ having suffered "without the gate,"—a custom which Chrysostom designates an "ancestral custom." But as early as the second half of the fifth century we see the seven days' proclamation of the sufferings of Christ enlarged into a seven weeks' proclamation. The more Easter was greeted as the "queen of the festivals," the more was a lengthened preparation deemed expedient, and the yearly recurring season of Lent irradiated by a more detailed presentation of each incident of the Passion. In the Greek Church too, but more particularly in the Latin, in the cloister, and in the ordinary house of prayer, the suffering Saviour was, and remained during the Middle Ages, the theme of the preaching; in connection with which now and then, in addition to the Gospels, the *Acta Pilati* too were cited as authorities. While the Reformation abolished not a little, in the domain of public worship also, which could not be justified by the letter of Scripture, the seven weeks' preaching on the sufferings of the Lord continued to find favour, above many a festival and memorial day, with warm supporters of the Reformation. The Lutheran and the Anglican Church held it in honour, even

¹ Acts ii. 24 ff, iv. 27, 28, viii. 32—35, and elsewhere.

² Gal. iii. 1.

where they did not regard themselves as bound by the ordinary ecclesiastical pericopes for this part of the Church year; and though in the Reformed Church of the Netherlands the Passion preaching was in the sixteenth century and the first half of the seventeenth held only irregularly, yet here too it was able soon after to take root the more rapidly, inasmuch as we were not bound by the system of pericopes, but the practice had its recommendation in itself. Various Passion-books arose, in which, with reference to the number of sermons and the succession of weeks, the material was distributed over a period of seven weeks; on account of this season the number of services was in some places even augmented, and the practice, everywhere followed without opposition, and continuing in force to the present day, needed no express direction whatever in order to raise it to the level of a law. Whereas in former times, in a few places, as many as nine weeks were devoted to the annual recalling to mind of the history of the Passion, now the number of seven is almost universally prevalent.

The *importance* of the preaching on the Passion is so great, that one cannot doubt as to the desirableness of retaining this custom. It is a homage, feeble indeed, but yet legitimate and worthy, rendered to the atoning merits of the Saviour; a continued confession of the cross as the only way of salvation; an effective confirming of faith; a school of Christian suffering and conflict, which can never be entered without blessing. In itself the great copiousness of the Evangelists in describing the last hours of the Saviour's life, as compared with their conciseness and brevity in other respects, shows what high significance the Apostolic age attached to this memory. The interest with which this preaching has been followed age after age by immense hosts, shows to what an extent Christendom has always been penetrated with the sense of being bought with a price. The experience of ages affords an eloquent testimony to the beneficial effect of this preaching. No wonder that in earlier and later times the most distinguished homiletes have devoted to it their noblest energies; that dramatic art has, with all enthusiasm, attempted the reproduction of the history of the Passion;¹ that even unbelievers like Rousseau, Renan, and others, have been inexhaustible in their expressions of admiration for the suffering Christ. It is possible, indeed, that the caprice of individuality might in part or entirely omit the preaching on the Passion, without being ecclesiastically censurable; but it is *not* possible in the weeks before Easter to pass over these scenes in silence, without foregoing for oneself and the congregation a great blessing.

The *composition* of this preaching, nevertheless, must be of such kind as to correspond to the desired object. We treat the history of the Passion from the pulpit, not as a part of the history of the world or of religion, not even exclusively or mainly from the point of view of anthropology or the science of character, but as the history of Christ's self-sacrifice; in other words, as the history of the world's reconciliation with God by means of the sacrifice of the highest obedience. It is on this account impossible to speak aright on the sufferings of the Lord so long as we do not render fealty to Him as—in the Scriptural sense of the term—the Son of God and

¹ Take, for instance, the *Passionspiele* of earlier and later times.

the Saviour of the world. Whatever the praise lavished on the sublimity of His character, the seven weeks' Passion preaching is for modern Naturalism not much better than a yearly vexation. The self-surrender of the Lord to death is from that point of view an amiable self-deception; His condemnation the result of a misunderstanding, of which it is uncertain whether the blame is to be sought on His part or on the part of His enemies, and His highly lauded example is not altogether free in some respects from over-excitement and onesidedness. From the Christian-evangelical standpoint that example, too, comes unquestionably under consideration, but only in the second place; the atoning suffering of the Lord is at the same time for His people exemplary, but upon the former character must the main stress be laid. Hence the person of the suffering Saviour, as the One *for* us suffering, must here ever afresh come into the foreground. Even where the craftiness of the enemies, the unfaithfulness of Peter, the treachery and remorse of Judas, the maternal pangs at Golgotha, or the penitence of the transgressor crucified at His side, calls for more than usual attention, these things must not be regarded in themselves, but in direct connection with this Saviour in His humiliation, and He must ever remain the central personage. Always, however, in such wise that we do not stop short at the contemplation of Christ, but, according to the Lord's own direction, look up to *Him* whose counsel and will were accomplished even in this way. The wickedness of men, the suffering Christ, the adorable government of God, these are the three phases of the history of which now the one, now the other, is to be brought most into relief, but no single one to be entirely overlooked, if we would duly correspond to the demand and the design of this proclamation of the Passion.

The *disposing* of the abundant material, so far as this is not prescribed by local usage, may be accomplished in several ways. Here, too, a timely plan should be drawn up, to embrace as far as possible the homiletic labours of this heptade of weeks. Not merely a few chosen pictures must be unfolded, but the whole of the history of the Passion set before the congregation. For one who remains occupied with the same congregation, it may be well to take each of the Evangelists successively as forming the basis of his discourse, and thus, by dividing the given material into seven parts, to provide for a four years' variation. Or we may one year fix our attention upon the seven most remarkable scenes of suffering: the Paschal chamber, Gethsemane, the palace of the high priest, the council house, the dwelling of Herod, the way to Golgotha, Golgotha. Another year upon the chief persons whom we see arise in opposition to the suffering Saviour, or around Him: Judas, Peter, the Jewish Sanhedrin, the Procurator, the Tetrarch, Simon of Cyrene, and the weeping women. A third time we may select texts with a view to bring into relief the different qualifications and characteristics displayed by the Great Sufferer: His prescience of His sufferings, His readiness to undergo them, His patience and innocence under them, dignity in suffering, His love of enemies, of sinners, of children, above all His unfaltering confidence in God, as these beam forth to us out of the varying scenes of His sorrow. The seven sayings of the Lord upon the cross form also an appropriate material for separate express treatment. With a view too to greater variety, one may combine the

contemplation of the principal scenes with the treatment of freely chosen texts. The Paschal chamber, *e.g.*, in accordance with 1 Cor. xi. 23—26; Gethsemane, in accordance with Heb. v. 7—9; Caiaphas, in accordance with 1 Pet. ii. 22, 23; Pilate, in accordance with 1 Tim. vi. 13; the way to the cross, in accordance with Isa. liii. 7; Calvary, in accordance with 1 Pet. ii. 24; the sepulture, in accordance with Isa. liii. 9, or Ps. xvi. 10. Other forms in addition to these are both possible and desirable; for we can furnish no pillow to those who regard Passiontide as an annual time of rest, saluted with a *dormi securi*.

We shall naturally feel inclined to preface our contemplation of the Passion by a special *Introduction*, as has often been done with admirable effect by homilistes of distinction. It must serve to place the hearers at the standpoint at which they can listen with blessing to this preaching, and to arouse them to augmented interest. Out of a great variety of materials, whether of an historic or of a more didactic nature, there is here an abundant choice. Of the former we may mention Numb. xxi. 4—9 (comp. John iii. 14, 15), John i. 29, Matt. xvi. 21 ff, and the other predictions of His sufferings; the transfiguration upon the mountain, as the heavenly consecration of the Lord to His sufferings (Luke ix. 31, 32); the events which brought about or hastened the decision of His lot, such as the raising of Lazarus, the anointing, and many a word of His last discourses. Of the latter the following are particularly to be recommended: Isa. liii. 4—6; Rom. iii. 23—26, v. 6—9, viii. 3—4; 1 Cor. i. 17b, 23, 24, vi. 20, xv. 3; 2 Cor. v. 18—21; Gal. i. 4, 5, vi. 14; Eph. ii. 14—16; Col. i. 19, 20; 1 Thess. v. 9, 10; Heb. ix. 13, 14; 1 Pet. ii. 21—25, iii. 18, iv. 1, 2; 1 John i. 7, ii. 2, iv. 10. Texts like Rev. i. 5b, 6, or Rev. v. 12, have their due place rather at the end than at the commencement of the Passion Week. The way to the climax must not be closed.

For the *treatment* of the particular parts of the history of the Passion we must, on account of the high importance of the subject, give expression once more to the demand that the Passion preaching be in the fullest sense of the term a preaching of Christ. This it has been, and still is as a rule, far too little, even in the most renowned Lenten sermons of the Romish Church, aye, and in the practice of many Protestant preachers too. The attention is sometimes directed far too much to subordinate matters or persons, not enough to the central Person. Yet a Passion sermon, measured by a higher standard, leaves still much to be desired, where manifold true and useful things are indeed brought out of the text; but Christ Himself is not seen in the first instance, above all in the gloom and depth of His suffering, but at the same time in the spiritual glory resplendent from the midst of His peerless humiliation. The Passion history, too, must, as such, not only be annually presented and heard, but also annually lived through. To this end we must place ourselves and our hearers as much as possible at the scene of the event, and enable the audience to *see* what has been done for their redemption. Of course this is not to be presented in too drastic and plastic a manner, much less to be pre-announced with many words, as in the case of that French preacher with his “*Je vous ferai verser des larmes.*” But if you are to move my heart, I must at least feel that yours is not cold: “*Si vis me flere, tibi est flendum.*” A feebly

sentimental representation receives its condemnation in the deeply earnest words of the Lord (Luke xxiii. 28b), and an over-sanguinary description of that which is most meetly veiled in a transparent covering is to be condemned even from the standpoint of good taste. Yet we may err equally by saying too little as by saying too much, and the man who can draw pictures like these without himself and his hearers being affected with holy emotion, is certainly no true Passion preacher. Not only the outward sufferings of the Lord, but most of all His inner sufferings, must be brought within the sphere of spiritual contemplation, and each particular be placed in actual connection with the great end of the Saviour's self-surrender unto death. In this last respect, however, we must be on our guard against arbitrary play of fancy, and avoid falling into the mistake of those who, without any scriptural authority, attach to each separate indignity inflicted upon the Saviour a special soteriological significance; as, e.g., that the Lord by His silence atoned for the sins of our tongue, or by His scourging for the voluptuousness of sinful flesh. There is no single ground for pointing out in the conflict at Gethsemane, or the plaint of desertion on Calvary, a *special* aim in suffering, apart from that great and general one pointed out in 2 Cor. v. 21 or 1 Pet. iii. 18. From this we must constantly take our start, to this ever return; with the avoiding alike of the superficiality which always remains occupied with men, and of the onesidedness which in an evil hour so predestinates that the greatest of crimes almost ceases to be sin.—Moreover, the history of the Passion gives rise to a not inconsiderable number of questions of an exegetical, critical, archæological, and harmonistic nature, to the treatment of which no little time used formerly to be devoted. It is a mark of progress that the unsuitability of this method is now pretty generally acknowledged; in few words one may, where necessary, express one's opinion—resting, of course, upon a scientific basis—and then hasten forward to the main point. In connection with its historic-psychologic treatment one may now and then employ to good purpose non-sacred history also, nor need one altogether pass over the legendary accounts without notice, e.g., that as to the end of Pilate's life, that concerning the Germanic legion at Rome, with its centurion, etc. Sacred geography too, as also modern literature and Church hymnology, offer treasures by no means to be despised by the Passion preacher who desires to retain his freshness. For the rest, the saying verifies itself in this case also:

"Das Schwerste klar und allen fasslich sagen
Heisst aus gedieg'nem Golde Münze schlagen."¹

Only then has the Passion preaching worthily maintained its character and attained its end, when John xi. 16 may be regarded as forming its keynote, and its effect is that indicated in Gal. ii. 20.

Comp., for the Passion-preaching, MASSILLON, *Le petit Carême*. J. SAURIN, *Sermons sur la Passion de notre Seigneur J. C.*, 2 tom. (1731). L. C. G. SCHMID, *Concise Introduction to the preaching of the Passion-history: Der Prediger in der Passionszeit* (1794,

¹ "To speak that which is most difficult in a manner clear and comprehensible for all, is to coin money out of beaten gold."

and subsequently). *BESSER, *Die Leidensgeschichte, in Bibelstunden* (1853). F. A. STAUDENMAIER, *a. a. O.*, ss. 430—460. *F. L. STEINMEYER, *Die Leidensgeschichte des Herrn* (1868). *J. A. JUNIUS, *History and Importance of the Passion-preaching* (Dutch), 2 parts (1854). The *Suffering Saviour* of F. W. KRUMMACHER (first edn. of the original, 1854). FR. ARNDT, *Predigten über das Leben Jesu*, 5^a u. 6^e Theil (1854, 1855). Professor SCHOLFIELD *Reflections and Prayers for Passion Week* (1843). Dr. W. HANNA *Passion Week* (1861). Idem, *Close of our Lord's Ministry* (1869). Dr. C. J. VAUGHAN, *Last Words of Christ upon the Cross* (1875).

POINTS FOR INQUIRY.

Comparative criticism of the earlier and later Passion preaching.—Ought *all* the services of these weeks to be set apart for the preaching of the Passion?

2. *Good Friday* and the *two Easter days*—or, the Pasch of the Suffering and the Pasch of the Resurrection—deserve that we should expressly dwell upon the contemplation of them. They form the true point of lustre of the second cycle of Festivals.

From of old the whole "Great Week," beginning with Palm Sunday, was held by the Christian Church in high estimation, and was passed so far as possible in sacred stillness. Specially its last three days, consecrated expressly to meditation upon the Lord's sufferings, death, and repose in the grave, were characterised by an intense and growing earnestness. "The Church mourns these three days," it was later said, and in reality there was a sharp opposition between the sorrow of the Pasch of Suffering and the joy of the Pasch of Resurrection. In connection with the observance of the Supper, usual in many churches of the West on Maundy Thursday, the washing of the feet also was in many places held in honour, from the time of the fifth and sixth centuries. *Good Friday* in particular was a day of fasting and prayer, neglected only by few, and never without severe censure; the *good* day, the day of the highest grace, on which, in the time of Austin, those penitents who displayed sincere sorrow for sin were wont to be received again into the communion of the Church. Later, in the Middle Ages, many a practice came into vogue on this day which was certainly not free from caprice, but yet was also not devoid of profounder significance. The Church bells were silent—people said they were dead; the lights upon the altars were extinguished, in commemoration of the flight of the disciples; the mass was read in garb of mourning, and the cross veiled in crape. In such a low whisper were the prayers offered, that in some places the whole service seemed at a standstill, and some Councils had expressly to warn against that which might almost appear a non-celebration of the day of the Lord's death. If, at the Reformation in the sixteenth century, not a little was surrendered of that which was external—possibly even more than was desirable or necessary—yet Luther continued to maintain that "he who keeps not his Good Friday and Easter, loses the two best days of the year;" and "the world's great day of atonement" still continued to be observed as a sacred memorial day in his Church, as in the Anglican Church. Only where Puritanism asserted itself in all its one-sidedness, must this memorial-day too share the fate of so many others; thus in North America, *e.g.*, the noble Abraham Lincoln could on a Good Friday evening (1865) visit the theatre, there—to die. In the Reformed

Church of the Netherlands too, of the sixteenth and seventeenth centuries, this great day was hardly or not at all observed; and though things improved in this respect in the eighteenth, yet even in 1817 it was only too necessary that the General Synod of the Dutch Reformed Church should declare obligatory at least one service, by preference on Good Friday evening, which in the meantime was but thinly attended. In Geneva, too, there was in sooth no word of special Good Friday observance before 1820. In Holland a more favourable result was produced by a renewed appeal on the part of the Synod in 1853, to make Good Friday as far as may be a general Christian memorial day, *i.e.*, by the solemn observance of the Lord's Supper. Since then this request has in many places met with compliance, and there seems to be ground for the hope—spite of the difficulties of various kinds attaching to its observance—that in the Churches of the Reformation, as many of them at least as awake from the death-sleep of indifference and indolence, a fairer future awaits the Christian observance of Good Friday.

That may be considered desirable, because the import of this day is equally sublime as its history is beautiful. Where the death of the Lord is really recognised as the life of the world, the thought is not endurable that His Church should allow this day to pass unnoticed, instead of celebrating it as the festival of her everlasting redemption. Good Friday is and can be for the Church of the New Testament nothing less than the Great Day of Atonement was for the Israel of the Old. With much greater justice than to Israel is the word of the law in Lev. xvi. 31 of application in this case. It is not Romish, it is simply Christian, to celebrate this "glory of days;" while Rome does so in her way, it behoves *all* Christians to do it in their way, and as one man to gather around the cross of atonement. If the youthful minister of the Gospel cannot, in this respect either, at once change in accordance with his wishes all in local practice and defect which is a hindrance to him, yet he ought zealously to apply himself to restore as soon as possible, in his own congregation, Good Friday to its due place and honour. It were best indeed that Good Friday and Easter Sunday be both observed as the two highest festivals, with the partial or entire omission—if so it must be—of the otherwise so glorious Easter Monday. Highly appropriate in particular is the observance of the Supper on this memorial day, preceded by a recalling to mind of the institution of this Supper, by way of preparation, on the previous evening, as this is beginning to be done in various places, and in others is withstood by an indolent conservatism and love of self-indulgence. In any case, while waiting for better days, the youthful preacher may begin by bestowing his most conscientious care upon the preparation of his pulpit labours for this occasion.

A long list of texts and subjects will in this instance be expected by no one: they lie close to hand, and, as a rule, often those texts most familiarly known are the best, provided only there be within something of that Spirit which maketh alive. The last words on the cross; the moment of dying itself; the signs in the domain of nature and of the world of men, all are appropriate, upon the condition only that preacher and hearers alike place themselves at the foot of the cross. In the silent evening worship, the eye is by preference directed to the sacred grave, and above all to Him who

reposes there. For the evening worship on this day such words as Matt. xxvii. 51a, Gal. ii. 20b, Rev. i. 5b, 6, afford eminent guidance. In the last discourses and prayers too of the Lord, as given by John, we find abundance of homiletic material. The hand which is strong enough to do so, may venture upon the closing words of John xvi.—If Good Friday coincides in point of time with Israel's Passover, the appropriate text at once presents itself in 1 Cor. v. 7b, 8a; or if any one wishes a few texts of Scripture particularly adapted to do full justice to the true spirit, the prevailing tone of the solemn commemoration of the Lord's death, we point with unconcealed affection to Hab. ii. 20; Luke xxiii. 54b, 55b; John xvi. 20, xix. 31b; 1 Cor. xi. 26b; Rev. v. 12, viii. 1b.

It is in particular this last, the peculiar *character* of the Good Friday celebration, in distinction from other festival and memorial days, to which in the last place we call attention, inasmuch as this is so frequently misunderstood. That Good Friday can be worthily celebrated only where one recognises Christ as something more than the Martyr and Exemplar, as the Mediator of the New Covenant, and King of the kingdom of God, we need hardly remind. We have already (p. 127) made allusion to a Good Friday sermon of Schleiermacher, "On the wish to die as Jesus died;" namely, (1) with the same grief over our unfinished work; (2) with the same calmness under the varying judgment of the world; (3) equally surrounded with hearty and faithful friends, and—we might mention some things a good deal worse belonging to the flourishing time of Rationalism. Where nothing more than this can be said on the day of the Lord's death, the cross of atonement is made void. No, the "*Christus pro nobis*" must here more than ever be placed in the foreground, and the "*peace through the blood of His cross*," to-day in particular, be the Gospel of Calvary. On that account all polemic must on this day be excluded from the pulpit, and the eye directed without distraction to the great subject in which all the friends of the Lord are at one, with whom we to-day gather in one spirit around the cross. Only thus is this day to us truly a *Good Friday*, at the same time a *quiet (stille) Friday* in the highest sense of the term. This last character, above all, must at no price be effaced. The day of the Lord's death is indeed a memorial day, but no festival, in the sense in which, for example, Easter Sunday is so. We cannot, it is true, forget that the dead One of Golgotha lives, but much less that for our transgressions He died. The feeling is not "Jesus is dead," but yet "I am He that was dead." Therefore on this day no psalm of exultation, but a song of penitence; no lofty flight of imagination, but the deep tone of conscience; at most the song of the Lamb, but as from a muffled instrument, and with tearful voice, and in the evening by preference the solemnly touching grave-song. Good Friday, in a word, must be the worthy crown upon the most quiet week of the Church year, spent by the preacher himself most of all in deep retirement, in close communion with the Lord and with himself.

On the "great Sabbath," which now follows, no service as a rule is held. It is the silent transition from the passover of suffering to that of resurrection, in connection with which he who must speak should unquestionably be mindful of words like Ps. xvi. 10; John xiv. 18; and, above all, John xix. 31b. The early Christian Church was wont, on the evening of the silent Saturday,

to receive into its bosom by baptism the catechumens of the congregation, as buried with Christ, and called to a resurrection unto newness of life. In solemn nightly vigils (*vigiliæ*) were the last hours of darkness passed; the Church desired watching to await the Prince of Life, and not a few cherished the silent hope that this night would be that of His ardently wished-for return. Certainly we do not deplore the absence of such long vigils; but where is the faith, the love, the hope, which enabled men to live through them as a silent time of festival?

But already approaches "the Queen of days, the festival of festivals, as much fairer than the rest as the sun is more glorious than all the stars,"¹ the oldest, fairest, highest of the Christian festivals, *the festival of the resurrection*. The design of our work does not admit of our giving at all a complete sketch, even in broad outline, of the *history* of its celebration. Who in truth knows not how the festive salutation, "The Lord is risen indeed," was heard from the lips of believers even in the earliest ages; how already the first Christian Emperor caused so bright a festal light to be kindled on the night of Easter, that the night became almost as mid-day; how, long after his time, the beacon fires of joy flashed forth far and near upon the mountain tops, and a number of significant customs symbolised the new life, born out of faith in the Risen One? The joy of Easter was too great to be confined within the limits of a single day; it extended at first to the whole Easter week, and was only in the eleventh century (1094) limited to a period of three days. After the Reformation it was restricted in the Reformed Churches to the single day of Sunday, nor was it even, strictly speaking, necessary, according to Puritanic principles, to preach on this Sunday upon the resurrection of the Lord. Happily here also nature proved to be stronger than precept; the decision of Dort (1619) expressly determined that the congregations should keep "Easter, with the day thereon next following;" nay, it appears that in the beginning of the seventeenth century preaching was held in some few places even on the Tuesday. However much imperilled by the augmented interest in Good Friday, the two days' observance has hitherto been preserved among us, as in Germany and elsewhere; and so may it remain, as a blessing for many, according to the words of Goethe:—

"Dauert nichts so lang in den Landen
Als das : Christus ist auferstanden.
Das dauert schon achtzehnhundert Jahr
Und ein Paar drüber, das ist wohl wahr."

Even so: the *significance* of the Easter festival is one of principle in the fullest sense of the word, not only for the individual faith, but for the faith and life of the whole Church of Christ. It is the festival not merely of immortality, or of the hope of everlasting life, but the festival of the actual resurrection of the dead Saviour, and as such of the most glorious triumph after the severest conflict against the combined power of the world, sin, and death. In the bright resurrection-*fact* the truth triumphs over the lie, grace over sin, life over death. Not merely the astonishing resurrection-*faith* of the first Apostles, but the immovably firm resurrection-*miracle*, is the founda-

¹ GREGORY NAZIANZEN.

tion of rock which has sustained the edifice of the Christian Church for eighteen centuries, and continues to sustain it to the end of the world. He who does not know this truth for himself, and will nevertheless retain the name of an honest man, has his true place at the Easter festival anywhere rather than in the Christian pulpit.¹

Where this faith is confessed on good ground, the *celebration* of the festival will be for the preacher himself, too, equally rich in material for preaching as in spiritual edification. As in festal garb he has to bring to all that are sorrowing in heart the glad tidings, Jesus lives, He lives for *you*. In sharp opposition with that in which He was presented as the Man of sorrows, He is now to be set forth as the Prince of life before the eyes and in the circle of His disciples. No more mournful Easter celebration than that in which the congregation may with reason repeat the old language of complaint, "but Him we saw not." Not only the prospect full of hope, opened up for all His people by His living again, but He Himself must form the main subject of the festival preaching, and this in such wise that the whole unique history of His first manifestations after His resurrection becomes in the fullest sense an everlasting history. In His Person, blessed for ever, must the Church see arise before her eyes the image of that new life to which she is called already here on earth in His communion, and to which by His power she shall be one day raised together with Him. From us she must learn on this festival to understand the meaning of the words, raised with Christ, for ever to live unto God.

For the Easter *Sermon* the narratives of the resurrection themselves offer a material which may well be pronounced inexhaustible. Here too the best didactic text cannot take the place of the historic material. We must go in sacred pilgrimage with the congregation to Joseph's garden, inwardly placing our hearers and ourselves there, and as it were anew witness the events of the most wonderful day of the world's history. As a subject for the first day's discourses, Matt. xxviii. 1—8 (with parallel places) and John xx. 11—18 most naturally suggest themselves; for that of the second, the account of the travellers to Emmaus, or on alternate occasions the appearing on the evening of the first day of the week. If one seeks conscientiously to adhere to that which each of these texts, in contradistinction from the others, teaches, there will be no difficulty in avoiding repetitions or in attaining the desired variety even in the treatment of the same subjects. If we have already several times analysed a festal narrative in all its parts, now and then a single word will be found to offer us all that we desire for the moment; e.g., out of the narrative of the travellers to Emmaus, in Luke xxiv. the 17th, 26th, or 34th verse. It is of less importance to say something entirely new than it is to place the old and familiar history in the full lustre of its truth and beauty. "Expositio ita nescientibus fiat cognita, ut scientibus non sit onerosa."² Here too there must be no unnecessary expatiating upon less important or indeterminate questions, such as that concerning the corporeality of the Risen One, the identification of the second of those journeying to Emmaus, the literal harmonising of the Gospel accounts on every point, etc. If any apology is deemed requisite in

CL I Cor. xv. 12—20.

² GREGORY THE GREAT.

opposition to unbelief—in many congregations this has now, alas ! become necessary—let this rather consist in adducing the inner evidences of trustworthiness, as these so abundantly present themselves in the account of many appearances, that one is compelled *either* to recognise the truth of these narrations, *or* to despise them as the product of the most deliberate fraud. The festive tone, here to be least of all wanting, must attain to its full height more especially on the first Easter morning, and may without loss be pitched on the second day in a somewhat lower key.

On the second day in particular, and more especially after years of continued labour in the same congregation, we may esteem a free choice of texts desirable, at least occasionally. The Apostolic Gospel affords an abundant store of utterances and views adapted to this end ; in connection with which, however, we shall do well not to depart too widely from the historic domain, and to have regard to the weeks following, which will afford ample opportunity of looking at the great Paschal theme from different sides. As free texts upon the occasion of the Paschal festival, or immediately after it, are to be recommended—apart from 1 Cor. xv.—Rom. i. 3, 4, iv. 25b, vi. 3 ff ; Eph. ii. 5, 6 ; 2 Tim. ii. 8 ; Heb. xiii. 20, 21 ; Col. i. 18b ; 1 Pet. i. 3—5. Of the words of the Lord Himself, John xi. 25, 26, xiv. 19b, xvi. 22. Of the Old Testament, *e.g.*, Job xix. 25a ; Ps. xvi. 11, xvii. 15, cxviii. 22—25 ; Hosea xiii. 14b. We may also on some single occasions take an historic review, under the guidance of Acts i. 3, of the whole forty days intervening between the resurrection and the ascension of the Lord. Where early preaching is to be held on Easter Sunday, a more beautiful text than Mark xvi. 2b, or Matt. xxviii. 1b, is hardly to be found. For the celebration of the communion on this day, the words of the angels, in Matt. xxviii. 5b, form, *inter alia*, an admirably appropriate subject ; while an almost enviable material for thankful after-meditation is afforded by the appearing to Mary Magdalene. Why more ? For the present, it cannot be denied, a gloom has settled upon the Easter celebration in many a place. The Paschal sun is for the eye of but too many robbed of its fairest beams by the clouds of unbelief and doubt. But these clouds are necessarily transient ; aye, and in our own surroundings things will certainly change, provided we ourselves only are worthy to bear in truth the fairest title of honour, and with word and deed “to be witnesses of His resurrection.”¹

3. As the Paschal festival of the Christian Church is preceded by carefully instituted preparation, so is it accompanied from year to year by a period of *after-meditation*, than which one can hardly conceive of anything more heart-raising and beautiful. In the wider sense the whole fifty days between Passover and Pentecost may be regarded as such. As early as the beginning of the third century it was customary to keep it, in opposition to the now completed season of Lent, as a constant time of high festival, in which Christian feeling exulted, not without pride, in its comparison with the heathen world. “Excerpe singulas solemnitates Ethnicorum et in ordinem texe ; Pentecosten implere non potuerunt,” exclaimed Tertullian in rapture ;² while also others employed the word *Pentecoste* as indicative not

¹ Acts i. 22b.

² *De Idololatriâ*, c. 14.

only of the Pentecostal festival, but of the whole heptade of weeks. The lessons during this period were taken by preference from the Acts of the Apostles, so rich in manifestations of the resurrection and ascension of the Lord. Fasting was now prohibited; not upon bended knees, but standing, was the prayer of the congregation offered; very soon the texts came to be chosen specially from the parting discourses of Jesus, because the Church now contemplated the fulfilment of that which He had promised before His departure. The very names of different Sundays in the ecclesiastical calendar tell of gladness and joy: *Jubilate, Cantate, Rogate*. And, though now much that belonged to the fair bridal and blooming age of the Church is faded and vanished from the eyes of a later generation, yet even among us the preacher stands forth in a wholly different state of mind after the festival of Resurrection, from what he does during the Passion season. Reviving nature around him; the brilliancy of the Paschal Gospel; the approach of two other heart-raising festivals; all this conspires more than at other times to make him now in the fullest sense a helper of the congregation's joy.

In the narrower sense the three following Sundays must be regarded as the after-meditation of the Paschal festival. The Gospels assigned thereto by ecclesiastical usage are in every way adapted to give the right direction to the word of preaching. For the *first* Sunday after Easter, *Quasimodogeniti*, so called with allusion to 1 Pet. ii. 1, the appearing of this day (John xx. 24—29), that to the unbelieving disciple, "who doubted in order that we might not doubt," is most naturally in place. It affords the welcome opportunity of confirming the faith in the resurrection, while having regard at the same time to the needs of the youthful members, who were wont in the early Church on this day to lay aside the white baptismal garments which they had worn during the whole of Easter-week, and now to return to the sphere of daily life. The second Sunday, called *Misericordias Domini* (Ps. xxxvi. 5), points to the compassions of the Lord, now afresh displayed in the new-born work of His hands; and was by the early Church specially devoted to the commemoration of the Good Shepherd (John x. 12—16), now brought again from the dead. The third, finally, *Jubilate*, from the first words of the Festal Psalm (lxvi. 1) reminded the Church of old of the Saviour's promise of a joy born out of sorrow (John xvi. 16—23). The after-meditation of the Paschal festival is thus worthily completed. Its three Sundays, placed in the light of history, bear to us from year to year the voice of awakening to an immovably steadfast *faith* in the risen Paschal Prince, an ardent *love* to the Good Shepherd, and a gladsome *hope* in Him, who also prophesies to us of a joy which no man shall take from us.

Of freely chosen themes, too, there is here so great store at our disposal, that it is impossible to mention them all. There is not one of the ten appearances of the Lord which does not, upon attentive contemplation, attract the homilet to make it a subject of special treatment; John xxi. in particular is a gold mine of which the depths are not easily fathomed. The Apostolic testimonies also, concerning the reality and dignity of the Lord's resurrection, must now especially exert their due influence, and not less must we speak of the deep obligations and the glorious expectations which closely attach thereto for His believing people. It is only natural that the elpistic

and eschatological elements of the preaching should now more than ever occupy the foreground. We shall do well, however, carefully to eschew a sentimental element in this case—as, *e.g.*, in connection with the hope of meeting again—and to strike the highest key-notes only on the approach of the Christian festival of the Ascension. Suitable texts are, among others, Rom. xii. 12a; Eph. v. 14; 2 Cor. v. 1 ff; Phil. i. 21—24; Col. iii. 1—4; Rev. i. 9—20, xiv. 13, xxi. 1—8, xxii. 1—5. Of the Old Testament, Gen. v. 24, xlvii. 7—10; Ps. lxxiii. 24, cxxvi. 5; Ezek. xxxvii. 1—14, and others. Some of these point already, by way of anticipation, to the event of the fortieth day.

Comp., for the Pasch of the Passion and of the Resurrection, *O. ZOEBLER, *The Cross of Christ* (Engl. tr. 1877). F. W. KRUMMACHER, *The Risen Redeemer* (Engl. tr. new ed., 1863). F. L. STEINMEYER, *Die Leidensgeschichte des Herrn* (1868), and *Die Auferstehungsgeschichte des Herrn* (1871). R. S. CANDLISH, *Life in a Risen Saviour* (1863).

POINTS FOR INQUIRY.

The Paschal controversy of the Ancient Church.—What is to be done, in order finally to overcome the aversion, whether of Indifferentism or of Puritanism, to the due celebration of Good Friday?—The *pro* and *con* for the observance of the Lord's Supper at Easter.

c. 1. If the *Pentecostal cycle* is the smallest, it is in no single respect the least important of the annual festal circles upon which our attention is here fixed. While it naturally blends with the abundant Easter memories, it has this peculiarity, that it points to two festive seasons, most closely connected with each other. The fourth and fifth Sundays after Easter, denominated respectively, *Cantate* and *Rogate*, may be looked upon as its peculiar *preparation*. The ordinary Gospels for the two, John xvi. 5—15, and John xvi. 23—30, present to us the Lord's going to the Father and the sending of the Holy Ghost, which are now once more to be a subject for meditation, from various important points of view. Here too, nevertheless, freedom and abundance of choice. Instinctively does the attention fix itself upon the commands and promises of the Lord before His departure from the earth, as these are communicated in the Synoptical Gospels and in the Acts of the Apostles. The mountain in Galilee too (Matt. xxviii. 16—20) attracts, and not less so the glorious words about the Father's house (John xiv. 1—3). The taking away of Enoch and the ascending of Elijah serve moreover, by way of comparison and contrast, to bring into the clearer relief the Ascension of the Saviour in its sublimity and its importance. And the preacher who feels the need of repeating for and with his congregation at the beginning of Ascension-week the prayer of Ps. cxix. 25, will not on that account less worthily celebrate this festival.

In the midst of the week of toil appears in due time the *Ascension Day*, with its seriously joyful "*Sursum corda*," addressed to the suffering and militant Church. For the naturalistic unbelief, which salutes in the Christ only the dead Prophet of Nazareth, and after all retains no other heaven than the heaven upon earth, it is of course an offence and folly; for the world, a day of sensuous enjoyment, leading away from the great object rather than leading up to it; but for the living Church, a day of "taking up," of "lifting on high" (*εὐρῆνῃ τῆς ἀναλήψεως, τῆς ἐπιωζομένης*), in the

sense that not only the exaltation of the Lord, but also that of redeemed humanity in Him, is commemorated with exulting joy. This has taken place regularly from the time of the fourth century; and the attempts made during the present and the preceding age to abolish for ever its particular celebration have happily hitherto suffered shipwreck. If, with regard to this memorial day also, the feeling on the part of many in the Dutch Reformed Church of the sixteenth century was not favourable, the Synod of Dort in 1618 and 1619 showed itself better disposed towards this festival, and soon we see again its observance become general, as it is also maintained to this hour, although in our time too much deprived of its lustre by unbelief and worldly-mindedness. In the fairest of the seasons faith now sees Jesus crowned with glory and honour, and in the Christian heart are raised aloud the voices which tell of a home-sickness for a heavenly Father's house. The believing preacher will thus to-day least of all be involved in any perplexity as to what he should make the subject of his discourse. Although not for a moment forgetting that the Saviour has remained, and remains still, he must inwardly limit himself and the congregation, so far as practicable, to the contemplation of the scene and the moment of the Lord's departure from the earth. The festal narrative at the end of Luke and at the beginning of the Acts affords him the best opportunity for doing so, whether he has to treat the whole of this at once, or as divided into separate parts. Touching the defence of this history against objections and doubts, the same rule applies as has already been given in relation to Christmas and Easter. It is of importance, however, here also not to wish to be wise above measure, and to respect the mystery of the impenetrable cloud.¹ The discourse, too, must treat rather of the Ascension itself in its peculiarity and everlasting significance in accordance with the need of the congregation, than in particular of the sitting down at the right hand of God, which is to be presented as the blessed consequence of the miracle of this day, and thus must not be placed too much in the foreground. The exaltation of the Saviour made perfect through suffering, in its inexhaustible significance for Himself, for His people, for mankind, and in particular for the faith, the hallowing, and the hope of His Church militant on earth, is what—clothed in ceaseless abundance of forms—must here constantly be brought into the full light of day. The doctrinal difference between the Lutheran and the Reformed Church on this point may be discussed, by him who wishes so to do, in connection with the teaching of the Catechism, but is in no case to be brought under review on the festival day. He who desires variety in the choice of texts may find ample guidance in the old Ascension-psalms of the Church, Ps. xxiv., xlvii., lxxviii., cx. Of the texts of the N. T., Acts vii. 56, Rom. viii. 34, Phil. ii. 9—11, Eph. ii. 6, Rev. xix. 16b, and many another, will promote a variety from which edification can be only a gainer. The total impression must ever again be that the Church upon the Mount of Ascension afresh kneels down with her first witnesses before the glorified King, and in a state of mind like theirs also returns therefrom praising and blessing God.

No day of the Church year bears so peculiar a character as the Sunday

¹ Acts i. 9.

Exaudi which now follows, so named from the commencement of the old Church prayer derived from Ps. xxvii. 7: "the orphan child among all the Sabbaths of the Church year," as it has been baptised; because only on this day was the Lord departed, and the Comforter not yet come. This baptismal name, however, instantly recalls to our mind the admirable subject for our discourse, John xiv. 18; and on the whole one may say that a peculiarly precious legacy has been bequeathed to this orphan child. The preaching may continue the line taken up on Ascension Day, and present the crowned Jesus as receiving the homage of the heavenly world (Rev. v. 8—14); it may aim at calling forth heavenly-mindedness and joyful prospects, in following Matt. v. 8; John xii. 26, xvii. 24; Phil. iii. 20, 21; Rev. i. 7, and similar texts. Or the preacher may seek to prepare himself and the congregation for the approaching festival of Pentecost by pointing to the need and the gift, the absolute indispensableness and the certain attainableness, of the Holy Spirit. (See Jer. xxxi. 31—34; John i. 33b; Luke xi. 13; Rom. viii. 9b.) The connection between the Lord's departure from the earth and the advent of the Comforter may be brought out in harmony with John vii. 39b or xvi. 7—15; the same thought also underlies the old churchly text, John xv. 26—xvi. 4. In a glorious spring season the renewing of all things, in the kingdom of nature and of grace, now especially forms a choice subject for preaching (Isa. lxv. 17a; Rev. xxi. 5a).—Most attractive and fruitful, however, on this day, is a tarrying in the upper room (Acts i. 12—14), where for the attentive eye not a little is to be observed, and the state of mind is to be learned and commended in which for the first time, or afresh, one becomes meetened for the reception of the Holy Ghost.

2. So approaches at length *Pentecost*, the festival of the fulfilling of the highest promises of God and the deepest need of mankind; for faith the crown upon all the festivals, the festival of the Holy Ghost; from the time of the fourth century celebrated with equal universality and gladness as all the other high festivals, and the worthy close of the fifty days' festivity of the Church. The bringing in of the New Covenant on the very day of the founding of the Old, which Israel of yore commemorated on its Pentecost, naturally calls us, with the congregation, to profound and absorbing meditation upon the glory of the new dispensation (2 Cor. iii. 6—11; Heb. xii. 18—29). The festival of Pentecost is the festival of the founding of the Church of Christ by the outpouring of the Holy Ghost, but at the same time that of the manifested exaltation of Christ, who now becomes recognisable in His high dignity both for friends and foes (Acts ii. 36; John xvi. 14a). It thus can and must be celebrated, not simply as the festival of reviving nature, as a festival of devout *Begeisterung* (enthusiasm), least of all as the festival of new wine—as so often is the case here and elsewhere on the second day of this festival [Monday in Whitsun week]—but as the festival of the fulfilled promise of God, and of the now completed revelation of salvation, by which the spiritual new-creation of the individual man and of mankind is begun and guaranteed [Old Eng. *hanselled*] for the future.¹ Notwithstanding the exegetical difficulties which attach in no slight degree

¹ [2 Cor. i. 22, v. 5; Eph. i. 9—14.]

to the exposition of Acts ii. 1—21, the treatment of this historic material is greatly preferable to that of the traditional Church texts for the two days (John xiv. 23—31, iii. 16—21). Where there must be preaching at least three times in connection with the two days of this festival, it is best to take as our subject, first, Acts ii. 1—4, the Pentecostal miracle itself; then ver. 5—13, its first effect upon the different hearers; and lastly, ver. 14—21, the ancient Pentecostal prophecy and its constant fulfilment. If we only keep closely to the text, we shall have just as little to complain of want of material as we shall be in danger of falling into wearisome repetitions. By way of variation some few significant words out of the Pentecostal narrative may now and then be chosen as a text, such as, *e.g.*, ver. 4, 7b, 12b, 33, or 36. Where the celebration begins with an early discourse, in which the choice of a text is left free, we would fix the attention upon Numb. xi. 29; Ps. xliii. 3, li. 10a, lxxviii. 9a, cxliii. 10b [Dutch version: *Let Thy good Spirit lead me*, etc.]; Isa. xlv. 3a, lix. 19b; Ezek. xxxvi. 26a; Zech. xii. 10a; Luke xxiv. 49; Acts xviii. 21, comp. xx. 16. He who, on the second day especially, will speak from a freely chosen text, finds guidance thereto in Acts ii. 37—47, x. 44—48 (the Pentecost of the Gentile world), xvi. 9, 10 (the introduction of Christianity into Europe), xix. 2a (the great Pentecostal question). Comp. also Heb. ii. 4; Eph. i. 3, ii. 19—22; 2 Cor. xiii. 14; 1 Cor. iii. 16; Rom. viii. 14—17; Rev. xxii. 17a.

3. With the so-called *Trinity Sunday*, one week after Pentecost, is the Pentecostal cycle, and with this the whole series of yearly high festivals, brought to a close. It is itself no festival, but a transition from the festal to the non-festal half of the Church year, coming into general recognition and honour as the festival of the Holy Trinity only in the fourteenth century; but from its position affording to teacher and congregation a welcome opportunity for a moment's pause and retrospect upon the journey once more accomplished. Gospel and Epistle point to the now completed revelation of the name of the Father, the Son, and the Holy Ghost, and to personal regeneration as its indispensable fruit (John iii. 1—15; Rom. xi. 33—36). On this day, still irradiated with the after-glow of the sunset of the festivals, and on that account not improperly named "little Pentecost," the theme for *after-meditation* upon the festival once more observed is not far to seek. Texts like Matt. xii. 31, 32, Rom. viii. 26, 27, Gal. v. 16 ff, Eph. v. 18b, afford that which the moment demands, not to speak of parables like Matt. xiii. 31—33; Mark iv. 26—29. That no one, however, can in this way worthily celebrate the festival of Pentecost, save the man who inwardly knows a Pentecostal day, and has received a Pentecostal baptism, is a fact which, though almost self-evident, must by no means be passed over in silence.

Comp., with regard to much advanced in this and the preceding section, W. MOLL, *History of the Church Life of Christians during the first Six Centuries* (Dutch), ii. (1846), p. 162 sqq. *J. P. LANGE, *Das Land der Herrlichkeit* (1838). VOM OELBERG, *Geistliche Dichtungen* (1858).—Out of the Hymnology, specially the beautiful "*Veni, Creator Spiritus*," by some ascribed to Charlevoix, and current since his time. [English translation: "Creator Spirit, by whose aid," by John Dryden (1693), to be found in most hymnals. The hymn, "Holy Ghost, dispel our sadness," composed by Paul Gerhardt (1653), and translated by Augustus Toplady (1776), is not less appropriate.] Of modern

literature, besides KEBLE's *Christian Year*, the *Pfingstrosen* of K. GEROK, and the *Abendmahlslieder* of E. TEGNER, as also the "Spiritual Songs for the Sundays and Holidays throughout the Year," of Rev. J. S. B. MONSELL.

POINTS FOR INQUIRY.

Does the note of festivity sound and resound with equal clearness and loudness in the third, as in the first and second Festal Cycles?—The homiletic treatment of the *crucis interpretum* in the Pentecostal narrative.

§ XXVIII.

CONCLUSION.

THE non-festal half of the Christian Church year has the peculiar design of fostering and augmenting in every domain the fruits of the salvation anew proclaimed in Christ. As well the sermons on wholly free texts and subjects, as those upon the Catechism, and those on special occasions, delivered at the appointed time during the whole year, must in point of contents and tendency be subservient to the same great end.

Where the last of the three festal cycles closes, begins the long succession of Trinity Sundays, during which we must continue to build further upon the foundations just laid (§ XXVI. 2). All that now remains to be observed touching the material of the sermon in general finds accordingly its due place here; as also the material of such discourses as may or must be held during *any* part of the year, which we here comprehend in an inartificial manner under a few main groups.

A. *Free texts and subjects*, as well for the Sunday as for the weekday services, here first of all attract our attention. For that, specially in this part of the Church year, the choice of texts is free, and in principle must remain free, we need hardly remind. A number of pericopæ, earlier prescribed, may afford fruitful matter for preaching; the *yoke* of the pericopæ, as this still prevails in some parts of Germany and elsewhere, no one would surely consider desirable. But liberty is by no means the same thing as licentiousness, and even in the homiletic sphere the cautious use we make of it must be in accordance with fixed rules. No one is free to give to caprice and humour the highest voice in the choice of a text. He who has the choice is only too often rendered anxious, not by the poverty, but by the over-great wealth, of the material, and many a precious hour is lost in wavering and seeking. It is therefore advisable that—while reserving the right of later modification—one should in general regulate the plan of labour for the non-festal half also of the Christian Church year.

1. For the first weeks after Pentecost the Acts of the Apostles afford an equally abundant as attractive material for preaching. We have just been witnesses of the founding of the Church of the Lord: nothing is more natural than that we should still for a time fix our attention, with that of the congregation, upon its further development. This may take place in a

variety of ways, without the subject being easily exhausted. We may direct the mind for a while *either* to the two principal Apostles spoken of in this book, Peter and Paul; *or* to the spread of Christianity from Jerusalem throughout Judea, Samaria, and the leading towns of the Gentile world, even to Rome; or present in their brighter and darker sides before the eyes of the congregation the chief personages which here appear in such plenty, from Ananias and Sapphira to Festus, Agrippa, and others. The material which here remains over from one year may be preserved for a second and third, and may be on many points very happily supplemented from the Epistles.—If we finally quit that fruitful domain, we have no need to be like the mariner who has lost sight of the last coast-light, and now in total uncertainty is afloat upon the great waters. That which we have before recalled to mind concerning preaching in accordance with the general, the special, and the momentary need of the congregation, must now with perfect freedom be reduced to practice (comp. § XXV.). The time and place too in which we speak will naturally affect the choice of text and subject. In the fairest season of the year, for instance, the morning preacher will certainly strike other notes than those in the solemn evening hour of the ever-shortening day. There are in the mine of Scripture a number of words better adapted for the beginning of the Lord's day, as there are again others better suited to its close. Among the former we may enumerate texts like Gen. xxviii. 18, 19; Ps. v. 3, lxiii. 1, lxxxviii. 13b, xc. 14; Matt. v. 45; Mark i. 35; Rom. xiii. 12. Among the latter, Gen. xv. 5; Ps. viii. 3, 4; 1 Kings xviii. 41—46; Zech. xiv. 7b; John ix. 4. The varying scenes of nature too, sowing and reaping, growth and decay, storm and tempest, occasionally afford mirrors and types of the kingdom of grace, which the scribe well versed in the Scriptures may easily turn to account. Constant variety in connection with all this is naturally not only desirable, but indispensable: *non bis in idem* applies also to the preacher who, in the twofold sense of the word, will save his audience. Where, moreover, one hesitates more or less in one's choice between two texts, there the preference must be given to that which is the more useful, over the more brilliant and striking. He who has the happiness to light upon a particularly pointed and pithy text is of course free to use it, and to congratulate himself upon his discovery: "a well-chosen text is worth half a sermon."¹ There is sometimes a homiletic success in finding, which causes one instinctively to think of the words of Gen. xvii. 20b.² But remarkable and extraordinary texts are not to be the object of our research: as a rule, the texts best known and most frequently handled are by no means among the least important. Unquestionably one may preach to edification on such a little word as "to-day," as indeed upon "to-day" and "to-morrow"; but why not take as a text the whole sentence to which this fragment of Scripture belongs? The preacher who surprises his audience with the choice of the word "amen," may no less be useful than he who confines the attention of his hearers to the untimely "but" of Luke ix. 61—there are instances of each of these—but can the principle on which such a

¹ HAGENBACH.

² "Because the LORD thy God caused it to come before my face." (Dutch version.)

choice of texts rests stand the test of the sanctuary? Equally ill chosen is it to ask another what text we shall preach from to-day; just as well might one ask a friend to look out a wife for him. For as in that case, so in this; among a hundred good ones there is only one which at this moment captivates us, and the true text is not that which we lay hold of, but which lays hold of us, and enchains us, and does not set us free until we have entirely finished therewith. In a word, the true text is that which God secretly gives whenever we place ourselves, with the needs of our heart and our congregation, before His holy presence, and ask, What wilt Thou have me to do? We shall receive not merely an answer, but *the* answer which will be able fully to justify itself, provided we only with an earnest seeking after His light associate a wise use of the best means of arriving for ourselves at clearness and certainty.

2. It may have its great utility now and then to hold a *series* of discourses in close connection the one with the other. Serious as are the objections to be brought against the so-called Motto-preaching (§ XXIII.), equally much may on the other hand be advanced in favour of a well-chosen series of subjects, whether the treatment of them is continued uninterruptedly or with an occasional interval. They relieve the preacher himself of an often very difficult choice of a text; advance, more than the sporadic discussion of disconnected texts, a thorough Biblical knowledge in the congregation; and are besides entirely in the spirit definitely of the Swiss Reformation, whose representatives not seldom expounded to the congregation whole books of the Old and New Testament in regular order.¹ One may here make a distinction between a verbal exposition and an exposition of the subjects. In the treatment of the former, a Gospel or Epistle of the New Testament, *e.g.*, is explained in its full extent; in connection with the other, a subject of historic, dogmatic, or moral import is handled under the guidance of selected texts, *e.g.*, the life of Abraham, Jacob, Joseph, Moses, David, Elijah, Elisha, Jeremiah, Daniel, John the Baptist, Paul, or one of his fellow-Apostles; or again, man, the Bible, the doctrine of God's attributes, conscience, the atonement, prayer, whether more in general or as given in the all-perfect prayer of the Sermon on the Mount, and the doctrine of future things. The Sermon on the Mount itself too, the Parables, and the heptade of Apocalyptic Epistles (Rev. ii. and iii.) admirably lend themselves to such mode of treatment. On all these and similar subjects there exist well-known series of discourses by preachers of our own and other lands, from whose labours in this domain not a little is to be learnt. If it is given us to discover a good material for such course of lectures, and to treat it in a right interesting manner, we shall see the audience in a churchly disposed congregation rather increase than diminish. Of course the series is not to be extended over too great a period, specially where it admits only of comparatively few free excursions, and the subject moreover displays a

¹ This practice was *sometimes* carried a little too far, as when JOSEPH CARYL occupied twelve years in delivering his "Exposition, with Practical Observations, on the Book of Job," (12 vols., 4to, 1644-66). Much better GEORGE HUTCHESON, "Briefe Exposition of the XII. Small Prophets" (3 vols., sm. 8vo, 1655); though even good George Hutcheson made 316 lectures out of the "Booke of Job." Was there something fatal about *this* book?

definitely didactic or prophetic character. Spurgeon somewhere speaks of the indescribably wearisome effect produced upon him in his childhood by an endless series of discourses on the Epistle to the Hebrews; and tells of a preacher who began his homiletic treatment of the whole Book of Job with an audience of eight hundred, to finish it with eight; while another dwelt so long upon "the Little Horn" of Daniel, that he left off with finding only seven hearers. A result to be expected, where the subject was so ill chosen, and in addition probably treated with but little ability. Even around our v. d. Palm the concourse perceptibly diminished when he confined the audience, in his monthly discourse before the Academy, for two years in succession to the life of Paul. On the other hand, instances might be adduced of great gain accruing from this method; a gain which will not be wanting to us, provided only the subject be in itself interesting, the congregation capable of taking an interest in it, and the preacher is master of his subject, at least to the extent of avoiding the rock of uniformity, and of not falling asleep or descending, but constantly rising in his course. It is therefore a matter of concern not to begin building the tower without having counted the cost; not beforehand to announce with much ado the plan we have formed, but gradually to let it develop itself as it were beneath the eye of the congregation; and to allow a temporary repose to the task we have voluntarily assumed, so soon as the Lord shows, in the course of circumstances, that for this time we must preach something else than we had originally intended. Never must we become the slaves of a self-imposed law, and naturally must choose no other subjects for our course than those which are of indisputable importance for the *whole* of the congregation. He who preaches to-day exclusively on the duties of servants, another time to preach exclusively on those of masters and mistresses, has on each occasion given a part of his audience legitimate ground for complaint.

3. After what has been said, it is hardly necessary to enlarge greatly upon the question of *Discovery* (*Inventio*) in relation to the text and subject; this is necessary indeed for the preacher also, but is attainable for him in a very different way from that which was open to the orator of antiquity. Entirely without reason is it regarded as an activity of the intellect alone, without a great influence on the part of other faculties and powers. Unquestionably a peculiar power of discovery is the fruit of a genius which is equally admirable as it is rare, but the homiletic genius in no case creates out of nothing; it only works up the known material which lies ready to hand, and possesses the glorious gift of shedding thereupon a surprising light, and causing, on the other hand, a surprising light to proceed from it. From this it follows that discovery will be the easier in proportion as knowledge is clearer and more thorough. Genius is as the magician's wand, which can convert all with which it comes in contact into precious metal; but if I know not where the gold veins lie, I wield in vain the conjuror's rod. Genius may be able to divine as by intuition whereabouts the treasure lies; but without knowledge it will not easily light upon it, and just as little without constant practice. It is a true saying, "The more we require from the soil, the more will it bring forth." *Nihil feracius ingeniis*; it yields the more in proportion as it has yielded more already. Here the rule does not apply, "Your strength is to sit still," since repose weakens and paralyses

us. "It is the rust, and not the use, which dims the lustre of steel." One thing known by us easily brings us upon the track of another, which we know only partially; in empty brains luminous ideas are very seldom conceived. Not all, moreover, that is discovered is actually serviceable in the form in which it first presents itself; it must first be sifted, developed, modified, and how should all this be possible without great intellectual labour to the spirit? Meditation must thus accompany knowledge, and a critical testing meditation; everything turns upon discovering a useful side, or even the most important side of the material selected. For this the insight of genius, the vivacity of an impressionable imagination, a certain expertness does not suffice: judgment and science have no less to speak their word here. The brains, too, stand in direct *rapprochement* with the heart, out of which are the issues of the life. Love renders inventive, is a truth in the homiletic domain also; in proportion as it the more fills the soul, does it the more call forth and sharpen that spiritual tact and taste which in so many a case suggests the best means to the proposed end. *Have* in truth [a heart in which love to the Lord and to souls is the living motive power, and you will not long grope in uncertainty as to what and how you are to speak to the congregation. Where, on the other hand, enthusiasm for the work burns low, the eye will soon discover nothing more, because the heart feels nothing more; and even the most brilliant dexterity becomes as to its ultimate significance something not very different from oratorical sophistry.

4. If after all this some indication as to special *aids* is still necessary, then, next to a close study of the Bible, the marking of such words of Scripture is to be recommended, as make a salutary impression upon us, in connection with the domestic reading of Scripture or with more private meditation, thereby of themselves impelling us to attempt their public treatment, because our experience is akin to that of which we read in 1 Sam. xiv. 27, concerning the wearied Jonathan. The forming, too, of duly arranged homiletical *Adversaria* (note-book) may have its utility; a repertorium for one's own use, better than many a "Magazine of Ideas," placed by avarice in the hands of indolence. A systematic and thorough application to the Word of Holy Scripture will often enable us to perceive in a series of apparently disconnected verses a well-compacted whole, affording us a usable and useful theme. (Make the trial with Rom. viii. 24—39; 2 Cor. iv. 16—v. 9; 1 Pet. iii. 3—9; 1 John i. 1—4, and other texts.) One devotes oneself to this labour by preference on those days and hours in which the spirit is clearest, the state of mind at its best. Entering upon this path working and praying, we shall have no need to have recourse to rhetorical artifices, such as were formerly recommended in the applying of the questions to every subject, "Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando?" The true homilete attains his object without this, even though he sometimes attains it late or with difficulty. He will be able to continue giving forth, so long as he only understands the art of drawing from the inexhaustible stores of Scripture. If we do not actually succeed in finding a subject which we may look upon as presenting the exact material for this occasion, we may simply choose a text which is important at all times for all, because it stands in direct connection with the everlasting peace of each one. The *locus communis* will inspire us by the way; or if it should

unexpectedly fail to do so, it is a great consolation that a less happy Sunday for the preacher is followed after six days by the possibility of a more refreshing one. The sermon is, no doubt, something considerably more than a work of art; yet, so far as it is also this, the lesson of Goethe to the artist has its application here, "that he must not allow himself to be over-worried in the hour of depression."¹ Periods sometimes arise in the inward life when the field lies for a while in fallow, and the inventive power seems to be diminished, but the time of brightness comes round again, and out of the night is born the morning. Even that material which at first we could not get "under the knee," suffers itself in a happier moment to be moulded in our hands; after the lean years there follow again—provided the main thing holds its due place with us—the fat years of abundance, and "it is with the children of our mind as with those of our body, they grow while they sleep."²

5. Just a word upon *Weekday Sermons*, a veritable cross for many a preacher, and yet a labour which, looked at aright, might become a plentiful source of enjoyment for himself and of blessing for the congregation. That even the Early Church devoted certain days of the week—more particularly Wednesday and Friday—to religious meditations is equally well known, as that after the Reformation the Roman Catholic matins and vespers were in a number of places exchanged for morning and evening worship, at first on several, later only on some days of the week. Held in the great towns during the whole year, in the country sometimes in the winter, the weekday services in some cases drag out a feeble existence, while ever fresh voices plead for their diminution or abrogation. What wonder, where so many a preacher keeps his poorest discourses exclusively for these occasions, or in other cases simply repeats during these hours that of which he has treated during the Sundays of a previous year? The weekday service must thus die of consumption, where it is not more sharply separated than is usually the case from the main service of the Sunday morning. The discourse to be delivered on that occasion must display less an oratorical than a didactic character; must be devoted to the regular exposition of Scripture, and composed, not in the interest of the least advanced among the hearers, but rather of those most advanced. Not the greatest number, but the best, in some sense the kernel of the congregation, attends the church at this hour, and has a right then to expect at our hand not only milk, but solid food. The "sermon d'appel," held in the main service of a large church, is here less in place than the "méditation de cabinet" for the smaller circle of believers. If they are only entertained somewhat better than with things with which they have been perfectly familiar for years past, the little company will continue to attend—it is possible be gradually increased—and the preacher who not merely counts, but weighs his hearers, will have no need to perform this part at least of his work with a sigh. There are instances of preachers who even at the weekday services have faithfully attached some hundreds or more to their ministry, and this during a succession of years. But with them the question was not How little will

¹ "Dass man in der bösen Stunde sich nicht abquälen müsse."

² ANDERSEN.

suffice? but How much can I give? and not without good effect had they listened to the counsel of experience: "Bestow upon these discourses no less labour than upon the Sunday sermons; the number of hearers will increase, and those who attend on the weekday are the oldest, the faithful friends of the house of God, who have the greatest delight in His Word."¹

Comp. W. A. VAN HENGEL, *L. Z.*, p. 72. *A. VINET, *Homiletics*, p. 30 sqq. C. H. SPURGEON, *Lectures to my Students*, first series, p. 84 ff.

POINTS FOR INQUIRY.

Is it justifiable, under an absolute uncertainty as to the choice of a text, to have recourse to lot?—What is to be done, and what to be avoided, in our day especially, with a view to the raising of the character of the weekday service?

B. It is still a practice in the Reformed Church of Holland and some other lands to lecture on the *Heidelberg Catechism* in connection with the public worship of the congregation. It is not here the place to speak at large concerning the origin and literature of this textbook; nor can it, after the light shed on this subject during the last few years in particular, be regarded as at all necessary to do so. But the homiletic treatment of the *Heidelberger* calls forth a sufficient number of important questions to justify our devoting special attention thereto in this place.

1. As concerns, in the first place, the *history* of the preaching on the Catechism, more particularly in the Netherlands: its origin, it would appear, is to be sought in the Palatinate, where this was customary very soon after the publication of the Catechism itself. Translated by Peter Dathenus in 1563, and at once added to his metrical version of the Psalms, the textbook of Ursinus was introduced into all the churches and schools of the Netherlands by the Synod of Dort of 1574, and enjoined by that of 1578, as also by that of Middelburg (1581). The national Synod at the Hague in 1586 prescribed that "the preachers must everywhere briefly explain the Heidelberg Catechism at the Sunday afternoon services, and this in such wise that the whole Catechism be treated of once every year." That which had been practised as early as 1566 by P. Gabriël of Amsterdam, perhaps also by others with him, now became for all a law and rule, very soon generally held in reverence; after the Catechism had become prized, not only as a suitable textbook, but also as a symbolic writing of equal authority with the Netherlands Confession of Faith. It may be said that in Holland, from 1618 to the middle of the present century, the regular preaching on the Catechism, with hardly any exception worth mentioning, has uninterruptedly prevailed. It is impossible even to mention here the principal editions, expositions, reproductions, of the Catechism, in poesy and prose, which have appeared during that period. Enough that the Church ordinance of 1816 afresh declared regular preaching thereon to be obligatory. In 1863, however, it was decided that the preachers "may consult their own judgment and the religious need of the congregation, as well in the conduct of public worship in general, as in relation to the employment of the Heidelberg Catechism;" a freedom of which since then, under the

¹ CLAUS HARMS.

growing influence of Modernism, not a few have availed themselves in the negative sense, so that the neglect of this venerable custom at present exposes no one to ecclesiastical censure. Whether this can or may remain so is a very important question.

2. The answer to this question depends upon another, that as to the continued *desirableness* of a regular preaching on the Catechism; and this last again turns upon the different position taken up by one or another towards the Catechism and the confession therein made. Where, in the name of freedom, the truth of the Apostolic Gospel is denied, there of course it cannot but be that this catechetical treatment of "the only consolation in life and death"¹ should be looked down upon with supreme contempt. Where, on the other hand, we continue to build, and to build further upon the same foundation with Ursinus, Olevianus, and others, there we shall naturally recognise to its full extent the difference between the best human textbook and the Holy Scriptures of the Old and the New Testament, and also—in accordance with the principles of our Confession of Faith—wish to try the Palatine Catechism, too, by the test of God's word in Holy Scripture; but yet remain inclined to pass a favourable judgment upon a document and a practice which has already proved a source of inestimable blessing for such countless numbers. With all that may be fairly advanced against the conception and mode of proof in the Catechism on some details, the Heidelberg Catechism is of a truth, whether as regarded in itself or as compared with other Church standards, so appropriate and excellent, that it is not easy to produce anything essentially better. Composed in the spirit of Melancthon, at a time to which Melancthon had himself looked forward with earnest desire in hoping for deliverance from the *rabies theologorum*, it displays—particularly as contrasted with the intolerance of many a Romish or Lutheran doctrinal writing—not only an Evangelical and practical character, but also to a considerable extent an irenical one. It breathes the fresh free spirit of Christianity and Reformation, afterwards so greatly narrowing and degenerating under the influence of the Scholasticism of the seventeenth century; and it is not difficult to show that many an objection brought against it rests in great part upon misunderstanding and exaggeration. Let us reflect also, that not only is preaching on the Catechism one of the few last remaining outward bonds of unity in a terribly rent and half-desolated Church, but a sound catechetical teaching is to be looked upon as one of the most effective means for preserving or restoring the enfeebled life of the Church; that, finally, the treatment of two wholly free subjects is accompanied for the youthful preacher with no small difficulties; and we shall at least hesitate to abandon this time-honoured practice. Certainly the present is least of all the time to choose for its abolition.

3. By this we do not of course mean to say that every kind of preaching on the Catechism is desirable or useful. Everything here depends on the *character* of a preaching which has added to the history of Homiletics many a fair page, but also many a blurred and blotted one. One may

¹ [The subject of the marvellously perfect first answer of the Heidelberg Catechism—a faultless expression of revealed truth on this point.]

preach on the Catechism merely for the pleasure of being able to contradict it; the moral dishonesty of this line of practice, however, where it extends to the essence of the Church's Confession, hardly needs pointing out. One may read out a section of the Catechism, and then proceed to preach wholly at large upon the subject embraced in this section, with the employment now and then of a word from the textbook; a compliance with the form, to the total perversion of the meaning of the requirement. One may also converse upon the Catechism, paraphrase it, dilute the precious wine of its teaching with copious draughts of water; a most effective way of sending the hearers to sleep, and attenuating still more the congregation usually present. One may, in the last place, fulfil in all conscientiousness the twofold requirement of delivering a discourse which corresponds to the true idea of Homiletics; but a discourse less oratorical, more didactic in its style, aiming most of all at the clearer presentation and confirmation of Christian knowledge; the contents, extent, and course of which are, so far as may be, determined by the nature of the subject and the peculiarity of the section now in its turn under review. Let the man who is capable of lofty flight and broad sweep of thought essay his strength rather in the principal service of the congregation than on this occasion. Here what is called for is above all clearness and accuracy of dogmatic presentation, not at the cost, but in the interest, of the practical side of the subject, as will be the case where the work is entered upon with zest.

4. With regard to the *framing* of these discourses, the following hints, taken from our own experience and that of others, will be of service. On the whole, especially at first, bestow as much labour upon their preparation as upon that of the main discourse. If possible, write out the whole, not with a view to mechanical repetition, but for the purpose of gaining firm ground, on which further to build. Personal acquaintance with the Catechism as a whole, sympathy therewith, and conscientious study thereof, must precede the treatment of a particular part, if this is to be attempted with any hope of success. A sermon for the general explication of the Catechism should, occasionally at least, form the preface to our entering upon the treatment of its successive questions, in which, in the light of Holy Scripture and in the spirit of the Church's Confession, the congregation is placed at the true standpoint whence this instruction is to be viewed, and is exhorted to steadfast attendance. Thorough exegetical, historical, symbolic (by comparison of the different Church confessions), practical study of the subject should precede its public treatment. A suitable passage of Scripture should be taken as the text; after this comes the public reading of the particular section in the Catechism. Conciseness should be aimed at, so far as is consistent with thoroughness and completeness; and the order of the textbook in each section should be followed, save where in the interest of a clearer presentation and an ascending argument some transposition may be necessary. Commend readily what is commendable in the Catechism, but do not shrink from a word of modest correction where the catechetical presentment of the doctrine of salvation and life deviates from the Gospel presentment.¹ Tacit cor-

¹ Careful comparison with the German and the Latin text is most desirable, specially

rection is as a rule preferable to a polemic which is understood by very few, and causes needless perplexity. In the case of small and simple congregations, more than one of the appointed Sunday sections¹ may be treated in combination; in addressing a more advanced audience, on the other hand, some peculiarly comprehensive sections may be divided into two parts, or we may confine ourselves for the occasion to a single question of the Catechism. Practice will gradually afford greater freedom and familiarity in this domain; a thing highly desirable where one has begun by complying with strict demands, but a very questionable benefit where one has begun with being negligent and slovenly. For the homiletic-catechete advanced in years and experience, not less than for his audience, the free treatment of the catechetical material, after renewed meditation and a modification of his plan as far as practicable, becomes preferable to the repetition of the old sermon, if at least one has the gift of continuing lively and fresh upon a much-trodden path. Contend against all indolence and rote-work in yourself and the congregation, and learn how to make this oft-repeated presentation of the old truth interesting and enchain—among other means, by bringing it ever afresh into an unconstrained connection with the varying wants of the time. Compare your work, finally, after the Catechism sermon has been composed and delivered, with that of trustworthy guides, in order to see what has been defective, and to make note of the same for a second edition hereafter. Above all, walk yourself in that truth which, with the textbook of the fathers in your hand, you have commended to your little children in Christ, and—once more, there is no doubt but to-day, as so often in former times, the interest will be maintained, the number of friends to the Catechism will increase, and the bond will be strengthened which unites a living Church with previous generations, with posterity, and with the Lord of both.

Comp., on the history of the Catechism, specially the Dutch works of *J. I. DOEDES, *De Heidelb. Catechismus in zijne eerste levensjaaren, 1563—1567* (1867). G. D. J. SCHOTEL, *Geschiedenis van den oorsprong, de invoering en de latere. van den Heidelb. Catech.* (1863), with the literature there abundantly given. *PIL. SCHAFF, *The Heidelb. Catechism, Tercentenary Edition, with an Historical Introduction* (1863). The same, *Der Heidelb. Catech. nach der Ausgabe von 1563 revidirt*, u. s. w. (1863). C. ULLMANN, "Einige Züge aus der Gesch. des H. C.," in the *Studien und Kritiken* of 1863. For its dogmatic-homiletic study, the **Schatboek* of URSINUS, edited in Dutch by F. Hommius (1617), and last published by v. d. Honert in 1736; the *Stiagraphia* of AMESIUS (1660). Most of the older homiletic recasts of the Catechism are pretty fully described by SCHOTEL, as above, p. 296 ff. Comprehensive outlines of sermons or complete discourses on the Catechism have been issued during the present century in Holland by MUSLIN, VINKE, VAN OOSTERZEE and others, among whom commendation is merited by H. DALTON, *Der Heidelb. Catechismus, als Erkenntniss- und Erbauungsbuch der Evangel. Gemeinde, erklärt und an's Herz gelegt.* (1870); while the Groningen school has modified the Catechism in accordance with its own views in a *Formulierboek* (1849). The best critical edition in Holland is that of J. J. VAN TOOKENENBERGEN, in his edition of the symbolical writings. A Latin edition was issued from the Clarendon Press, Oxford, in 1827, appended to its *Sylloge Confessionum sub tempus Reformandæ Ecclesiæ editarum.*

upon difficult points; while in more intricate questions, such as that of the Holy Trinity or the Ascension of Christ, we are to aim in particular at presenting the practical side.

¹ [The 129 answers of the Heidelberg Catechism are usually grouped in fifty-two sections, corresponding to the number of Sundays in the year.]

c. For the *Sermons on Special Occasions*, also, the material is equally abundant as it is attractive. They have relation as well to the life of the congregation as to that of the *minister of the Gospel* himself, and the work to be accomplished by him. We propose taking a review of both separately, and observing what is most necessary with regard to each sort.

I. 1. The whole life of the congregation, from beginning to end, must be guided and irradiated by the word of preaching. Naturally thus the *Baptismal Sermons* first attract our attention, sermons of which the first examples occur already in the Acts of the Apostles,¹ and the character is determined by the peculiarity of the sacred action in connection with which they are to be held. The baptismal discourse, inasmuch as in the majority of cases it is nothing else than a brief address at the administration of the sign of the covenant to the children of the congregation, belongs less to the domain of Homiletics than to that of Liturgics, which affords its precepts upon this subject. In Holland, however, a more formal discourse at the administration of baptism has been judged highly desirable, although not absolutely enjoined. Where such baptismal sermon is delivered in the domestic circle, or before a congregation gathered together to witness the baptism, it will naturally assume a more familiar character than where it is delivered at the public assembly of the congregation. In the last case it is of necessity closely attached to the administration of the sacred sign itself, and has the natural tendency *partly* of bringing to the front the significance and value of baptism; *partly* of leading to the Christian up-bringing of, and intercession for, the children of the congregation; *partly* of awakening and confirming in old and young those holy dispositions which baptism presupposes and requires. Of course this general design is more nearly defined and modified by special circumstances. Suitable texts are to be found in the following passages among others: Of the O. T. Scriptures, Gen. xvii. 18; Josh. xxiv. 15b; 1 Sam. i. 26—28; Prov. xxii. 6: of those of the New, Luke i. 66; Mark x. 14b; Acts ii. 39a; Rom. vi. 4; Eph. vi. 4; Heb. ii. 13b. With regard to the whole subject it is to be observed that, where the holding of special baptismal services is judged possible and suitable, the administration of the sacred sign must not take place without being accompanied by the preaching of the Word, for the proclamation of which in such case the administration itself suggests the appropriate theme, as well as ample material for the treatment of it. Where adults are to be baptised, in order thus to be introduced into the Christian Church, there the tenor of the discourse is naturally determined by the circumstances of the case.

Comp. HILDEBRAND, *Das Kirchenjahr des Täuflers* (1846). R. STIER, *Privatagende* (1854), s. 118 ff. J. P. HASEBROEK, "The Chinese brought to Christ." A baptismal sermon. (Dutch, 1864.)

POINTS FOR INQUIRY.

Is it well to transform the afternoon service into a baptismal service exclusively?—The mockery baptism of modern negation.

¹ Acts ii., viii., x.

2. The baptised ones grow up to be the children of the congregation: shall we on their behalf preach special *Children's Sermons*? and if so, how is such preaching to be conducted in order that it may be really efficient? The question is by no means new, and has received a great diversity of answers. We defer its consideration until we come to the treatment of Catechetics, where it is properly in place. Homiletics can only give expression to the wish, justified by the nature of the case, that the address in question, wherever and by whomsoever delivered, may partake as little as possible of the ordinary character of *preaching*.

3. It is otherwise with the word to be spoken by the pastor and teacher at the solemn *Reception* (*Einsegnung, Inzeugening*) into the membership of the Church. The thing itself is more fully treated in connection with Liturgics; here only something concerning the task imposed upon the homilete, as such, on this occasion. While in the country the public confirmation of the new members is generally combined with the preparation for the Lord's Supper, in larger towns a special service is as a rule devoted to it, and most deservedly so. The discourse to be spoken on this occasion has as its definite purpose to animate the new communicants to preserve a holy fidelity to their Christian Reformed Confession. And the teacher who has a true pastor's heart will not find it difficult—especially where he discerns among this sometimes very large company a greater or smaller number of children from his own flock—to speak on this solemn occasion a word of sacred earnestness and prayerful love. Notably is it required of this kind of preaching that it be impressive, warm, practical, and wholly adapted to the capacity and need of beginners, of those who are well-meaning, but as yet but very little advanced professors of the Gospel. The hearts are open to good impressions; what we have to do is only to give the right direction, the highest consecration to the feeling and emotions of the deeply affected spirit. No abstract reasoning; no severe, polemical tone; no long intricate text, already forgotten by the greater part on the following day. A short, vigorous *Schlagwort* (pithy sentence) which sticks, which is carried away with them into the great conflict of life, and of which Holy Scripture contains so great store, whether in the form of precept or of promise. Texts like Deut. iv. 15a, v. 29, viii. 11a; Josh. xxiv. 22; Ps. xxxvii. 4, cxix. 9, and others; Prov. iii. 6, iv. 23, xxiii. 26a; Matt. x. 32, xi. 29, xii. 50, xxiv. 13, xxvi. 41; John i. 12, vi. 68, 69, ix. 27b, x. 14, xiii. 35, xvii. 11a, 15, 17; Acts xi. 23; Rom. x. 10; Col. ii. 6; 1 Tim. vi. 12; 1 Pet. ii. 2; 2 Pet. iii. 18a; 1 John ii. 28a; 3 John 4; Rev. ii. 10b, iii. 21, and others. One must be on one's guard here against all overdrawn representation either of the conflicts or of the triumphs of the Christian life, and watch against promising to the children in Christ more than is meet, and still more against imposing upon them too heavy burdens. Humbling acquaintance with self and with men must here serve the preacher in the stead of a salutary warning. And just as little must it be his endeavour so onesidedly to play upon an easily moved feeling—"to drum upon the hearts," as Claus Harms expresses it—as to call forth tears from many a one, tears which will be the next moment dried away. What we have rather to aim at is, that not only a lively, but a profound and holy impression be fostered, which expresses itself not in

a flood of words or of laudations, but in silent prayers, and straightway manifests its blessed fruit in a God-glorifying life. These blessings will not be wanting, where a word coming forth from the depth of the heart has sought and found its way to the hearts of the youthful and older members of the Church.

Comp., of STRAUSS' *Glockentöne*, the chapter on the "Einsegnung der jungen Gemeindeglieder." E. TEGNÉR, *The Children of the Supper*. R. STIER, *L. L.*, s. 217 ff. Many published discourses, i.e. that of OOSTERZEE, *Gespaard, maar bewaard*, in "Alde Leerrede," d. xi., p. 71 ff. Canon MILLER, *L. L.*, pp. 83—87. The finest models of children's sermons published in England within recent years were those of the late Mr. Bolton, a clergyman at Kilburn.

4. Ere the confirmation is followed and crowned by the solemn observance of the Lord's Supper, there is wont in the larger churches of Holland to be held a *Preaching on the Confession*. These are sermons in which before the Lord's Supper the great essential contents of the Christian Reformed Confession are reviewed more at large, and the congregation is admonished to fidelity to this its confession. Experience ever afresh teaches us what ignorance touching the essence and grounds of our belief is to be met with in those of whom we might expect something better. A recalling to mind and renewing of the Confession before the Lord's Supper is thus equally appropriate as important, and will not fail of its blessing, provided we make an entire break with all old rote-work, and the everlasting truth is presented to the congregation as much as possible in harmony with the phenomena and wants of the times. This preaching too must of course attach itself to a well-chosen word of Scripture, such as Ps. cxix. 105; Matt. x. 32; John iii. 16; Rom. x. 10; 2 Tim. i. 8a; Heb. x. 23. Where the whole confession is reviewed in one sermon, Ps. cxxx. 3, 4, Rom. vii. 24, 25, or Tit. ii. 11—14, is specially suitable. Where two discourses are to be held to the same end, we may distinguish between the grounds of the faith and its contents, or between its theoretical and its practical side, or fix the attention on the great opposition between sin and grace, etc. Nor is it at all needful to comprehend the great whole over and over again in one or two discourses. We may now and then bring immediately into the foreground some specially important point of doctrine or of life; one may now regard the confession from a general Christian point of view, and again from a Protestant Reformed standpoint; may examine it now from a more systematic, and again from a more apologetic point of view, taking into account as well the peculiar need of one's own congregation as the time and tone of the ecclesiastical and civil year. Texts for the confession-sermon at the beginning of the year: Heb. xi. 14b, xiii. 8. During the Lent season: Acts ii. 23; 1 Cor. xv. 1—3. At Easter: Rom. x. 9, 10. At Pentecost: 1 Cor. xii. 3. In the autumn: Matt. vii. 17—19; 1 Pet. i. 24, 25. At Christmas: 1 John iv. 9—11. Words like Rom. i. 16, 17, 1 Pet. iii. 15, Mark viii. 38, are never suitable for this occasion; and that, throughout, the thetic-apologetic merits the preference above the polemical presentation and defence of the truth, will we trust be admitted by all.

5. Now approaches the time for the celebration of the Lord's Supper itself;

and of that which the homilete, as contradistinguished from the liturgist, has now to do *before, at, and after* this sacred action, we must speak a little fully. That a special service should be held for the *preparation* for observing the Lord's Supper, is entirely in accordance with the importance of the matter and with the Apostolic precept of 1 Cor. xi. 28. As now constituted, this preparatory service has the definite aim of animating and guiding to a worthy showing forth of the Lord's death at His table. It is self-evident that from the standpoint of modern Naturalism such a service, which recurs every three months, may be regarded as meaningless for the congregation; as accordingly in many places, where it is still held, it is frequented by ever smaller numbers. But somewhat different is the case where the Supper of the Lord is looked at in the light of the Apostolic Gospel, and one consults not the varying taste of the day, but the unchangeable need of the flock. A glance at this last, accompanied with a constant study of Holy Scripture, will render easy for the homilete the desired variety upon this point, while retaining his fidelity to the main object. The preparatory discourse offers the fitting opportunity for correcting false notions with regard to this ordinance of Christ; for meeting and answering excuses for withdrawing from its observance; but not less for emphatically reproofing the levity with which many approach the table of reconciliation. It must promote a just view and appreciation of this institution of the Lord; must, as much as possible, bring the congregation under the eye of Omniscience, and near to the cross of the Saviour; must call to earnest self-examination, humble confession of sin, a faith longing for salvation, a love which forgives one's enemies, and aid in the removal of everything in the head, the heart, and the house, which hinders a blessed showing forth of the death of Jesus according to His holy precept. It is hardly necessary to add that here dry dogmatism is just as little in place as passionate polemics, but all must bear the stamp of the most sacred earnestness and the gentlest love. In this instance also texts and subjects are modified by the peculiarity of the approaching communion, in Passion or Festal season; at the beginning or the end of the year. Among those texts always suitable for this occasion may be mentioned, in addition to the synoptical accounts of the institution of the Lord's Supper, 1 Cor. xi. 23—29, or even a single passage out of this text or that combination. Of the O. T., Deut. xviii. 13; 1 Sam. xvi. 5; Ps. xxxii. 2, xlii. 2a, li. 6b ["in the hidden part make me to know wisdom"], 17, lxxii. 12, parts of cxxx., cxxxix., cxliii.; Isa. lv. 1, lvii. 15; Jer. ii. 35; Ezek. xxxiii. 11; Amos iv. 12a. Of the N. T., Matt. v. 3, 4, 6, ix. 13, xi. 28, xxii. 11—13; Mark v. 36b, ix. 24; Luke vii. 34h, xiv. 10b, 21b—23, xv. 2, xviii. 9—14; John i. 29, iv. 10, vi. 35, 48, 55, 66, ix. 41, x. 14, xi. 28b; many a word out of the parting discourses, and numerous other passages. But already enough. That preparatory sermon is the best, after which the hearer feels the deepest necessity for seeking a solitary hour in silence.

In connection with the observance of the Lord's Supper itself, too, the homilete has his task to fulfil. In earlier times it was the custom in Holland to preach on the morning of the Communion in the ordinary manner, without always having reference to this sacred solemnity, on behalf of those church-goers who, not being minded to approach the Lord's table would

otherwise fail to receive their wonted portion. More rightly is it now comprehended that in the hour of the Communion this solemnity must be no appendix, but the main act, by which not so much the preacher as the Church itself shows forth the Lord's death. From this it follows indeed that the preaching of the Word cannot now occupy the foreground; but yet by no means that it must be altogether absent. Although under extraordinary circumstances one may be free to dispense with it, yet the holding of a brief communion address is, on ordinary occasions, only in place. The congregation looks for it, the most spiritual portion thereof earnestly desires it, and the truly living minister of the Word will, on his own part, also feel the need of it. On this occasion, naturally, no prolonged exposition of Scripture, no abstract demonstration, no mechanical repetition, either, of that which in the hour of preparation has been said well and to the point. The leader gives only a brief animated address, at most not exceeding in length the half of an ordinary sermon, to those about to partake of the supper, who, already prepared, desire only a word of "introduction to this grace."¹ At the preparation we stood as yet in the outer court, now we stand at the threshold of the sanctuary; we are called upon to cross this threshold with full confidence and holy joy in the Lord. A number of utterances of Holy Scripture may here also, for the spiritual ear, give forth the true note, which has only to be taken up and prolonged. Words like Ps. xxiii. 1, xxxiv. 8, xl. 17a; Isa. xl. 29, xlv. 22, liii. 5, 6; Micah vii. 18; Mal. iii. 6; Matt. ix. 29, xvii. 4a; Mark vi. 31b; Acts xxvii. 34a (not 1 Cor. xv. 32b); Rom. v. 1, viii. 35a; 1 Cor. vi. 20a; 2 Cor. v. 20; Eph. ii. 14a; 1 Thess. v. 24; Col. iii. 11b; Heb. iv. 16a; 1 John i. 9; Rev. iii. 20, xix. 9a, xxii. 17, furnish all that can be desired for such an occasion. At the beginning of a new period of time, 1 Kings xix. 7; Gen. xxxi. 13a; Exod. iv. 20b. On Good Friday, Matt. xxvii. 51; Gal. ii. 20b; Rev. i. 5, 6. On the Paschal festival, Luke xxiv. 34 or 35b; Matt. xxviii. 5b; Mark xvi. 7b ("dic Petro"); Rom. viii. 34a; Rev. i. 17, 18. In the summer, Ps. cxliii. 8a. At Christmas, Matt. i. 23, *last words*. At the end of the year, Ps. lxxv. 11a, xciv. 19; Rom. v. 20a. Where the heart is only full, could the material in this case ever be exhausted? v

6. This is, if possible, still less exhaustible, where the hour of *after-meditation* calls the preacher once more to the pulpit, to bring the festival of redemption now observed to a close, with the congregation, in God's holy presence. In former times it was customary, as it still is in some other lands, for the thanksgiving immediately to succeed the completed observance of the Supper; and certainly this may take place in more ways than one. But who that is penetrated with the deep importance of the matter, and desires to be truly abounding in the work of the Lord, but readily seizes the admirable opportunity afforded by this hour of thanksgiving for the fostering of the fruit of the Supper in those who now have been fed and refreshed unto everlasting life? The key-note of this discourse must be above all thankful glorifying of God's unspeakable grace in Christ, in the spirit of 1 Cor. i. 31; 2 Cor. ix. 15; 1 Tim. i. 17; Rev. v. 12, or an appeal based thereupon, to the congregation to manifest their gratitude in a life of faith

¹ προσαγωγή εἰς τὴν χάριν αὐτοῦ, Rom. v. 2.

and hope, of love and sanctification. Texts like 2 Sam. vii. 18b; 1 Kings xix. 8b; Ps. xxxii. 11, xl. 8a, lvi. 12, ciii. cv. 3b, cxv. 12a, cxvi. wholly or in part; cxxxiii., cxxxviii.; Jonah ii. 9; Matt. vii. 21—23; Mark v. 19; Luke xii. 48; John x. 4b; Rom. viii. 38, 39; 1 Cor. x. 21a; 2 Cor. vi. 1, vii. 1; Gal. v. 6; Phil. iii. 12—14, iv. 4; 1 Thess. iv. 3; 1 Pet. i. 17 ff; 1 John iv. 19, rightly handled, afford an agreeable and fruitful variety. The whole Christian life in its different manifestations, arguments, and aids, furnishes a sphere in which one delights to move at the solemn concluding action of the paschal meal of the New Testament.

The question as to how we are to be preserved from descent and repetition in these sermons on the occasion of the Holy Communion is naturally answered, where a gradually attained and beautiful climax displays itself before us. That which should be brought most prominently into the foreground at the Preparation is the misery; in the hour of the Communion, the redemption; at the after-meditation, the thankfulness. In connection with the first, a note like that of Ps. li. or cxxx.; in connection with the second, like that of Ps. xxiii. or xlii.; in connection with the third, that of Ps. ciii. or cxvi. must form the keynote of the preaching. Thus it is not difficult, even from time to time, to choose texts for the three occasions mentioned, which shall stand in a certain natural connection. For instance, for the preparation, Ps. xxxviii. 18b; before the Supper, Matt. ix. 2b; for after-meditation, John viii. 11b; or for the preparation, Luke xv. 17a; for the observance of the Supper, xv. 20a; for the after-meditation, the warning example of the elder son. See also John xxi. 15a, 17b, 22b; 1 Tim. i. 15b. 16a, 17; and Ps. cxxx. 3, 4.—Texts for the Preparation and the Supper may be derived in their due order from Jer. iii. 22; for the Supper and after-meditation, from 2 Cor. vi. 18, vii. 1. It is thus just as little necessary in connection with the former occasion to anticipate the subject of the following, as in connection with the latter to return to what has already gone before.

Comp. HÜFFELL, *l. l.*, i., p. 335 ff. R. STIER, *a. a. O.*, s. 41 ff. J. I. DOEDES, *Avondmaalsgids* (1850). J. J. VAN OOSTERZEE, *Sermons at the Preparation and After-celebration*, in the *Feestbundel* (1864). The art. "Delay of Communion," in *Voor Kerk en Theol.*, i. (1872), pp. 322—344.

POINTS FOR INQUIRY.

The original difference between the earlier exhortation to self-examination and the address preparatory to the observance of the Lord's Supper.—In what way may the sermon to those newly received into communion be combined, when desirable, with the address preparatory to the Communion?

7. Thus, strengthened with the bread of life, the man now enters upon the path of life, presently at the marriage altar to give the hand to the wife of his choice. The ecclesiastical *Wedding Address*, to which our attention is now directed, can of course only be regarded as the sealing and consecration of the civil wedding already contracted. That the Church's *Einsegnung*, or blessing, upon the marriage, is in itself suitable and desirable, and on that account to be promoted by the pastor and teacher by every means in his power, we hardly need to remind the reader. He may even contri-

bute not a little thereto by making a matter of conscience of everything which may augment and confirm the impression of the sacred action. He must not therefore content himself with the reading of the ecclesiastical formulary, but, here too, give expression to the words of sacred discourse, in freely following the thoughts of a text of Holy Scripture. The discourse—naturally no sermon, either in point of character or of extent—is evidently to be modified in accordance with the circumstances of the case, but has at all times the design of leading the newly wedded pair to the appreciation of their high privileges, of impressing upon the heart their serious obligations, and of attaching them by the most sacred promises, not only to each other, but also and above all to Him, who must be the third person in the marriage covenant. Appropriate subjects are: religion of the heart, the foundation of a happy marriage union; faith, hope, and love, the best guides upon the pathway of married life; the love which never dies, etc. Texts, Deut. viii. 11a; Ruth i. 16, 17; Ps. cxii. 1, cxxvii. 1; Prov. xv. 6a; Eccles. iv. 12b; Matt. xix. 6b; Luke x. 42a; John ii. 2, xiii. 34; Rom. xvi. 3; Gal. vi. 2; Eph. v. 22 ff; Heb. xii. 2a, and many others. Whatever may be chosen, we have in every case to be on our guard in its treatment against rocks, upon which many a one in earlier and later times has on this occasion suffered shipwreck. There are those of unbecoming flattery and sentimentalism on the one hand, of unsuitable equivocalness and immodesty on the other. “Es gehort,” says Goethe somewhere, “zu jedem Sacramente geistlicher Anfang, leibliche Mitte, fleischliches Ende.” Very well, here the “spiritual beginning” must receive its full recognition. To that which the liturgist has to this end to do and avoid, we shall return later. Here only the general reminder that by the Church’s wedding consecration the newly married pair must be so far as possible attached to the congregation, to which they belong; that further, the solemnisation of a second or third marriage must bear a character different from that of the first; and that moreover the relatives and friends present should not be passed over without reference, hardly needs to be pointed out.

Comp. HÜFFELL, *l. l.*, p. 357 ff. R. STIER, *a. a. O.*, s. 241.

POINTS FOR INQUIRY.

How shall we duly combine the homiletic and the liturgic element in these and other actions?—See further the subject of Liturgics.

8. To the important days in the life of the congregation belong also the *Days of Prayer* and of *Thanksgiving*, whether recurring at fixed periods or originating in some special occasion. They may be either general and national, as acts of humiliation or of thanksgiving, as in England at the time of the Indian Mutiny, and in the United States at the time of the Civil War; or provincial, as sometimes in the case of prayer or thanksgiving for the fruits of the earth, now becoming usual in England, and still more so in Wales;¹ or local, as commemorating blessings conferred upon particular

¹ [In North Wales, the time of the annual thanksgiving for the harvest is fixed in different districts in accordance with local interests. The shops are generally closed, and business is suspended during the whole day.]

towns—thus, in Holland, the anniversary of the deliverance of Leyden, Groningen, etc. Our limits do not admit of our here entering upon general observations as to the significance and value of such days as, especially in Germany and Switzerland, are observed as solemn days of humiliation, reflection, and penitence, whether at the requirement of the State or of the free motion of the Church. Of the Netherlands days of thanksgiving and prayer it may be said in general that they have behind them a glorious history, but are now dragging out a pining existence; while, considering the altered spirit of the age, their future may at least be regarded as uncertain and but little promising. To what extent this last is one of the saddening signs of the times is a question, the answer to which will of course be determined by the theological and ecclesiastical standpoint of the speaker. For consistent Modernism the proper place for such institutions is in a museum of antiquities, and even from the opposite point of view we need not deny that the manner in which such days of abstinence and prayer have been observed in past times has much about it of Old Testament leaven and formalistic narrowness. Nevertheless, such an abuse proves absolutely nothing against the thing itself; hours of thanksgiving and of prayer may *also* be observed in a purely Christian-evangelical spirit; the opportunity they offer for commemorating God's mighty acts, and for the examination of important questions of the day, in the light of God's revelation and world-government, may, rightly employed, be of immense utility; and land or Church would be no gainer if the celebration of such solemn days were increasingly neglected and finally abolished. Faith in the providence of God, in the possibility of definite answers to prayer, must be entirely eradicated before a people or congregation could entirely cease in a time of deep distress with one accord to seek the Lord, and upon manifest deliverance to praise Him with grateful joy. Specially in dark days has the remembrance of God's glorious deeds a heart-raising power, and the Church which actually blots out the days of thanksgiving and prayer from her calendar, annihilates thereby at the same time her influence upon society and the State. No wonder, indeed, that much was made by the preachers, formerly in particular, of such solemn days of celebration, and that the home and foreign homiletic literature, upon this point also, contains a number of models, of which the intelligent study can be for the youthful homilete only of advantage. If one has some degree of familiarity with the word of Psalms and Prophets, as of Evangelists and Apostles, it cannot be difficult for the natural feeling to find appropriate utterance. Ps. xlii., lxxvii. 11—13, lxxviii. 4—7, xciii., xcvi., xcvi., cv.—cvii., to mention no others, are for the attentive eye sufficient to relieve of all perplexity. Where prayers and thanksgivings are to be presented for the fruits of the field, some psalms of nature, taken in their entirety or in part, afford appropriate subjects for treatment. In connection with a deficient harvest one may speak on Ps. iv. 7; on the occasion of a specially abundant one, on Joel ii. 26a; but also, and perhaps not less appropriately, on the rich fool, Luke xii. 16—20; comp. also Jer. v. 24; Ezek. iii. 22, 23; Hos. ii. 20, 21. On a day of the commemorating of national deliverance, a word like that of Exod. xii. 14a; Ps. l. 14, 15, lxxvi. 10 ff, cvi. 12b, 13a; Prov. xiv. 34; John viii. 36; 2 Cor. i. 10; Rev. xix. 7a. A more general Christian view of the time may here

also be in place, specially in addressing a more cultivated audience, in following the suggestions, *e.g.*, of 1 Sam. ii. 30b; Jer. xxii. 29; Dan. ii. 21a; Zech. xiv. 6, 7; Matt. xvi. 3b; Luke xix. 42a. On the occasion of the prevalence or abatement of a dangerous malady, Exod. xv. 26b; 2 Sam. xxiv. 15—17a; 2 Chron. vii. 13b, 14; Ps. xxx., cxvi. 12; Amos iii. 6b; Mark vi. 56b; John v. 14; and many other passages.

Comp. *N. C. KIST, *Nederl. Bededagen en Biddagsbrieven* (1848). C. PALMER, *a. a. O.*, s. 275 ff. HENKE, *a. a. O.*, s. 36.

POINTS FOR INQUIRY.

To what extent has the separation between Church and State wrought beneficially in this domain, and to what extent injuriously?

9. Of the discourses on special occasions, that on the anniversary of the *Reformation* calls on many accounts for special care. Observed in Germany and elsewhere already in last century, it has been held in increasing honour in the Holland of the present century, and its observance repeatedly recommended by the highest authorities in the Church. The third centenary of the Reformation was observed in 1817 with very great enthusiasm, the seventh jubilee in 1867, with somewhat less emotion; but yet it is and remains a custom in Holland publicly to commemorate the beginning of the Reformation on the 31st Oct., 1517, in the congregation, on the following day of rest. This custom merits to be held in honour, in opposition, *e.g.*, to the prevailing excesses of Ultramontaniam, because it affords an excellent opportunity for directing the attention to the brilliant hero-age of the Reformation, for publicly recalling to mind the mighty works of God through the instrumentality of Luther and his fellow-witnesses, and for awakening, purifying, and guiding in the right direction the spirit of Protestantism. It is self-evident that this can be done with gladness and the desired effect, only where teacher and congregation themselves stand with a good conscience upon the ground of Scripture and confession; the ruins of Christianity in Rome are still infinitely preferable to the castles in the air raised by a negative Rationalism. Not with the cause of freedom, however indisputable and inestimable its claim, but with the honour of the truth, by Rome obscured, by the Reformation maintained, has the true Reformation preacher above all to do. It is thus equally little in place on this occasion proudly to inveigh against Rome—which not without reason might, in our day especially, repel the scorn by an appeal to Matt. vii. 3—as it is necessary from year to year to repeat in its main outlines the history of the Reformation. For the knowledge of the latter there exist so many excellent aids, that the preacher may regard it as generally familiar, at least to an intelligent congregation. His great concern on the other hand is with the right view and appreciation of known facts. The old saying, “*Variis modis bene fit*,” is, here too, applicable in a high degree; and, while we now refer only in passing to the labours of gifted predecessors,¹ we add general hints with regard to texts and themes. The Reformation, a restoration of the spiritual worship of God (John iv. 24);

¹ REINHARD, V. D. PALM, DERMOUT, CLARISSE, WIJS, TER HAAR, BEETS, and others.

God's own work (Matt. xxi. 42b); a triumph of Christian liberty (Gal. v. 13a); a glorious manifestation of the supreme government of Christ (Rev. xix. 16b). Under the guidance of Rom. xii. 2; Gal. iv. 23, 24 or Col. iii. 9, 10, we may bring the Reformation of the Church into connection with that of the heart; may treat of the formal principle (John v. 39) or the material principle of the Reformation (Rom. iii. 28), warn against abuse of the Reformation principles (Rom. xiv. 16), or exhort faithfully to cleave to them (Rev. ii. 25). The higher unity, too, of believers, amidst all diversity (Eph. iv. 4), the intransitory character of the Church of Christ (2 Tim. ii. 19), and the universal priesthood of believers (1 Pet. ii. 9), are subjects which may be handled on this occasion with pleasure and profit. The seven Apocalyptic Epistles, moreover, afford many a *Schlagerwort* for our meditations at this time. Again and again must the Apostolic *Reformamini* be heard in connection therewith, in accordance with the needs of time and place. Yet other texts: Matt. x. 34, xv. 13, xvi. 18b, xxiii. 10b, xxiv. 13; John x. 16b, 22, 23; Acts xvii. 11; Rom. xiii. 12; 2 Cor. iv. 6; Gal. iv. 21—31; Eph. ii. 8—10; 1 Thess. v. 21; 2 Tim. i. 14; Heb. x. 32 ff, xii. 1; James iii. 5b; 1 John v. 4; Jude 3b, 20, 21; Rev. xiv. 6. Of the Old Testament, 2 Chron. xxxiv. 14 ff; Ps. xix. 7, cxviii. 27a, cxix. 105, cxxxviii. 8b; Isa. xxi. 11, 12, xlv. 22—25, lxv. 17; Jer. iii. 11, xxxvi. 22 ff; Ezek. xxxvii. 1 ff.

Comp. HÜFFELL, i, p. 325 ff. C. PALMER, *a. a. O.*, s. 333 ff. E. L. TH. HENKE, *a. a. O.*, s. 455 ff. In "al de Leeredenen van J. J. VAN OOSTERZEE" (1871—1876) there is to be found a heptade of Reformation sermons of various years. The coryphæi of the German pulpit also have frequently made themselves heard on this subject. It is remarkable that among the many published sermons of SCHLEIERMACHER no single one is to be met with on the Reformation. In France, England, and America, too, the harvest is, so far as we can learn, upon this point exceedingly scanty.

POINTS FOR INQUIRY.

How are we to explain, in the age of "freedom and progress," the declining interest in the commemoration of the Reformation?—To what extent may we still speak of a *festival* of the Reformation?—What service may the national history of the Reformation and the martyrs of the Reformation render to the preacher in this domain?

10. The *Consecration*, also, whether of the Church or churchly things, sometimes affords an unusual occasion for preaching. If we do not, like our German Protestant brethren, observe a "Kirchenweihfest" (Gospel, Luke xix. 1—10; Epistle, Rev. xxi. 1—5), yet we have from time to time our festival of the partial or entire restoration of the sanctuary, at which a word in harmony with the occasion is reasonably looked for. Even from Christian antiquity a few examples have come down to us, such as the sermon of Paulinus—according to others, Eusebius—at the consecration of a church at Tyre. In the Holland of the seventeenth and eighteenth centuries, pulpits, galleries, etc., were consecrated with elaborate discourses, while in Germany the consecration of Protestant altars and bells is still observed. Where however the first word has to be spoken in a new or restored church edifice, the homilete must be careful not to lose sight of the distinction between the Romish and the Evangelical-Protestant notion of consecration. Church consecration can be nothing more than the solemn dedication and

setting apart of the edifice to its special use. The opportunity is here naturally afforded—not for rating the congregation on the unchurchliness of numbers; a festal address is not to be delivered with a sharp scourge in the hand, but—for bringing into clearer light the high privilege and value of common worship of God, in the spirit of Ps. xxvi., xxvii., xlii., lxxxiv., xcii., for calling forth true spiritual adoration (John iv. 24), and for leading believers a step nearer to that city of God, wherein no temple shall be (Rev. xxi. 22a). An appeal that a faithful use be made of the renewed privilege (Heb. x. 25a) may attach itself to the one or the other of these considerations. If in connection therewith, or afterwards, a new organ is brought into use, it is no more than natural to assign a considerable place to the solemn song of the congregation on this occasion, but at the same time also to give prominence in accordance with the opportunity and need of the day to the value and requirement of congregational singing. This may be done under the guidance, *inter alia*, of Gen. iv. 21; 2 Kings iii. 15b; Ps. xxxiii. 1—3, cl. 4b; Col. iii. 16, and similar places.

11. At no great distance from the church is to be found as a rule the churchyard; and so, finally, may a word on the *Funeral Address* bring to a close this part of our survey. "Let him," says Hengstenberg somewhere, with reference to the funeral address, "who will see the Church in her deepest humiliation come and stand beside the graves;" and of a truth one has only to cast a hurried glance upon this part of theological literature, from Ambrose to the time of Massillon and later, in order to discover how much that is human in the less favourable sense of the term, has in this domain cast a blot upon the reputation of sacred eloquence. In many instances one is involuntarily reminded of Theremin's wish, that the task of funeral orator might be entrusted to an experienced diplomatist. Under these circumstances it is hardly to be bewailed as a misfortune that the practice of holding a particular discourse over the grave of everybody is regarded far less than formerly as obligatory. Yet it is in itself unquestionably appropriate and good that the Church should speak the last word even at the grave of the departed; and every preacher witnesses the removal of some from his own neighbourhood, at the death or burial of whom a suitable word on his part is expected. On the occasion of the death of colleagues, of persons in high position, or persons held in special esteem, as also on the occasion of particularly unexpected and striking deaths, will not only the obligation of his office, but also the feeling of his heart, impel him to utter a word alike of deep sorrow and of legitimate respect. Here, too, the choice of text and subject is naturally entirely determined by the character of the demand made upon the preacher. So-called commonplaces, as Gen. xxvii. 2b, Eccles. iii. 2a, Ps. lxxxix. 48, are often, on account of peculiar circumstances, clothed with unwonted significance, and are in any case to be recommended in preference to exaggerated laudation of the dead, or sentimental address to the mourners. In presence of the seriousness of death and the grave, it is specially incumbent upon us to render full homage to the truth, but at the same time to contemplate it in gentleness and love. Unhesitatingly to pronounce the salvation of the departed is in most cases equally little permitted us, as is a ruthless condemnation; and least of all must respect for the departed lead us to forget what we owe to the souls of the

living. According to an old Württemberg ecclesiastical ordinance, the funeral address is designed to answer a threefold end. It ought to be "a public confession of the Christian hope of the resurrection, a last testimony of love, an earnest reminder of the approaching hour of death." Amidst all changing of times and customs, in this domain also, it is desirable that the ideal be not at least placed any lower. Specially suitable texts are for the rest, Gen. iii. 19; Job i. 21; Ps. xxxix. 4b ["that I may know how transitory I am"]; Eccles. xii. 5b; Luke xii. 37; John xi. 11a; 1 Cor. xv. 55—57; 2 Cor. v. 1; Phil. i. 21; 1 Thess. iv. 13, 14; Heb. iv. 9; Rev. xiv. 13, always of course in the case that the departed were true Christians.

Comp. HÜFFELL, *l. l.*, i., p. 348. C. PALMER, *a. a. O.*, s. 352. R. STIER, *a. a. O.*, s. 293 ff. HENKE, *a. a. O.*, s. 468. As models of appropriate and worthy homage in this domain are to be mentioned the celebrated oration of ROBERT HALL, on the death of the Princess Charlotte (1817), and the eloquent orations of DERMOUT in commemoration of King William I. of Holland and his noble consort (1837, 1840). Also the homiletic serial of E. OHLY, before mentioned, contains a few good *schemata*.

POINTS FOR INQUIRY.

Instances of funeral addresses worthy of imitation, and—warning instances.—May and must this homage be refused, by the homilete also, in some cases?

II. As in the life of the congregation, so also *in that of the Pastor and Teacher himself*, there occur from time to time moments in which he is called to something other than the ordinary proclamation of the Gospel. At the end of this Division, then, a word finally of counsel and guidance with regard to these.

1. First of all our attention is drawn to the so-called *Inaugural Sermon*, with which one begins either one's ministry itself, or one's labour in a new congregation. It is only natural that special care should be bestowed upon the preparation of such discourse, because it is, so to speak, the programme of our after-labours, and the congregation desires, with reason, to learn what it has to expect from our ministry. It is on this account also desirable for the preacher to take this opportunity, so far as it is possible, and the congregation can bear it, of expressing himself openly and frankly with regard to his principles and aims; and it is not to be approved that the preacher, as sometimes happens, should conceal his real sentiments under so-called general texts (*e.g.*, Jer. i. 5—8; Mark xvi. 15; 1 Thess. v. 25), after the treatment of which the congregation knows just as little what we believe as before we entered the pulpit. Uprightness, of course accompanied with the necessary caution, is on such occasions the best diplomacy. The entrance sermon may be regarded from one of two points of view; either as an actual commencement of the ministry of the Gospel, or as an introduction thereto, and a consecration to this work, accompanied by the exerting of the noblest powers. In the former case we may, by the treatment of a familiar and comprehensive text (*e.g.*, Ezek. xxxiii. 11; John iii. 16; 1 Tim. i. 15), at once afford a specimen of the spirit and manner in which we shall preach the Gospel, and begin or end this discourse with an address specially bearing on the circumstances of the day. In the latter—and this is perhaps as a rule preferable—we may make

the ministry of the Gospel itself, in its abundant contents and its inestimable value, the subject of our first preaching; in following, e.g., Matt. xiii. 3 ff.; Luke xxiv. 47; Rom. i. 16; 1 Cor. iv. 1—5, ix. 16b; 2 Cor. iv. 5, v. 18; 1 Thess. ii. 4. An Apostolic intercession also, as Eph. iii. 14—21, duly explained and legitimated, is by no means inappropriate.—The entrance sermon may sometimes take the form of a solemn covenant, entered into between pastor and congregation in the presence of God (Jer. xlii. 1—6). Wisdom, however, bids us be on our guard equally against idealised conceptions as against too confident promises, and no less against all haughtiness and severity towards such sickly phenomena as have already become known to us. The congregation retains *this* sermon in memory longer than any other; and the entrance sermon merits severe censure, by which the Christian people feels itself rather repelled and hurt than attracted. The more, on the other hand, it bears the stamp of a sacred personality, at least in its first development, in which dwells seriousness and wisdom, but also love and gentleness, so much the more response will it find, and the more firmly will it lay that foundation on which afterwards one can continue to build.—The same rule applies to the discourse with which one begins one's work in a new sphere of labour. One will do well not to enlarge too greatly upon the affection in which one was held in a former congregation, or on the reasons why—this notwithstanding—one was led, “in obedience to a higher call,” to leave it. One is apt in this case to say too little or too much, and it is better here in silence to avoid this or that rock on which one has perhaps hitherto split. It is still to be remarked, that the period also in the Church year may be of influence upon the choice of the text or theme of these discourses. In the Christmas period, e.g., Luke ii. 10b; in Lent, 1 Cor. i. 23; after Easter, Rom. x. 9b, 10; after Ascension, Acts i. 8a; after Pentecost, Acts iv. 33, viii. 5 ff.

2. On the so-called *trial discourses* we do not speak, because in our Church these are not required of the pastor and teacher. The candidate for the sacred office, who, usually at the request of the Kirk-session, shows himself prepared to undertake them, will do best on that occasion to give an illustration, in the fullest sense, of the spirit and manner in which he intends to preach the great substance of the Gospel to the congregation.¹ But a word must here be spoken on the so-called *Ordination-sermons* (Charges), with which one introduces others to the work of the ministry. A particularly agreeable and gladdening task, specially when one feels a personal interest in the *Ordinandus*, because it affords at the same time the opportunity for reviving and defending one's own affection for the work of the ministry. To that profound affection must accordingly tone and spirit of our discourse bear witness, of which however the special character must be determined and modified by the nature of the circumstances. A counsel, who is introducing his brother in office, hardly speaks the same as the teacher who is giving the charge to his disciple, the father who leads his son into the work of the ministry. The ordination sermon may be addressed more particularly to the teacher, or to the flock, or it may have

➤ ¹ It is equally dishonourable in such discourse to conceal one's convictions, as it is to preach for the occasion *mentirer*, while purposing later to read one's sermons.

reference equally to the one and the other. In the first case, it must have special regard to the work of the ministry; in the second, to the privileges and the obligations of the hearers of the Word; in the third, finally, to the bond which unites pastor and flock with each other and with the Lord of the Church. Now the one, now the other point of view may be most prominent, although the one must not be separated from the other. For the rest, able predecessors are no more lacking here than are usable materials. The Epistles to the Corinthians and Ephesians, the Pastoral Epistles especially, afford such abundant store as almost to render one embarrassed in one's choice. It may also be determined by the peculiarity of the congregation; for a fishing village, *e.g.*, Luke v. 1—11 is preferable to Matt. xiii. 3—9, which is better adapted to an agricultural congregation. The text, moreover, of the ordination sermon and that of the entrance sermon may, by a timely arrangement, cover more or less the same ground. It will surely be unnecessary to warn in connection with this against a spurious wit, formerly not rare on such occasions;¹ but an unsuitable loftiness of tone is equally to be avoided, and—particularly where the speaker occupies a somewhat higher position—the Apostolic example, Philm. 8, 9a, is to be followed.

Less impressive, but not on that account unimportant, is the task of ordaining new *Elders and Deacons*, to which, at least in large congregations, a special service is devoted. Specially where the overseers of the Church are directly chosen by the congregation itself, may a good word be spoken in harmony with the circumstances of the occasion. We are naturally led to set forth the origin, the nature, the importance, and the requirements of the overseer's office. Texts: Neh. ii. 20a; Ezra v. 11a; Acts vi. 1 ff, viii. 5—8, xx. 28; Rom. xii. 6—8; Eph. iv. 11 ff; 1 Tim. iii. 1. All, too, that may contribute to the independent activity and life of the congregation is here in place, under the guidance, *e.g.*, of Matt. xxv. 14—30; 1 Pet. iv. 10, 11. By way of variation the work of inner missions may likewise come under treatment on such occasions, in the spirit of Matt. ix. 35—38; James v. 19, 20. That, moreover, on this occasion not only the new overseers be appointed and inducted, but also the retiring ones be thanked for the zeal manifested by them, and the congregation exhorted to conduct itself in a worthy manner towards all good leaders, it is hardly necessary to suggest. (Comp., besides, Matt. xx. 1—16; 1 Pet. v. 1—4.)

3. Now and then the pastor and teacher arises in an *unwonted time and place*. The speaker at *Missionary or Bible Society's Festivals* will, if he has a heart for the matter, be in no perplexity with regard to material. In particular where the address is delivered in the open air, "in a church of unhewn timber," it will display less the character of a sermon than of a speech, in connection with which the well-known requirement, "frisch, frei, freudig, fromm," is not to be lost sight of.—The same may be said of the *Camp-Preaching* which is sometimes necessary, and may, under favourable circumstances, bear a very awakening character. "Make it short" was some years ago carved in enormous letters upon the reading-desk of a camp

¹ Comp. Acts xxviii. 22b with xxiv. 14. Luke also, ch. vii. 40a, comp. ch. xx. 25, has been put to a curious use, in connection with the preacher's own name. So Acts viii. 6a, and other places [including 2 Cor. vii. 6b].

in Holland; he who is wise does not wait for the hint, but delivers an address of which the conclusion rather comes by surprise than is earnestly looked for.—As regards the so-called *Liefdebeurt* (service of friendship) elsewhere, and the voluntary *Gastpredigt*, we shall do well here also not in the first place to consult our own ease or honour, but the needs of the congregation—so far as these are in any degree known to us. If it should be granted us where we are but very seldom heard, and perhaps are looked for with some degree of expectation, to speak a word which long remains in grateful recollection, may this become a material for humble thanksgiving. Some preachers might be mentioned who have been heard only on a single occasion in some place strange to them, but not without leaving an abiding impression behind.

4. It is impossible to mention everything. Shakespere somewhere asks his audience to take his few fighting players for a whole army.¹ The teacher who knows how thus to speak a fit word on every occasion, not seldom sees the opportunity afforded him of *changing* his *place of labour*. If he avails himself of it, let him state briefly and simply the grounds of his resolve to the congregation (without making himself or that resolve the subject of an entire sermon) in preaching from John xvi. 7a; Acts xxi. 14; 2 Cor. xi. 11, or a kindred text. Where, on the contrary, he afresh binds himself to his congregation, and has experienced in abundant measure its interest and love, his heart will impel him to deliver a discourse appropriate to the occasion. Texts like 2 Cor. xiii. 9; Eph. iii. 14—21; Phil. i. 25; 1 Thess. iii. 9—13; Heb. xiii. 20, 21, may at such a time stand him in good stead. Others, on the other hand, like 2 Kings iv. 13a, or Luke xxiv. 29a, may be employed at most only *cum grano salis*.

5. Amidst joy and sorrow in the life of the teacher there approaches meanwhile the *silver anniversary* of his appointment. Let him who has the privilege of thus recalling twenty-five years of ministerial life, not speak above all of himself, but make his boast in the faithfulness of God and the glory of the Gospel ministry, in following the footprints of Paul, 1 Tim. i. 12, comp. 2 Cor. i. 12—14, ii. 14, iv. 7, x. 18, and similar passages. Happy if in connection therewith a word of appreciation and confidence with regard to the congregation may be spoken on good grounds, in the spirit of 2 Cor. vii. 16; 1 Thess. ii. 19, 20. The difference between the pulpit and one's private chamber is of course here least of all to be overlooked.—As regards the *golden* festival of office, Claus Harms has already made it a theme for meditation, "what there is to afford calmness to the preacher in the consideration of the fact that, after having laboured fifty years in the vineyard, he still lives and is a preacher;" and certainly but few who have outwardly and inwardly lived and laboured in the sweat of the brow, ever pass this extreme limit. Unhappy he who attains it without a Simeon's song upon his lips; happy he who in truth can greet it with the note of Paul, "the faith kept!" What and how to preach at such a moment, he will certainly not need to inquire of a handbook of Homiletics.

6. As regards, lastly, the *Farewell*: one may here speak of a first, a later, and a last farewell of all, and in connection with each make a moment's

¹ See the prologue to *King Henry V.* [Tr.]

pause. For all, the two great farewell addresses preserved to us in the Bible, under the names of Moses and Paul, afford—next to the last conversations and prayers of the Saviour—a sufficient number of important points of view. Here the heart may and must speak with all emphasis, if at least it really has anything to say. A parting salutation to a congregation to which we felt ourselves closely attached, cannot but painfully affect us, and then, moreover, there is no reason for restraining tears. Only one must avoid all that calls forth needless emotion, and make use of this last meeting for the purpose of exhorting, warning, and arousing, since one's words derive on this occasion augmented interest from the circumstances of the moment. Now, naturally, no word of bitterness, of reproach, or correction, least of all of hatred, addressed to this one or the other, after the example of that preacher who on leaving his congregation under the oversight of an intractable colleague, took as his parting text, Gen. xxii. 5a. If there is anything "to be settled" of a personal nature, let this be done in private, "under four eyes," or if need be at a previous interview, but in no case in the solemn and affecting hour of bidding good-bye. The practice too of some, sprung up under the influence of divisions and party spirit, of bidding a more intimate farewell to particular friends, before the official farewell to the congregation as a whole, does not by any means merit commendation. In this way the Corinthian disorder is legitimated in principle, and the so-called official farewell is reduced to a tolerably unmeaning form. It must, on the contrary, be the warm and worthy expression of the feeling which animates us towards the congregation as a whole, and the most familiar portion of it in particular; and bear the character of an hour of mutual recollection and vindication, exhortation and consolation, commendation and prayer for blessing. Here too the choice of the text may be influenced by the season of the civil and ecclesiastical year; e.g., after Easter, 2 Tim. ii. 8a; after Ascension, Matt. xxviii. 20; after Pentecost, Eph. v. 18a; in the autumn, 1 Pet. i. 24, 25. Where one is exchanging a smaller field of labour for a greater, also to one's own gain and satisfaction, one must not speak too much about mysterious paths and painful sacrifices, and in no case must one incorporate in one's personal *Credo* the article of one's own indispensability. The Word of God did not come with us, and it does not depart with us. It is sometimes too little considered that the printed farewell sermon, however well meant at the time, is often read by ourselves and the congregation after a lapse of years, and sometimes in a very different frame of mind. Therefore, also "des Guten nicht zu viel."—Moreover, any sermon may, specially with advancing years, be our last; we are thus called to preach in such wise that the *exitus aget* shall be in no case applicable to our labour. If, finally, the last public farewell should be at the same time a farewell to the Ministry of the Gospel, as long as possible fulfilled by us with sacred zeal, the Lord Himself will supply His faithful servant with the right word in this touching hour. Happy for him who quits the pulpit for the last time with something of that feeling in his heart—even though the difference between the two cases be infinite—which is expressed in a manner wholly unique in John xvii. 4, and at whose grave presently the congregation instinctively recalls the words of the Lord, John xv. 16.

Comp., on much which is here only touched upon, the Handbooks of HÜFFELL, HARMS, PALMER, HENKE, and others, *ad loc.*, and a number of sermons on special occasions by eminent preachers, too numerous to be mentioned here. Out of the *Glockentöne* of FR. STRAUSS, the chapter on "the ordination to the office." By the same, *Abend-glockentöne, Erinnerungen eines alten Geistlichen aus seinem Leben* (1868). A. MONOD, *Adieux* (1856), also in English, "The Farewell of Ad. Monod to his Friends," etc. [new ed., London, 1871]. *JULIUS CHARLES HARE, *Charges to the Clergy of the Archdeaconry of Lewes*, 1840—1854 (1856). EDWARD BATHER, *Ministerial Duties*. Charges by the late Archdeacon Bather. Preface by Dr. C. J. Vaughan. J. J. VAN OOSTERZEE, *Al de Leerredeken*, d. x.—xii., *passim*.

POINTS FOR INQUIRY.

The Scylla and the Charybdis of this part of the sea.—Illustration and confirmation of what has been said, by means of examples.—When is the public celebration of the silver or golden festival of one's office appropriate? when less to be recommended?

§ XXIX.

THE MATERIAL OF EACH SERMON.

THE examination as to the material of each Sermon in particular has reference to the requirement, which must be made upon every part of a complete and well-arranged pulpit address, from the Exordium to the Peroration, alike in the name of Science as in the interest of a sound Practice.

In the treatment of Material Homiletics we proceed by gradations from the more general to the most particular. If we have thus far spoken of the requirement which may be made on the Christian sermons in general, and the different sorts of sermons more particularly, it now becomes the question how each particular part of a carefully prepared discourse must be constituted in order to correspond to its object. More deeply than heretofore have we thus now to penetrate into the secrets of the properly so-called *technics*, the homiletic *art*, which has no other opponents than ignorance and prejudice alone. We must speak, not yet on the arrangement of the different parts of a sermon—this is in place only in the following chapter—but on the requirement to be made on good grounds with regard to each part of the discourse in itself; and we have in doing so expressly to confine ourselves to the text and the theme, the introduction and the division, the exposition and the development, the application and the close. If it is here found to be specially difficult strictly to separate from each other contents and form, this last part of Material Homiletics, on that very account, constitutes at the same time the natural transition to the Formal Homiletics.

I. By the *text* (*textus*, from *texo*, weave) we understand that part of Holy Scripture which stands at the head of the discourse, and thereby must serve as a preparatory indication of its contents. We have already seen (§ XXIII.) that and why every sermon, as a rule, must treat of a definite text; but here

it is the place to say something about the different *sorts*, the indispensable *properties*, and the definite *requirement* of the text.

1. The different *sorts* of text are *eo ipso* determined by the varying contents of the sacred Scriptures. There are thus historic and didactic, ethic and ascetic, poetic and prophetic texts. Not a few texts, even, present a combination of the different kinds. An historic material may easily contain didactic elements, a didactic one prophetic elements; but as a rule, nevertheless, one of the above elements will be the prevailing, the characteristic one. That accordingly every sort of text calls for its own mode of treatment, we must necessarily suppose. The tone and manner in which, *e.g.*, an historic material is treated, must and ought to be something wholly different from that in which the truth and value of a dogmatic proposition is shown. A poetic sermon on a didactic text is equally out of place as a didactic sermon on a poetic text. The character of the sermon must be as far as possible in harmony with the peculiarity of the text.

2. A good text, as this is with reason looked for, must combine in itself *properties* of a formal and material nature, not to be lightly esteemed. That the text is to be taken only from the Canonical Books of the Old and the New Testament—from the Reformed standpoint, with the exclusion of the Apocrypha of the Old Testament—appears almost self-evident: it needs being recalled to mind only when one considers what has not been employed and chosen as a textbook on a level with, nay, above the Bible. The *Ethics* of Aristotle, the *Ship of Fools* of Sebastian Brandt, Hufeland's *Art of Prolonging Human Life*, and a volume of *Children's Rhymes*; fragments out of Church Hymn collections, but also products of dramatic art—all this has in earlier and later times been put to a service in the pulpit, which the servant of the Word calls for only from his Bible, and there is no single guarantee in our day that similar follies will remain permanently excluded from the sanctuary. A Bible text then, read with reverence before the congregation, out of the opened pulpit Bible (not out of the little pocket Bible of the preacher), and this, as a rule, throughout the whole text, save where a particularly long and generally familiar subject is expressly attached thereto by the reader, and by him already in its totality recalled to the mind of the congregation. Of course the Bible text must be a genuine one, and the rendering in which it is given trustworthy and accurate. The choice of a text like 1 John v. 7 is for these reasons of questionable propriety, and where one has to treat of a material like Acts xx. 28, or 1 Tim. iii. 16, one cannot, at least before a more intelligent audience, conceal one's conviction that the traditional reading in this case is not raised above reasonable objections.¹ The treatment of a pericopè, on the other hand, like John viii. 1—11, need by no means be avoided, because—beware the critical question is decided—it is on internal grounds worthy of belief, and is, moreover, eminently instructive. In point of form it is required, not without reason, that the text, however short, constitute a complete sentence; to select a subject without a predicate as a text is at best barely permissible.

¹ [The question is, of course, purely one of Biblical criticism, turning on the preponderance of MS. authority. The evidence for the fundamental doctrines of Christianity has never yet suffered from the discovery of a purer text.]

Where, on the contrary, the text consists of more than one sentence, it must display for the eye of the preacher, presently also for that of the congregation, a logical unity; a so-called dualistic text involves in its treatment difficulties which are almost inevitable. Where the choice of texts is left free, no preacher of tact and talent will undertake the handling of a text in which he has not succeeded in discovering a certain unity of idea; the text must guide, to some extent even control, the stream of his thoughts. Or is it better, generally speaking, to select a short text, rather than a long one? It is not easy to lay down on this point a rule of universal application, and certainly the preference of many for a short and pithy text may be in some degree justified. On the other hand, it can hardly be denied that the passion for the strange and striking plays, in the choice of the latter, a much greater part than is desirable, and that one of the main ends of preaching, the advancement of a clear and thorough knowledge of Scripture, is often better to be attained by the treatment of a more extended than of a more concise portion of the Word. A text may be too long; hardly, for instance, can the whole of Gen. i., or John xi., or Rom. viii., however much forming a unity in itself, be profitably made the subject of one discourse; but the practice of hanging a whole sermon upon a single word of Scripture, as Immanuel, To-day, Amen, Maranatha, etc., leads just as much into dangerous bypaths. Long or short is, moreover, a point of entirely subordinate importance, and just as little can we admit without any qualification that a strange text is, in the long run, preferable to a more ordinary and familiar one. Sentimental spirits may be moved to tears by preaching (with Dräseke) upon the words, "And she was a widow;"¹ but from the thorough and judicious treatment of the whole narrative the congregation, as a rule, receives greater profit. That which is odd stimulates the attention of a few, but that which is ordinary and familiar not seldom yields more appropriate nourishment, provided it is only prepared with the necessary care. A strange text we must lay hold of, or rather it must lay hold of us; and where it fails to do this, we must not shrink from taking a very ordinary one. No one remains permanently in a state of sound health, who lives only on strongly seasoned, stimulating food; and so-called less handled texts, traced out from half-forgotten pages of Scripture, easily expose the preacher to the risk of preaching, in the first place, only himself. Further, as a rule, texts from the New Testament are preferable as a material for preaching, to those of the Old Testament, and, for simple congregations more particularly, historic subjects are to be recommended, rather than didactic and prophetic ones. All this is of course to be applied with some limitation, while having due regard to the law of a suitable variety and to the rights of individuality already vindicated.

3. Nevertheless, of whatever kind the text may be which one chooses, the *requirement* of the text is always the same, that, namely, it be rightly *viewed* and suitably *employed*. Rightly viewed: when may this be confidently said with regard to a text? When one does not rest content with ascertaining the meaning of the words alone, but penetrates as deeply as possible into the spirit of the writer; when one regards that word not

¹ Luke vii. 12.

merely in itself, but in its connection, with reference not only to former needs, but also to present and universal ones; in a word, when one leaves no stone unturned, in order to do full justice to the text from every point of view. The text is as a gold-mine, into which we must dig as deeply as possible, in order to bring the precious metal to the full light of day. No part of that greater or lesser whole, apart from the question of any use to which it is to be put, must be suffered wholly to escape the eye. Upon that use, however, we need hardly remind the reader, the main question will turn. On a designed mutilation of the text, with a view to the undermining and contradicting of the truth, it will surely not be necessary to employ many words. It was wanting until now to the list of homiletic sins of the age, that even on Christian festivals mangled texts should be cited for the purpose of exposing to ridicule the faith of the Church.¹ But even where one shudders at the thought of such flagitious offences, the homiletic employment of the text often leaves not a little to be desired. Only then is the employment of the text good, when it is really consistent with the definite *object* to be attained by the speaker on this occasion. Only then, when it is at the same time in harmony with the *spirit* of the sacred writer, to whose word our own attaches itself. He, for instance—and this has been done—who chooses 1 Cor. xv. 14 as a text, in order by means of it to oppose belief in the resurrection, without doubt commits an unpardonable *homiletic* sin. Only then, finally, when the text is, so far as practicable, employed *in its totality*. Certainly it is permissible, particularly in the case of frequently recurring texts, to present more definitely in the foreground now this side of the text, now that; but the main point must never be entirely sacrificed to a subordinate one, and the more thoroughly the text is wholly employed, we had almost said, exhausted, in a discourse, the more excellent in this respect does the sermon deserve to be pronounced. F. W. Krummacher has said, “the Catholics preach *into* the text, the Lutherans *on* the text, but the Reformed *from* the text:”² the last method stands in our estimation highest. In that respect great preachers of the Dutch pulpit, during the first half of our century, have not seldom presented models; and to whatever extent a perfecting on this line of action also is possible and desirable, sacred eloquence would in no respect be a gainer if in this half we should entirely break with their principles. Text and sermon must, as it were, have grown together into a living unity, like that of the horse and its rider. Certainly it is not easy to bring about this result: the license of the poets, nay, the bombast of some rhetoricians, who literally can “play” with the text, costs considerably less toil and conflict. But then we do not become homiletes for our own indulgence, and the great art of continuing in the long run to preach with vigour, with variety, and with truth, lies nowhere else than—here.

II. 1. With the text is most closely connected the *theme* (*θέμα*, from *τίθημι*, the *propositio* of the ancients). The theme is the succinct statement of the

¹ For instance, John iii. 13a, “No man hath ascended up to heaven,” without more, for the denial of the miracle of the Ascension.

² Die Katholiken predigen *in* den Text; die Lutheraner *über* den Text; die Reformirten aber *aus* dem Texte.

leading thought of the discourse; in other words, the indicating of the definite point of view from which the text chosen will, on this occasion, be treated by us. Is such theme to be regarded as absolutely necessary to every discourse? That it is possible, even without an expressed theme, to speak in a very edifying and impressive manner, will be denied by no one, and just as little that in a simple address or cursory Bible-reading great freedom may be allowed in this respect. Somewhat differently, however, does the matter stand in the case of a carefully prepared discourse, devoted as this is to the due explanation, development, and application of a given main thought. Here it is desirable and necessary to select for oneself a definite theme, and cannot be difficult to make this known to the hearers. "An address without a theme, as in the case of edifying Bible exposition, is still not a sermon; because it forms as a discourse no *whole*, and consequently no oratorical organism."¹ The ancients did already on this ground make and maintain the demand for a theme; and it is even not advisable to proceed with the homiletic labour before it stands before our own mind in sufficiently clear outline. The laying down of the theme brings the oft wavering and wandering thoughts of the preacher under the sacred discipline of the Spirit, and for the hearers too the following of the discourse, as well as the retaining of its contents, is rendered considerably easier by this thematic summary. A so-called *Superscription* is not necessary for every sermon; the mention thereof is only an oratorical form, which may now and then produce the desired plastic impression, but for the rest must be employed with tact and sparingness. But in a *Theme*, the discourse, as a technical product, can by no means be wanting; and even the exaggeration of this demand, not seldom favoured on the rationalistic side in the interest of a one-sided synthesis, appears to us less objectionable in principle than is its entire abandonment.

2. Text and theme stand with each other in direct *connection*, and may in no case be in contradiction the one with the other. One may *either* derive a theme from a given text, *or* seek a text for a theme, on which one specially desires to speak. The one course or the other is open to us; but in the interest of Biblical preaching (§ XXIII.) the former is as a rule preferable. The text itself may at the same time form the theme of the discourse, in those cases where the main thought of the latter cannot be better summed up than in the short and vigorous expression of Scripture. Think of such texts as "One thing is needful." "Who is my neighbour?" "Behold the Lamb of God." "It is finished." "God is love;" and others. But equally may the theme be expressed in our own language, under the guidance of the text rightly interpreted, thus, *e.g.*, put in the form of a proposition. John viii. 34 thus at once affords the opportunity for dealing with the truth "the friend of sin, its slave," while Matt. v. 8 hardly permits us to speak of anything other than "the blessedness of the pure in heart." The theme too may be expressed in the form of an interrogation: *e.g.*, what is proclaimed to the Christian by the deathbed of his loved ones? Whence so much stagnation and retrogression in so many a spiritual life? Even figurative language is not unper-

¹ SCHWEITZER.

missible, if it be only intelligible, founded on the language of Scripture, and in perfect keeping with the dignity of the subject. No one can object to our proclaiming, in harmony with well-known words of Scripture, Jesus as the bread of life, the light of the world, the Good Shepherd; but he who, in preaching from Matt. xxiii. 37, chooses as his theme¹ "Christ the mother-hen," would with reason encounter opposition. Whether, however, expressed literally or figuratively, the theme must always be the formulating of *one* thought: if unity is already wanting in the theme, how shall it be preserved in the discourse itself? It is possible indeed that two sides of the same subject, but not that two heterogeneous subjects, should be comprehended in the theme (cf. § XXII. 2). It is also self-evident that the theme must express not only the contents of a part, but of the whole discourse. Thus, if you announce the intention of speaking, e.g., on "the value of sincerity," and now further say that you will treat first of the true nature, then on the high value of sincerity, it is clear that either your sketch contains too much, or your theme too little.

3. "Das Thema muss Kürze, Farbe, und Wohlklang haben."² It cannot be expressed in too pregnant, pithy, and euphonious a manner. "How sacred and august the dying of Jesus is," is in this respect a meritorious theme, while, on the contrary, the expression is as unhappy as possible, when Reinhard states that he shall speak "of the custom of our heart becoming indifferent to long and earnestly desired blessings of prosperity, at the very moment when the time of possession and enjoyment arrives." In other words, the desiring is more than the possessing; very true and very important, but who will at once apprehend this, and long retain it, in the first-mentioned form? Yet worse a theme like this: "that we then best care for our well-being, when we combine with the most conscientious fulfilment of our moral and religious duties a judicious attention to present and future circumstances and changes."³ An admirable contribution to the art of preaching the church empty within a few weeks! Just as little are we inclined to favour the practice, sometimes to be met with, of expressing the theme under a double form, e.g., "Joseph sold by his brethren, or the fatal consequence of envy;" dramatic enough in sound, but from a homiletic point of view meriting no crown. Least of all is the practice of our German neighbours to be imitated, of formulating the theme after the fashion of a verse of two or more lines, such as:

Wenn du es weißt und thust es nicht,
Verdoppelt sich das Strafgericht."⁴

Something of this sort may possibly be long retained in the memory, but certainly can little edify. On the other hand, there is nothing to object to the fact that the hearer should already be able to divine to some extent the course of the sermon from the theme itself. He, for instance, who proposes to treat the history of Herod the tetrarch as "an instance of the power and the powerlessness of conscience," thereby calls forth the ex-

¹ As was done on one occasion.

² The theme must be characterised by brevity, colouring, and euphony.—PALMER.

³ HÜFFELL.

⁴ Luke xii. 47.

pectation that he will expressly enlarge upon the one *after* the other. The same is the case with a Christmas sermon of W. Hofacker, who in following his text will show "wie weit *zurück*, wie hoch *hinan*, wie fern *hinaus* das Fest uns lässt schauen."¹ Theme and arrangement flow in that case as it were spontaneously into one. Nay, why should it not be open to us to indicate the point of view from which we shall contemplate a given text by another passage of Scripture? Gen. xviii. 22—33, e.g., furnishes an admirable exemplification of the truth enunciated in James v. 16b; Matt. iv. 1—11 points back to the "tempted, yet without sin" of Heb. iv. 15. Only we must not overlook the fact that, as respects the theme also, the law of truth and accuracy occupies the first place, that of conciseness and beauty the second; and above all, that no theme has the right of access to a Christian pulpit, which is in direct or indirect contradiction with the great central theme of Apostolic preaching (1 Cor. ii. 2).

III. With regard to the *Introduction*, which now comes under consideration, the saying of Boileau, "Un sonnet sans défaut vaut seul un long poème," is in some respects applicable. Few things in this domain are so difficult, but also few things of so great value as a really good, appropriate, happy Introduction.

1. The *demand*, that each discourse have its proper introduction, is one so natural that it appears hardly necessary to justify it in many words. Who can wish, even as a preacher, "to fall with the door into the house,"² without being duly announced? to what well-constructed dwelling can be altogether wanting, in addition to the required number of apartments, the seemly vestibule? Even the ancients called on this account for the introduction, "ad auditorem attentum, docilem, benevolum reddendum,"³ as a "vestibulum honestum, quod aditus ad causam faciat illustres."⁴ It is true, such careful introduction to the matter under review appears less necessary in the Christian pulpit than in the Roman council-hall and forum. The congregation is acquainted with the object for which it has met, and the Gospel has long since lost the charm of novelty. Yet precisely this last feature renders it doubly desirable ever afresh to awaken an interest before its proclamation, an interest which otherwise easily slumbers, and to raise the hearer to that standpoint at which we would wish him to be placed. Without doubt, men have sinned not a little even in this domain, and the history of the decline of pulpit eloquence might be swelled with many an instance of less suitable, foolish, and far-fetched introductions. It was for this reason probably that Erasmus deemed it superfluous, and Mosheim and Palmer, *inter alios*, expressed themselves in a sense adverse to its claims. In Chrysostom, Luther, and many others, the introduction would often be looked for in vain, and even from our own age proofs might be mentioned, that if need be one may preach with edifying, nay, with admirable effect, even without one. Yet, on the other hand, a suitable introduction offers advantages not to be

¹ How deeply back into the past, how sublimely on high, how far forward into the future, this festival carries us.

² To come plump into the room, on the opening of the street door.

³ QUINTILIAN.

⁴ CICERO.

lightly esteemed—abuse proves nothing against the proper use—and the essential difference between an edifying meditation or Bible-reading and a technically constructed discourse must, once more, not be lost sight of. Nature and art here also, as so often elsewhere, afford us a precedent in their own domain. Nothing makes its appearance unexpectedly or at one bound. We might term the blossom the introduction to the ripened fruit; the overture of the symphony prepares the way for its proper theme. No wonder, accordingly, that eminent pulpit orators have been distinguished for their exordiums, and partly on account of these have been held in estimation. *Ex ungue leonem.*

2. The *subject-matter* of the introduction may be derived from very varied domains. Since it serves not only to prepare the hearer for the treatment of the subject, but in particular to gain him over to listen to its treatment, this may take place in more ways than one. In general the material is to be found either in that which is more immediately suggested by the circumstances or that which lies farther afield. To the former belongs the basing of the first words of one's discourse upon that which has just been uttered in singing, reading, or prayer; or upon the previous discourse, in case the present admits of a natural connection; or the words may be suggested by the actual period of the ecclesiastical or civil year; or by some specially gladdening or saddening event, concerning which we may reasonably suppose that it has made an unusually deep impression. Or one might proceed from the first impression, whether that be a correct or an erroneous one, produced by the words of the text just read, and seek either to modify or to justify it, as the case may be. More remote, but not on that account less suitable, is the occasion one takes for entering upon the handling of the text from some other passage of Scripture, which is strikingly fulfilled in the material now to be treated of. He, for instance, who has to speak of the anointing of Saul as king of Israel is, if possessed of some amount of acquaintance with Scripture, perhaps reminded of Prov. xvi. 9, while another time, that which happened in the case of the false witnesses in the history of the Passion leads him instinctively to think of Gen. i. 20a. A brief excursion on such a general truth brings us naturally to the special instance now under review. Or one may, by a reference to a kindred fact, ascend from the lesser to the greater; from the joy of Jacob, for instance, on seeing Joseph again, to Simeon's joy on beholding the child Jesus in the Temple. Again, one may choose his point of departure *ab opposito*; he who seeks to warn against hatred and envy may begin not unsuitably with a brief description of the glory of love and compassion, and will now very soon find the transition from that which might and ought to be, to that which in reality is. It is also open to us, by way of introduction to a sermon on a specially beautiful portion of Scripture, to speak a few words of a general nature on the book whence the text is taken; a word on the value of the Psalms in general may fitly precede the particular treatment of one of the most beautiful of them. The comparison with what elsewhere takes place to too great an extent may another time prepare the way for speaking of that which is found too little among us. The Romish Mariolatry, for example, is censurable, but in the Protestant Church the distinction placed upon Mary is unquestionably by some underrated;

a natural occasion then for leading the congregation to contemplate the exalted character and the example worthy of imitation presented by the blessed one among women. Even non-sacred history, or legend, may occasionally render to the preacher the desired help.¹ More might be mentioned, but already enough to show that the introduction at least need not be omitted for lack of the necessary material.

3. In order, however, to the fitting *disposal* thereof, not a little must be taken into account. The exordium demands great care, just because it is the beginning of the discourse. The attention is yet fresh; an unwarranted conclusion, even a less happy expression, here more readily strikes the ear than it would half an hour later, and upon a first favourable impression not a little depends. Here then, if anywhere, we should be mindful of the principle, "*Virtus est vitium fugere.*" If the introduction cannot always be striking or beautiful, it should at least not be exposed to just censure. As often in this domain, the so-called negative requirements, in particular, must not be slighted. Let not this preparatory part be too long, lest the traveller grow weary before he is called to set out with us upon the way itself; not pitched in too high a key, or too greatly wrought up; otherwise it will easily suggest to the mind of the hearer the Horatian question:—

Quid dignum tanto proferet promissor hiatus?
Parturiunt montes, nascetur ridiculus mus.

Specially when followed by a very commonplace sermon does an inflated exordium produce an effect slightly ludicrous. Much better a calm beginning, particularly on an ordinary occasion, which leaves room for gradually rising to the height of one's subject.—Upon the question how long an introduction may be, it is of course difficult to lay down a universal rule; it seems, however, desirable that as a rule it should occupy at most not more than an eighth part of the discourse. In making too long an introduction one runs the risk of anticipating that which is to be more fully treated in the sequel, or in the application of the discourse; a peril not unaptly indicated by our French neighbours in the proverbial phraseology, "*Manger son blé en herbe.*" Nor must the introduction be too far-fetched, so that the hearer asks with restless curiosity, "*What will he make of that?*" and just as little must it place in the foreground the person of the preacher, so that the attention is divided between him and the great subject. The precept of the ancients, enjoining with regard to the introduction *acumen, brevisitas, concinnitas, utilitas*, is still worthy of all consideration. The more for the rest the introduction stands in a natural connection with the text and theme, so much the more meritorious does it deserve to be termed. It need not on this account be derived from a *locus communis*; and still less must this last, when for once it serves as a starting-point, be set forth with great verbal display. Nothing more wearisome than an orator who in the most prolix manner reminds you that two and two are actually not less than four. We need hardly urge, in conclusion, the great importance in this case also of the endeavour after the desired diversity. We must understand the secret of laying hold of a subject now on this side, now on the other. Among the

¹ A few examples in the author's discourses on Eccles. xii. 13, 14, and John xix. 5b.

most unhappy introductions are unquestionably those which might equally serve by way of *passe-partout* for ten or twenty different sermons.

4. For each sermon, as a rule, *one* introduction is amply sufficient. In Holland it was formerly the custom, after the first singing, and before the main prayer, to deliver a Prefatory Address, distinguished from the exordium proper, and usually bearing upon the psalm or hymn, with the design of preparing the congregation for the work of thanksgiving and prayer. On some special occasion such preface may render its homiletic or liturgical services, but as a rule it is desirable that *this* introduction be wholly dispensed with. But even in the domain of the introduction itself, the old distinction between *exordium remotius, et proprius*, and still more that between *exordium generale, speciale, et specialissimum*, for each of which a special text was called for, appears absolutely superfluous, nay, occasions a real martyrdom for speakers and hearers. If your introduction is in truth to the point, it of itself renders a second and third unnecessary. Where, as is to be wished, it stands in close relation to the subject, presently to be treated of under the guidance of the text which has been read, there the introduction best precedes the reading of the text. It thus awakens an interest in the latter, which would perhaps have been less general, had we begun with the actual announcing of the text. Not seldom may that which serves for the explanation of the text be then disposed of in comparatively few words, without its being necessary, in the arrangement of the discourse, to devote a special first part thereto. In this case, after the general introduction, the necessary remarks on the connection and sense of the words of the text should at once follow the reading of them, and by such digression—which partakes not of the nature of an introduction, but simply occupies the place of an absent (exegetical) part of the discourse—the path is cleared for entering upon the statement of the main thought, plan, and divisions.

5. The question *when* the introduction is to be written, is not answered by all theorists in the same way. By some the counsel is given, and enforced by an appeal to Cicero,¹ that this part of the discourse be composed last of all; and it cannot be denied that sometimes, in the course of writing a sermon, an idea occurs which may well serve as an introduction. But, where one goes to work methodically and accurately, it would appear greatly preferable: first to think out the whole sermon, *a capite ad calcem*, and not to enter upon the task of writing until the piece has become inwardly moulded and matured. So many a sermon has been a failure, simply because the preacher has sat down too soon to write, and supposed the thoughts would come with the words. The writing of the whole discourse must be the result of an inner process of thinking, in which one forms to himself a clear conception of the starting-point, course, and object of the sermon, before beginning carefully to put it to paper. It is thus self-evident that one must begin with the determining of the introduction, and even must not proceed further, until this has been brought duly into order.

IV. Definite rules with regard to the *Divisions* (arrangement, *Diatactic*) can only be given in the following, the formal part; here, however, a few

¹ CICERO, *de Oratore*, ii. c. 77 seq.

general observations on the same find their proper place. That every concatenated discourse calls for its clearly defined divisions, is at once apparent. Without doubt many have been guilty of excesses in the number of divisions and subdivisions, which have given rise to the comparison of "a galley-hench, to which the hearer was firmly chained, close to a shaky instrument, which in playing gave forth more of the sound of the hammer, than of the notes."¹ But the abuse detracts nothing from the claim of a right use, and, if anywhere, it is in the homiletic domain that the *divide* must be regarded as the way to the *impera*. Of course the work of division is to be preceded by an accurate review of the material for treatment, in order that one may escape falling into those "méditations sans méditation," against which Vinet so brilliantly warns. If, however, the division has thus been inwardly effected, whether by a purely logical or by a more psychological process, there seems absolutely no reason for withholding from the audience at least the *main* divisions. "*Rata habita in causa partitio illustrem et perspicuam totam efficit orationem.*"² "*Neque enim solum efficit ut clariora fiant que dicuntur, sed reficit quoque audientem.*"³ Above all, a disposing of the subject, which bears a symmetrical, transparent character, contributes not a little towards enabling the hearer to follow the course of thought in a carefully wrought out discourse, as also in no small degree to assist the memory. That which has been said in earlier and later times, particularly on the part of French and English writers,⁴ does not in our opinion suffice to outweigh the consideration of this advantage; and with all respect for the merits of many a preacher of the present day, who above all will not hear of any sharply formulated divisions, we, on our part, are afraid that the thoroughness, order, and retainability—*sit venia verbo!*—of the discourse would in this way run the risk of suffering perceptible loss. Only one must take care that the enunciation of the different parts of the discourse be as short, pithy, and euphonious as possible, that they may easily "stick" in the mind of the hearer; and that the practical object aimed at in the discourse be not too soon disclosed, since in some cases at least it is better attained by the way of oratorical surprise. The trenches by which one will insensibly approach and take possession of the heart of the fortress must not be exposed to the eyes of all. The practice, customary in some parts of Germany, of announcing in the newspaper the divisions of the sermon to be delivered, or of offering them at the door of the church before the beginning of the service, merits, on this account especially, no approval; less objectionable would it be if this took place at the close of the service. Nevertheless for the attentive hearer the main points so indicated are as it were so many hooks, by which the contents of the sermon attach themselves to his memory, as they are for the preacher himself so many points of repose, prepared for

¹ SCHLEIERMACHER.

² "A right division made in the subject renders the whole oration clear and perspicuous." (CIC., *de Inven.*, i. 22.)

³ "Nor does it only render more distinct the things spoken, but also refreshes the hearer." (QUINTIL., *Instit. Oral.*, iv. 3.)

⁴ Fénelon and others.

him in the delivery of his discourse. To this end also it is desirable that the division display a symmetrical character, though of course without stiffness and constraint. Never may naturalness be sacrificed to uniformity; rather should the sermon have the charm of a graceful English garden, than the monotony of an old French one. One part of a discourse may very probably be of greater intricacy or importance than another, and for this reason may not only admit of fuller treatment, but may even demand it. If, too, in the body of the discourse the most prominent members cannot, and ought not, to be artificially concealed, they need not on that account all stand equally distant the one from the other. As a work of art the sermon is not to be mechanically put together, but must form an organic whole, by which theme and scheme are fitly indicated for the benefit of the hearers. With a brief invocation, of the nature of a *suspirium*, is the announcement of the one and the other usually brought to an appropriate close.

V. The *expository* part of the discourse, whether or not an express place be assigned to it in the divisions, now calls for our attention, as that which at all times demands of the homilete special care. In any case the sermon must contribute its part to the advancement of that clearer knowledge of the Bible, which is the great want in so many.¹ And it belongs unquestionably to the merits of the old Dutch style of preaching, that it, more perhaps than any other, contributed to that end.² If formerly too much time was unquestionably spent upon exegesis in the pulpit, it has been on the other hand in later times only too much neglected, to the prejudice of the thoroughness of the treatment. Many sermons become more and more like a meadow, in which fair flowers are scattered, but upon which the nourishing grass is found in scant measure. The passion for the plastic and striking leads to the regarding of the expository part of the discourse by many as dry and tedious. That it need not, however, at all be, where the interpreter shows himself a true child of the spirit, no slave of the letter, and contributes what in him lies to guide into the right direction the development of the spiritual taste of the congregation. For the first question is surely not what "people" wish or do not wish at the present time, but what "people" really need. No doubt exposition in the pulpit is only a means to a higher end; but that higher end is hardly attained, so long as one is unable to return a satisfactory answer to the question, "Understandest thou what thou readest?" Let us, in order to bring this point with sufficient clearness before the mind, duly distinguish between the exposition of the words and that of the subjects, and say a word with regard to each.

1. As regards the former: in discussing the laws of Practical Theology, we may presuppose the necessary acquaintance with the domain of Hermeneutics and Critics. We cannot conceive of the preacher of the Gospel in the spirit of the Reformation, save as one who regards the demand of grammatico-historic interpretation as sacred, and who thus is in the first place no stranger to the original text. As with the style

¹ Matt. xxii. 29.

² [The same may be said, with equal justice, of the preaching of the English Puritans.]

of a lapidary must the words of Luther stand engraved upon the walls of every student's cell, "Let it be said to us, that we shall not attain the *Evangelium* without the languages. The languages are the scabbard in which the sword of the Spirit is sheathed. They are the cabinet, in which one bears the treasure. They are the vessel, in which this drink is contained."¹ Can it be true, that some preachers pass whole years without consulting the Hebrew Codex, or even the Greek? We can in that case only desire that such a generation may very soon have died out to give place to a more industrious and capable one. Of every efficient preacher it is to be required that the original text be by him consulted with all care, and elucidated by all available aids; even at the risk that a text, which at first attracts him by the ring of the words, fail him on such closer examination, e.g., Job xiii. 15a.² Hardly do we venture to add—and yet the hint is not altogether unnecessary—that Holy Scripture should be read and apprehended aright by the preacher in his mother-tongue. There are sometimes traditional mistakes made in this domain, by which the true sense is obscured, e.g., 1 Cor. xv. 21; Eph. ii. 16a, etc. Some few old English forms too, as Ps. lix. 10, 1 Thess. iv. 15, Heb. iv. 12, etc., are not by all rightly understood, and yet the preacher ought not to present a melancholy figure before the better instructed schoolmaster.

With the right interpretation of the grammatical sense of the words, however, only a part of the task of the pulpit expositor is fulfilled. His exposition of Scripture must be not only of an historical, but specially of a psychological, æsthetic, truly theological nature. He may not, to employ once more the words of Luther, where he is complaining of the exclusively philological character of the contributions of Erasmus, "resemble the ram upon Moriah, which remains entangled by the horns in the thorn bush." The main thing is in such wise to bring to light the true meaning of the Spirit, that no misapprehension is henceforth possible. But in order to do this it is not at all necessary to dwell so long on each word, and to examine the context so far back, as was wont frequently to be done in former times. He who will explain the glorying in the faith of Rom. viii., need not go back as far as the third chapter; nor has he who will analyse a part of the Epistle to the Hebrews, any more need to argue the question as to "who was the probable author of it" before a moderately incompetent tribunal. The one and the other is equally unsuitable, as the practice of others of mentioning and criticising all kinds of different opinions, of discussing a number of conjectures, perhaps all equally undemonstrable, or of treating the hearers to a choice between various translations. An error, affecting the sense, in the ordinary translation or reading may be simply corrected in passing; and the crowding with Patristic citations of the Romish pulpit is equally to be avoided as the excess of literary quotations of the Moderns. Above all, one must be on one's guard against the seductions of allegoristic interpretation, that grave of good taste and sound intellect. "Allegoria," says Luther, "est tanquam

¹ *Ed. Walch*, x. 543.

² "Lo, He will slay me, I cannot hope (for life)," is the more correct rendering, where *sh* is to be read for *th*.

formosa meretrix, quæ ita blanditur hominibus ut non possit non amari, præsertim ab hominibus otiosis, qui non sunt extra tentationem. Si quis tamen illis uti velit, videat ut cum judicio illas tractet." "To play with allegories," he says in another place, "is dangerous; the words are sometimes fine and pleasant, go down smooth, but there is nothing under them; serve well for preachers who have not studied much."¹

In the explication of an historic material the great thing is to place oneself and the hearers entirely at the scene of the event, in doing which, however, we must always watch against such an unbridled play of imagination as might almost call forth the question, whether perhaps the speaker is acquainted with a history from private sources supplementary to the ordinary history. In connection with its not too luxuriant, but yet plastic presentation, one may at the same time let it be seen with sufficient clearness what one thinks of archæological or other difficulties occurring in the narrative of the text, without its being necessary to enter at large upon the examination of these.—For the elucidation of a purely didactic text, one may often rest content with a concise paraphrase, of course without diluting the original sense; where a poetic-prophetic material is being treated, we must be careful, specially before an intelligent congregation, to bring out the sublimity and beauty of the text.²—In the explanation of parables in the pulpit, let the speaker not only retain the proper *tertium comparationis* clearly before his eye, but pay particular attention to those minute, finer details, which are so easily overlooked, and yet may yield so surprisingly much to the homilet of some talent. The dogs, for instance, in the parable of Lazarus and the rich man; the difference between the sleeping of Mark iv. 27 and that of Matt. xiii. 25. In the handling of the accounts of miracles, unquestionably the assuming of a typico-symbolic standpoint is perfectly justified—e.g., the storm upon the lake an image of the Christian life—provided only this representation never appear to occupy the place of a purely historic one. Details in real or apparent contradiction in the different narratives of the same fact may be safely let alone, save where the solution of them is of paramount importance for the right apprehension and judgment of the history. On the whole it is better to moderate a well-meaning but often indiscreet zeal for bringing the congregation at once "abreast of" that which is announced as for the moment the very latest result of isagogic-critical science. Already many an hypothesis, at first welcomed with acclamation, has later been recalled as immature and baseless; but the fruit of the scattered seed of doubt is not so easily destroyed. An hour will often suffice to break down: a year is sometimes too short to build up again.

2. As regards in general the explanation of *sacred subjects*, it can hardly be necessary to warn against all illustrations by means of unsuitable comparison; e.g., of the Holy Trinity with a triangle; of the cross with a spit, on which the Lamb of God is roasted in the heat of the wrath; but false ingenuity seems indeed interminable. Commendable, on the other hand,

¹ See also the appendix to the thirty-ninth letter of HERDER, on the study of Theology.

² For the æsthetic treatment of O. T. subjects a younger generation may still learn much from v. d. Palm or Henry Melvill.

is the explanation by examples: how could we, for instance, give a better description of the faithfulness unto death (Rev. ii. 10), than simply by narrating the history of Polycarp's martyrdom? Sacred and non-sacred, general and national history, Church history and mission history, here afford a treasury of aid, not easily exhausted.—By way of contrast, also, may the matter under consideration receive fresh light: great faith, e.g., by contrast with little faith, according to the saying, "*Opposita, juxta se posita, magis illucescunt.*" No more inapt explanation of things, on the other hand, than by definitions, which no living creature retains, even where they are irreprehensible. On the contrary, the abstract is to be explained by the concrete, the general be so individualised as not only to stand clearly before the eyes of the hearers, but as it were to come within the grasp of their hand. We must so illustrate both words and things that they may become not only sufficiently clear to the hearers, but also in a high degree interesting and attractive.✓

VI. A few words now, by way of connecting link, on the *transition* in general (*transitus*) will not be out of place here. The due transition from the general introduction to the text, from the text to the theme, from one part of the discourse to another, cannot be left out as some suppose, but must—like every other part of the discourse—be subject to fixed laws. No transition is accomplished by saying, with a certain air of solemnity, "Now we pass over to." Nor is it formed by reading afresh the text, as is the manner of some. Least of all by the stereotyped phrase, perhaps not at all supported by any reason, "And now we come to such a head of our discourse." The transition must not only be announced, but must really take place; and this last is to be looked for only where purely logical succession of thought is accompanied with oratorical ability. Each part of the discourse must not only be complete in itself, and duly brought to a close, but must also insensibly prepare the way for the following. If it has answered its end, it has here awakened a certain conviction, there called forth an involuntary opposition. What is more natural than that the speaker who foresees this effect should adapt thereto the new link in the chain of his discourse, and should discover, in this conquered or still contested ground, a point of transition whence to advance a step forward? But now it can be no longer difficult to resume the thread which he had, for a moment, apparently let fall from his hand; to take up an objection which he sees, as it were, trembling on the lips of his hearers, thence to derive the development of a new argument; or to place the top-stone upon all that has been said, by the reminder that he has hitherto been silent on the most important point of all. Hardly needful is it here to add, that in this seeming trifle one must be on his guard against a stereotyped manner, and endeavour as much as possible to attain to variety of form and expression. Whatever be the bridge one may throw between one part of the discourse and another—and in this part of technics, too, one may learn much from the models left by renowned pulpit orators—one has always to see that the *transitus* become no *saltus illicitus*, but correspond to its design, which is no other than that of "the joints in the body of the discourse."¹

¹ REINHARD.

If a certain homiletic tact is accompanied by that presence of mind which can turn to account in speaking that which is apparently small and accidental, in order thus to gain renewed attention,¹ then the apt transition may in its manner render important service, not only to the preacher, but also to the audience.

VII. If with this observation we turn to the *developing* part of the discourse, it is not because we would be supposed to assert that every good sermon must contain, in addition to an expository portion and an application, also a specially developing part. Frequently the explanation of the subject is found to combine without any constraint the developing and application of the main thoughts. But however, for the rest, the parts be arranged, a part of the sermon must at any rate be devoted to the nearer development or formal maintenance of the truth proclaimed; and if it is expected of every Christian, still more so is it expected of the minister of the Gospel, that he should be ready "to give a reason of the hope that is in him." He cannot and ought not in our day to require that every point should be accepted "on his word." He must thus adduce evidence, cut away the ground of objections, solve questions naturally arising. The one and the other leads of necessity to our advancing something more explicit with regard to the *necessity* for, and the *nature* and *conduct* of, the so-called homiletic proof.

1. That we can speak of homiletic proof in no other sense than in that of dogmatic proof, needs not to be demonstrated. The preacher, too, moves not in the domain of the exact sciences, but in that of the science of faith, the terms of which are satisfied so soon as its utterances are legitimated on valid grounds. We cannot here speak of demonstration, but of proof in the moral sense. Understood, however, in this sense, the *necessity* for substantiating the claims of truth, also in the pulpit, cannot be seriously disputed. This is necessary, since the Gospel is for the natural man an offence and folly; the spirit of doubt and unbelief has long penetrated throughout all classes of society, and the Protestant preacher in particular adopts as his own the maxim of the Apostle, "Judge ye what I say."² Hardly indeed can he expect that an authoritative and repeated "It is written" should everywhere and at all times suffice to be an end to all controversy. That it is so written, many a doubter knows right well; but the question with him is precisely whether that which is thus written is true. It thus becomes the question of what kind the evidence must be, of which the preacher is to avail himself in order to break the power of this opposition to the truth.

2. The *nature* of the sermon itself, addressed to a mixed audience, in great part but little cultivated, requires that very much which is in place in the domain of scientific argument be not applied in the pulpit. Those forms of proof are thus at once excluded which would pass entirely over the heads of the majority. Among the so-called "proofs" for the existence of God may for this reason the physico-theological indeed, but not by any possibility the ontological, render the desired service. All reasoning

¹ The special history of Homiletics contains striking instances of this.

² 1 Cor. x. 15.

à priori, all scholastic terminology, all abstract reflection far beyond the sphere of thought of the congregation, merits an inexorable sentence of banishment from the domain of sacred eloquence. But from this follows by no means that a purely *logical* course of reasoning is here altogether misplaced, and would encounter an absolutely hopeless reception. The Lord and His Apostles repeatedly appealed with excellent effect to the sound reason and impartial judgment of their hearers: what should hinder us from doing the same, if the opportunity should present itself? The great thing is only in our argumentation to choose as the starting-point a conviction shared by the opponent with ourselves, thence to raise him to a level on which he does not yet stand. It must be made clear to him that the truth doubted by him results of necessity from that which he already believes of God and His revelation, and thus must be accepted, as truly as God is God, and man a rational and moral being, but at the same time a guilt-laden and miserable sinner before God. A method which sometimes proves very effective is that of not only defending one's own conviction on reasonable grounds, but also of occupying the standpoint of the opponent, and clearly showing in what it ends, when one has fairly begun to descend the sloping path of unbelief and scepticism. The reasoning, too, *ex absurdo*, again in following the Lord's own footsteps (Matt. xii. 27), may render excellent service. If one is, moreover, endowed with more than ordinary dialectic gifts, one may legitimately employ them to cut off from the opponent every loophole, thus reducing him at least to silence, if he will not assent; although it must never be forgotten that he who is "driven into a corner" is by no means on that account pierced to the heart. Some of the discourses of the unrivalled Adolphe Monod († 1856) may be consulted as masterpieces in this respect; e.g., that on "La crédulité de l'incrédule," or that on the question, "Pouvez-vous mourir tranquille?" Of a truth, it is far from all when the unreasonableness of unbelief has been triumphantly displayed; but this may lead to something higher, and the more certainly *will* do so in proportion as the conclusive reasoning bears the more the character of an animated *testimony*.

As the logical appeal addresses itself to the intellect, so does the *empirical* seek to address itself more particularly to the heart and conscience. Not less is to be hoped for from this, where it aims not merely at convincing, but also at persuading. For to this must our main endeavours be directed, that the opponent be not only reduced to shame, but, so far as in us lies, converted into a friend and champion of the truth. "Il faut que nos vaincus deviennent nos alliés, jusque là nous n'avons rien gagné."¹ If we only succeed in so pointing them to the experience of the misery of man, the need of the sinner, the blessedness of the Christian, that in reality the finest chords of the heart shall be touched, we have then approached an important step nearer to the desired triumph. The "*testimonium animæ naturaliter Christianæ*" is not often appealed to in vain, and experimental knowledge has no less authority and value in the spiritual domain of life than in the merely natural. Fully to attain our end in this case, however, we must not be content with generalities, but descend to par-

¹ VINET.

ticalars, nay, penetrate to the most secret hiding places, and show that we have not in vain listened to the word of the Master, "Launch out into the deep." The hearer must, as by intuition, divine that we are ourselves least of all strangers in the domain in which we would conduct him. In this respect, it cannot be denied, the man of advanced age and ripened experience has a great advantage over the youthful minister of the Word; but even this power will not be long wanting to the latter, if only his "profiting appear in all things."¹

As concerns, further, the *historic* argument, the field which here opens out before the preacher is practically unlimited. This is properly speaking an empiric proof, but on a much more extended scale, and rests upon the tacit assumption that under similar circumstances men always act in essentially the same manner. The sacred writers themselves have set us an example in this kind of reasoning; think only of some few argumentations from the Acts of the Apostles and the eleventh chapter of the Epistle to the Hebrews. In this form of argument, however, it is not always necessary that we should appeal with the last-named to "a cloud of witnesses." A single historic proof, developed on every side, not seldom makes a deeper impression than a whole nomenclature. Nor is it at all necessary here to move exclusively in the domain of sacred history; the non-sacred, universal and natural history of ancient and modern times, particularly the history of the Reformation and that of Christian Missions, afford, for the man who is duly familiar with them, a number of surprising proofs for the truth of many a lesson proclaimed by the preacher from the pulpit. Even fable or parable may be made subservient, if not to the establishing of that which is disputable, at least to the illustrating and confirming of an already established belief. A glance at Piper's *Evangelischer Kalender* for the day on which one has to preach, has already set more than one preacher upon the track of some historic detail, by no means without important bearing upon the definite object of his discourse.

We need not say that an appeal to God's own Word, as we receive this in the Holy Scriptures, must for the believing Church be "an end of all contradiction." This, however, it will be more especially, where it is in no degree separated from the logical, empirical, and historic argumentation above sketched, but rather forms the crown and seal thereto. With regard to such "proof passages," it may be said, in the words of Quintilian, "nisi ut fulmina, tamen ut grandines." Nevertheless, here too, the proper demonstrative force lies not in number and language, but especially in competence and weight of the cited witnesses. That we must appeal to no other text of Scripture than that which can stand the test of exegesis and criticism, will be readily admitted.

3. We have already begun to speak of the *requirements* of the homiletic argumentation; in other words, of that which has to be borne in mind in connection with the wielding of these weapons. Naturally the *choice* of the proof to which one will appeal is left to the freedom of the preacher himself; but this freedom again is limited by the capacity of the congregation and by the nature of the subject. The truth, for example, expressed in

¹ 1 Tim. iv. 15.

Rom. i. 16b must be reasoned out in a very different manner before a simple country congregation, from that in which it is before a more polished town audience. The *arrangement*, too, of the selected evidences for the faith is determined to a great extent by the same considerations, and ought not thus to be an invariable one. The preacher has to deal with his various proofs, as the general with his different troops, the right disposal of which may contribute not a little to determine the issue of the battle. He who mentions the all-decisive argument in the first place, neutralises all that follow, and might even without loss dispense with them. But equally little does it seem advisable to act as the general who places his weakest battalions between the stronger ones. Weak or doubtful proofs are rather to be avoided than employed; ten weak ones do not together form one solid proof. It is here best to ascend gradually from the lower to the higher, and not to confuse those things which are distinct, but just as little to separate that which is naturally connected, in order that we may be equally preserved from painful descent as from needless repetition. Be on your guard also against seeking to prove that which in the opinion of the hearers needs no proof; lest, in place of confidence being strengthened, only doubt be awakened. Watch, moreover, against the rock of wishing to prove too much; that which would prove too much, proves in reality nothing, and by hardly anything is the cause of truth more grievously injured than by exaggerated representation, which by a hostile hand is so easily used as a weapon against it. Difficulties which one cannot solve, one had better leave untouched; or, while frankly acknowledging the difficulty, one should set forth in its full power all that, this notwithstanding, continues to plead in favour of our position, and show that he who, on account of one objection, rejects everything, falls into much greater difficulties than those he has sought in this way to escape.

In the method of proof from the pulpit, also, we may so distinguish the positive and the negative, that the former shall bring out the weight of the evidence in favour of our position, while the latter shows the insufficiency of the objections raised against it. Logic, as a rule, seems to require that the former should precede the latter; yet cases may occur where the opposite method is preferable. He, for instance, who deems it necessary to justify the Christian belief in a Gospel narrative of a miracle may advance as many external and internal evidences as it is within his power to do; yet his efforts will be in vain, so long as the objection, derived from the supposed incredibility of a miracle *in itself*, has not been deprived of its force. Let this objection thus be answered before all things, unless [what is a very inferior method] one thinks it more advisable to point out this difficulty last of all as the *only* remaining one, and to show the radical difference with regard to the idea of God, which is here met with on the side of the opponents.—For the rest, do not expect too much from the best conducted argument. Notably to the argument from analogy does the saying apply: “*Comparaison n’est pas raison*,” and an *argumentum ad hominem* has, in default of a better, rendered sufficient service where it has reduced the often shameless questioner to silence.

Finally. Also where one feels called to the formal defence of the truth in the pulpit, one does better as a rule to follow the thetic-apologetic

method, than to be led into wielding direct polemics against those who are ordinarily conspicuous in the house of God by their absence. The living Church, which before all things wishes to be instructed and edified, we must not sacrifice to some children of the age, who now and then wander into our meeting. Their objections, so far as they are to be reached from the pulpit, are after all by no means overcome, although for the time being they may be vanquished; but rather remind of that fabled giant, who ever gained renewed powers of combat by fresh contact with the mother earth. In every defence of the faith we must therefore aim, not simply at the intellectual conviction, but at the moral persuasion of the hearers, in which the desire of the heart is turned to the side of faith. "La volonté organe de la croyance:" that word of Pascal, however often misinterpreted and misapplied, proclaims a truth which can never be too greatly laid to heart; and where thus we have the happiness of awakening a deep-felt longing for the blessedness of faith, there we may calmly leave the winning over of the heart to the greater One, who cometh after us. In this domain, too, nothing can be done by constraint or violence; enough in the first place, if we succeed in preparing the way in a penitent heart for the coming of the King of truth.

VIII. 1. The truth, duly explained and maintained in accordance with Scripture, must finally be *applied* and brought home, with an eye to special wants and conditions. "So then," we hear it asked, "you still cling to the obsolete view that each sermon requires a special application, perhaps also with the stereotyped address to the unconverted, the anxious, and the genuine believers, each placed under his own number?" We may admit the comparative justice of this stricture, and would by no means feel disposed to break the staff of condemnation over every sermon which has not a special part for application. The warfare against particular applications, waged already during last century in Germany, and in the beginning of the present in Holland and elsewhere, was only too much justified when one considers in what a defective manner the applications were at that time constructed; and it has fairly shown the arbitrary nature of the proposition, if this has still any defenders, that every discourse *demand*s at its close a special application. As opposed to this, we would be the first to do homage to the principle of entire emancipation, nor is anything easier to us than to join in the praise of excellent sermons and preachers who in this respect depart from the general rule. On the other hand, however, the voice of the congregation, which is wont to expect and desire a special application, is entitled also to be heard; and the oft-repeated rule, that the whole sermon must be applicable, is to be accepted with some discrimination. Even where this rule is followed, one may at the end perhaps feel the need of summing up what one has said of a practical nature, and commending it to the heart of the congregation with all the earnestness of love. Specially where comparatively much time has been occupied with the explanation of words and the closer examination of subjects, no conscientious preacher can regard himself as released from the obligation of founding on that which has been said a more immediate appeal to the heart and conscience of his hearers. To the question whether this parænetic element may not rather accompany some other part of the discourse, than occupy a more

special place at the end, I do not venture upon any absolutely universal and final answer. Everything depends here upon the nature of the subject, the manner in which it is further treated, and the peculiarity of the speaker and hearers. Only we repeat that, even where the practical element runs as a golden thread throughout the whole discourse, this thread may yet be drawn a little tighter at the end; and remark that where one gives the preference to a separate practical part, this need by no means be monotonous, but admits of various modifications. In any case, whether or not one devotes a special part of the discourse to this end, the general truth, proclaimed in accordance with Scripture, demands its special application, and this demand is of sufficient importance to occupy us for a few moments.

2. For upon the application no less *care* is to be bestowed, than upon any other part of the discourse. Least of all does it merit to be treated with a certain hurriedness, or comprised in a few sentences, as too often is the case. Because the practical result is, properly speaking, the object for which the whole discourse was held, and to assert that, after a sufficient treatment of the subject, the application may be safely left to the hearers themselves, is to presuppose a capacity of intellect and a state of heart which is far from being present in all. Far thus from descending, the tone and march of the discourse must here rise, and all one's power is to be concentrated as much as possible on a single practical issue. This may be accomplished in one of several ways. All that has been said may once more be comprehended in one powerful heart-touching appeal. We may otherwise make a few legitimate deductions (corollaries) of a practical nature from that which has been treated; or address a few questions to the hearers in connection therewith; or be helpful to them in another manner in making the application to themselves by a deeper glance into their own hearts and lives. The diversity, here too so greatly to be desired, will not be difficult of attainment, if only we never lose sight of the fact that the application must refer back to this discourse in its totality, and not merely to a part of it; so that it is not easily possible that the same application should serve for more than one sermon.

3. As regards the different *constituent parts* of the application, we have already spoken of the old method of making a five-fold use of every text, with reference to the statement of 2 Tim. iii. 16. To that which served "for doctrine, for reproof, for correction, for instruction in righteousness," there was usually added a word of consolation, whether the text adapted itself to this method or not. Happily this yoke has long been broken, and no preacher of talent and conscientiousness would be guilty of employing his text to any other end than that to which it was originally applied. It is thus not necessary after every sermon to say all that might, if need were, be derived from the text, provided only the most important considerations are duly brought out. On the other hand, we must see that we introduce no elements into the application which have not been duly accounted for (*gemotivirt*) by that which precedes, or with regard to which thoughtful persons would be set wondering how such and such a point came to be introduced here. Let there be in your application no omission of anything essential, but also no homiletic *hors d'œuvre*. One need not therefore

repeat that which has been already said which is true and good ; the object is rather to bring home as closely as possible to heart and conscience of the hearers that which has been spoken more generally, in order that thus the impression already awakened may be deepened and confirmed. In the sermon as hitherto delivered, the preacher has stood in relation to the congregation to some extent as Nathan towards David, where he was in the garb of a parable setting forth before the eye of the guilty prince the crime he had perpetrated. In the application he resembles rather the same seer, when he is addressing to the secure transgressor the startling message, "Thou art the man."

From what has been said it follows that the *searching* element must here be wanting least of all. It is not enough that a clear mirror be held up ; the blind which prevents the sinner beholding his true form must be torn away, and as much as possible every vain subterfuge be cut off from indolent indifference. In this fact is accordingly manifest the justice of the requirement, that one should preach "discriminatingly," as it is termed, and not deal in the same manner with all the hearers. There is in every mixed audience an essential difference between the man who believes and the man who does not yet believe ; that distinction must never be overlooked. It is not indeed necessary in every case to address first the unconverted, then the seeking, and finally believers ; this order may be greatly varied, but I maintain that one must speak in one manner to those who have not yet chosen the way of righteousness, and in another to those who have already chosen it. A very essential part of the application consists in bringing into full light this immense difference, and leading to a decisive choice the great host of waverers. In connection with our words, they must feel that we are really concerned about the glory of Christ and the salvation of souls, and be moved alternately by the terror and the love of the Lord unto faith in the Son of God.

Not always can the tone of *correction* be wanting to the applicatory part of the discourse, but great circumspection is required, lest one should only embitter, where one would wish to amend. A truly spiritual reproving is open to us ;¹ but not the launching forth, raging, and inveighing against transgressors, perhaps not even present among our hearers, or else occupying such a position that, specially in a narrower circle, the personal character of the philippics can be doubtful for no one (the so-called *elenchus nominalis* of former times). That moderation in this respect, particularly towards older persons, becomes the youthful preacher,² we need hardly remind. If one must publicly rebuke, let this be done without respect of persons and with the avoiding of everything that may needlessly grieve or wound. Not only the guilty, but also those inculpated, must here listen to the stern voice of truth, and that so far as possible in close adherence to the thought of the text, that all appearance of harshness or caprice may be eschewed. Nor must one ever wield the rod without presently administering the healing balm ; in other words, the reproof is to be given, not in a severely legal, but in a truly evangelical spirit. The cutting weapons of satire must therefore be employed with extreme rareness ; very different from this is the tone of

¹ 2 Tim. iv. 2.

² 1 Tim. v. 1 f.

sacred and sorrowful irony which we occasionally hear from the lips of the Saviour. Terrible denunciations of hell and damnation must not be too often repeated, lest for many the effect should be lost. A lively writer, Felix Bungener, compares the preacher who has constant recourse to these to the driver who is always cracking the great whip over his horses, until, long accustomed to the sound, they move not a single step faster on account of it. A much deeper impression is sometimes made by a reproach which fills with shame, spoken with tearful voice, in which the listening ear discerns the address, not of the inflexible judge, but of the anxious shepherd.

The application must naturally be *awakening* and attractive, in such wise that the objections of an unbelieving despondency may at the same time receive their corrective. But not less is here called for—and often called for in vain—a word of spiritual *guidance* for the new man in Christ, who with the highest right desires to grow in the knowledge and grace of the Lord. In very many sermons, in other respects truly Christian, the claim of Christian training (*ἀσκησις*) receives but scant justice. One hears constant calls to awakening, but receives very little instruction how in truth to advance farther. To this end it is not always necessary to make a long enumeration of all kinds of “aids” to a devout life; upon a single aid, comprehended in all its depth, may sometimes all the emphasis be laid. But in whatever form it presents itself, the thing itself must be less wanting than heretofore, where, it is in reality a question of edifying the Church.

In the midst of so many cares and griefs of life, it is, finally, perfectly explicable that many a hearer should be in want of a word of *consolation*; and certainly the true pastor and teacher would prefer addressing his congregation in the character of a Barnabas than in that of a Boanerges. He will the better succeed in this, in proportion as he is himself no stranger in the school of suffering, and can the more speak from his own experience of the power of Divine consolation.¹ For him it will not accordingly be difficult to set forth in its appropriate light the elevating and consoling side of the Evangelic word proclaimed by him, and thus to kindle before many a clouded eye a beam of higher joy. Only let him avoid confining himself too much to the general and indefinite, as also be careful not to foster and flatter a certain sickly sense of grief, in which the flood of tears freely flows, but seldom reflects itself in the sun of everlasting truth. Many a mourner wishes unceasingly to hear, *e.g.*, of the hope of meeting again, without its being in his estimation “very far better” to be for ever with Christ. The great thing therefore is not only to assuage the grief, but *above all* to sanctify it to a higher end; and into the deep furrow of suffering to shed unquestionably a refreshing dew, but *above all* to scatter an imperishable seed of higher life. A consolatory discourse, in which the immutable condition, to which the enjoyment of all consolation is attached, is not brought with full emphasis into the foreground, does, even with the best of intentions, not seldom more harm than good.

IX. A word in the last place on the *conclusion* of the sermon, the Peroration, so far as this is, under some circumstances, to be distinguished from the application. No one can desire that the *exitus alget* should apply to his

¹ 2 Cor. i. 3, 4.

discourse. Even the early preachers, ages ago, showed us the example of a better way; and, to speak of no others, we learn concerning a J. A. Bengel,¹ that he was wont to bestow special care upon the closing words of his sermon. Notably, on the other hand, the weaker side of many improvisers in the pulpit is manifested also in the fact that they evidently do not know how to come to a suitable end—a circumstance which awakens alike in them and in the attentive hearer a disagreeable feeling of unrest and perplexity. In the Peroration, not unsuitably characterised by Vinet as the antipode of the introduction, the discourse returns in a manner to its point of departure; but now in a fuller, freer, higher tone, as the completed symphony resolves itself into a powerful jubilant closing harmony. Equally little as the musical composition can end in a dissonance, can the sermon be brought to a close with a word or thought to which the congregation cannot with the preacher respond with a hearty Amen. For *Amen* certainly implies more than an almost unmeaning “dixi;” Amen is, “it will be so, may it be so,” and on this account, though almost the last words were as terrible and affecting as possible, the last words must produce a more calming impression, as a glint of sunshine when the clouds are dispersing. To this end it is not necessary always to close with a reference to everlasting blessedness; in other ways too the conclusion of a sermon may display a solemn, heart-raising character. If such calming and powerful conclusion does not suffice to make a good sermon of a poor one, unquestionably the effect of a good sermon is diminished when the conclusion leaves something essential to be desired. In our estimation, v. d. Hoeven, father and son, stand in this respect far in advance of v. d. Palm; A. Monod usually above J. Saurin. The stereotyped benediction of the one, the regular doxology of the other, is apt to leave upon the closing words an impression of monotony and flatness, which with more scrupulous care on this point might have been avoided. Here too the law of diversity is not observed without advantage, and there can be no harm done though the conclusion now and then takes the hearer by surprise, provided only it in no single respect disappoints him. Rather than an uncompleted sentence, or an unanswered question, let there be heard then a word of Christian prophecy, which in a rightly affected mind will awaken the deepest echo. Sometimes, when one feels that the right state of feeling is present, the concluding words of the discourse may gradually melt into the language of a brief and earnest prayer, or the completed address be closed with a single word of Christian Hymnology. This last however not always, not even often; the best models afford us the example of great chariness in this respect, and the too frequent combination of the lyric and hymnologic with the pathetic and oratoric, is from the point of view of good taste perhaps not raised above all objection. Happy, for the rest, he of whom it can be said that, in the spiritual banquet to which he has invited his hearers, he has kept the best wine until last. “The best conclusions are and remain those to which not only the congregation, but God the Lord speaks from heaven His yea and amen.”²

¹ See his *Life*, by BURK, i., s. 85.

² HAGENBACH.

Comp., with regard to the particular parts of the sermon spoken of in this section, in addition to the Handbooks already mentioned, *inter alia*, J. H. VAN DER PALM, *De Oratore Sacro, litterarum divinarum Interprete* (1806). E. KIST, *Redevoeringen* (1816), p. 229 ff. J. E. ERDMANN, "Ueber den Organismus der Predigt," in *Stud. u. Krit.*, 1834, iii. N. ROUSSEL, *Comment il ne faut pas prêcher* (1857). SHEDD, *l. l.*, pp. 156—189; "The Plan of a Sermon." Also in HENKE, *a. a. O.*, s. 517 ff, some good hints are to be met with.

POINTS FOR INQUIRY.

The theory on the principal points illustrated by homiletic practice.—The *pro* and *con* for the recapitulation of the parts of the discourse already treated.—To what extent must the close of the sermon return to its point of departure?

III.

HOMILETICS IN REGARD TO THE FORM.

§ XXX.

THE FORM OF THE DISCOURSE IN GENERAL.

AS the contents, so also is the Form of the sermon subject to the general law imposed with regard to the form of every refined address. Formal Homiletics, most closely connected with the Material, and of no less importance than this, expounds this law, and adds thereto its special precepts regarding Arrangement, Style, and Delivery of the Christian sermon.

As Material Homiletics points out as far as possible *what* the preacher must say on different occasions, so does the Formal teach *how* he is to say it. It has already more than once become evident that a sharp separation between contents and form is in this domain neither necessary nor possible. Yet a due distinction is to be desired, and questions must here be treated which affect indeed to some extent the material—mainly, however, the form of the discourse. It is hardly needful to discuss at large the value and importance of the form, or on the other hand to warn against its over-estimate at the expense of the contents. From the nature of things, even the best food cannot be expected to attract, if it is served up in a tasteless way, and it is just as manifest that the familiar adage, "*La forme l'emporte du fonds*," is an encomium by no means to be coveted. The form is not to be neglected, but need just as little to be made the *main* requirement; in this domain, too, we ought not to be slaves, but masters.¹ Becoming order will not detract from a rightly apprehended freedom, and the dignity of the subject imperatively demands that upon the arrangement, style, and delivery of the discourse, at least no less attention should be bestowed, than is devoted to the preparation of an ordinary address. We begin with a few remarks, which will form the methodical transition from the previous to the present Division, and ascend in doing so from the most general to the more particular.

¹ Luke iv. 22; comp. Prov. xxv. 11.

1. *Harmony between contents and form* is a requirement, which, regarded in principle, calls for the more earnest consideration, in proportion as, experience being witness, it is only too often wanting. Not seldom do we see in the pulpit a flowing robe of state cast around the shrunken body of a very poor discourse, and straightway again apples of gold brought to the table upon very unsightly dishes of earthenware. Now such want of harmony can only be distasteful to the eye, and must prove more hurtful than beneficial to the end contemplated in the discourse. Everything in the form is to be condemned, which, however lawful perhaps in itself, is prejudicial to the true end of preaching. That end, we have already observed, is the edifying of the congregation, in the broad Apostolic sense of the term,¹ and that form consequently is the most excellent, by which the most edifying impression is produced. This very harmony of contents and form, by which not only the æsthetical feeling is soothed, but also the spiritual taste is satisfied, prepares the way at the same time for that indispensable *unction*, which is by some mocked, by others lauded as the *nec plus ultra* of homiletic perfection, and with regard to which it has been not unjustly asserted, that “l'idée de l'onction est plutôt excitée par son absence que par sa présence.”² When a personality truly anointed by the Spirit of God³ presents the pure doctrine of salvation in its fulness and clearness, it can hardly be otherwise but the rightly attuned mind receives the word with inner approval, and what is heard “to the soothing of the feelings” will not fail of affecting beneficially the heart and life.

2. Such harmony, however, is inconceivable, unless the sermon bears, alike in point of contents and form, the stamp of *completeness*; in consequence whereof it constitutes one organic whole, upon the preparation of which in all its parts the most conscientious care is bestowed. It is not necessary that the subject suggested by the text be wholly exhausted in a single discourse, but *that side* at least of the great matter, which is now under consideration, must be brought to light in its totality, in such wise that not one absolutely imperative question shall fail of receiving its answer. Whether the sermon be a crown diamond, or a jewel of much less magnitude, it must be seen to be one whole; a totality of greater or smaller extent, to which not one essential element is wanting. It does not suffice, for instance to maintain the truth of a position, without speaking a single word as to its high importance; or to set forth the motives for the performance of a duty, without allusion to a single aid towards its faithful fulfilment. Who can be satisfied with bringing out the striking beauty of a disputed historic relation, without having devoted a single word to showing the truth thereof? Who can point with delight to the sublimity of a prophetic perspective, while entirely silent as to its moral and religious significance? But just as little are we at liberty to bestow special attention merely on the careful preparation (redaction) of one or other part of the discourse, and to leave the form of the rest partially or wholly to chance. Nothing superfluous must be in the contents, but also nothing indifferent in the form. So far as in us lies, the whole should bear the peculiarly

¹ 1 Cor. xiv. 12b.

² VINET.

³ 1 John ii. 20.

harmonious character of a finished composition. Only a whole can leave behind it a just total impression.

3. Completeness on a greater or smaller scale would soon degenerate into prolixity, were not in addition to the former demand also that of *conciseness* emphatically enjoined. No doubt this demand is often exaggerated, where for instance it is required of the preacher that he should "during half an hour present to his hearers two or three ideas."¹ We form a somewhat more serious conception of the nature of a solid preaching, and have no wish to foster a perverse and superficial spirit of the age, for which even the best in this domain is too long and too much, if it is not brought to a close within a very brief space of time. On the other hand, it was unquestionably a practice in former times, and still is so in some cases, to preach much too long. The first Hague sermon lasted a good four hours; and Claus Harms tells of a preacher near him who preached without intermission through a whole day, though it is true a winter's day. Perhaps to guard against similar extravagances the hourglass was placed on many a pulpit, and sometimes a fine was imposed if the service was not completed within a specified time. In the Church of England, on the other hand, and in Scandinavia, usually the space of a quarter of an hour, or even less, is occupied with the sermon; in Germany the period most generally observed is that of a good half-hour; while in Holland, to the preacher who is beloved by the congregation, an hour is readily conceded, and sometimes a great deal more. It is difficult here to lay down a rule applicable to every case and at all times; Ward Beecher, for instance, would concede to great subjects and great speakers considerably more time than to others, which on the contrary he would see restricted within narrower limits, while Spurgeon would on the average allow a space of about forty minutes. Nor has the power of sustained attention in the Christian public remained at all times the same. If the discourses of some of the coryphæi of our century were really delivered in the form in which they are published, many sermons of Borger, Ad. Monod, etc., certainly lasted considerably more than an hour, and the speakers succeeded in rendering in their case excusable that which regarded in itself was certainly rather a fault than a virtue. Nevertheless the superfluous easily does harm, and the "*concio grata brevis*" must, in our time especially, not be overlooked. As a rule, one hour is the utmost limit of a discourse; it is much better to be something under than otherwise. The congregation becomes soon wearied, and only to a few is it given to enchain the attention of a mixed audience during a lengthened period. Rather should the Amen fall upon the hearer by surprise, than be anxiously waited for. A Paul might be allowed sometimes to prolong his discourse till midnight, even at the risk of the life of a sleeping Eutychus;² for us, "the least of all saints," greater conciseness is advisable. This will be less difficult than sometimes appears, if only the needful care be bestowed upon the preparation, and we have not to confess with that too discursive French preacher, "Je n'ai pas eu le temps d'être court." Much may often be cut off from a sermon of a generally substantial character, without the loss of anything

¹ PIERSON.

² Acts xx. 7-9.

essential, not to say indispensable. Be on your guard, too, against an excessive striving after clearness, which would define and explain everything, thus leaving nothing to the hearer's own reflection. One may spare oneself and the audience to some extent at the beginning, in order not to have to proceed too quickly at the close for fear of incompleteness. We must also, finally, remember that conciseness is a real merit, only when it is evident that we have something to say, and the sermon gains in intensiveness what it has lost in point of extensiveness. A very short sermon is much too long, if its poverty and slovenliness awaken a sense of tedium and aversion; while a long one is excusable, where the hearers are unconscious of the lapse of time, and testify to the wish that it had been longer.

4. Not a little is the conciseness we recommend advanced by the preacher's manifesting an inexorable severity on the points of good *order*; that *lucidus ordo*, already commended by the ancients with so much warmth, without which even the most interesting discourse becomes only a conglomerate of ideas and phrases. Not only for the preacher, but also for the hearers, is it the *anima recordationis*, the soul of remembrance, the partial or entire absence of which cannot fail of producing a highly disagreeable impression. It requires in general of the speaker, "ut jam nunc dicat jam nunc debentia dici,"¹ and more definitely of the preacher, that every part of the discourse not only be legitimately deduced from the theme and text, but also be arranged in its just place, so that it would not be possible to transpose it without injury either to the logical or the oratorical subordination of ideas. As regards this last, the very designation sufficiently expresses the peculiarity of each. The logical order requires a pure *juxtaposition* of all that is in its due place side by side; the oratorical, in addition, an *ascending* from the lesser to the greater, from the weaker to the stronger, etc. Whether we shall give the preference to the one or the other of these depends partly upon the nature of the subject, partly upon the individuality of the preacher; in many cases a combination of the one method of arrangement with the other may be effected without violence. But, whatever course is followed in this respect, the final aim must always be clearly present to our mind at each successive step, and the answer at hand, if necessary, why we seek it precisely in this way rather than in any other. Not to turn in a circle, not to stand still, much less to descend, but to advance systematically from a given point of departure to an object finally contemplated, so that there be real progress in the discourse, even where it cannot always be distinguished by higher flight, *this* is what is specially required. "There must be no figure, no proposition, no comma, which does not grow of necessity out of this text or this theme, like a branch with its offshoot, or like a blossom and a leaf out of such a root on such a stem. If it does not stand here, it must stand nowhere, and the sermon is imperfect; it has, as they say of pictures, an opening, a gaping. All other faults I will readily overlook, but not faults against order. If that which should be subordinate is made co-ordinate, or *vice versa*; if we meet with repetition of the same parts; if the writer is utterly

¹ HORACE.

unable to bring any treasures out of the text, can just as little arrange the different points in co-ordination as in subordination, is even unacquainted with the significance of the different parts of a discourse—O woe, woe! let him go and learn logic.”¹ Abundance and order have at all times been the characteristics of true homiletic genius; but even where the former of these cannot always be expected, the absence of the latter is a defect which exposes to very just censure. Of the old lesson no jot or tittle must be forgotten: *Serva ordinem, et ordo servabit te.*

5. An order so rigidly maintained might easily degenerate into stiffness and uniformity, unless it were accompanied with a considerable degree of *originality*, and *freshness*. But is there need for any extended proof for the assertion that alike contents and form of the rightly constituted discourse must display the mark of the one and the other? Yet neither must this demand be passed over in silence, because a preaching which is neither fresh nor original can hardly be perfectly *true*, and still less can produce powerful effects. It is impossible here to treat of even a few details out of the history of homiletic plagiarism; who does not know how it is still too common even in the present day, first of all to plunder famous writers and preachers as much as possible, and then out of gratitude to speak in a lofty tone of their death? As opposed to such an immorality in the literary and ecclesiastical domain, we cannot be too deeply penetrated with the conviction that our discourse must be truly *ours*, if we are to present it with courage before others, and that even an imperfect product of our own hands is ever preferable to that which has been unblushingly taken from another's treasure. In order thus to remain fresh and original, do not in any case purloin from others, but just as little from your own store; or at least make use of your own old sermons only in cases of the greatest necessity. It is not even advisable to follow the example of F. V. Reinhard, who never delivered one sermon before the next was already in manuscript; the learned dissertation indeed may be permitted to smell of the midnight oil, not so the sermon which springs fresh from the spirit. That which has been duly matured and borne during successive days may be brought forth as the fruit of the spirit within a comparatively short time, and yet bear the marks of a vigorously developing life. That such freshness has nothing in common with indolence and slovenliness we need not say: “The fire which is to burn in the pulpit must first,” says Channing, “be kindled in the study.” But it may be powerfully fanned by our carefully preserving heart and spirit open to the impressions of that which is fair and ennobling, and by cherishing a sacred enthusiasm for the work committed to us. In order to remain fresh, let not *one* model be studied exclusively, to the neglect of all others, but more than one contemporaneously, with constant observation of what we ourselves are able to accomplish in comparison therewith. Seek to have more than one chord on which to play, in order not eventually to have to repeat yourself, and watch against all servile imitations of another's manner, which so easily leads to an unnatural style. Above all, see that the inner fountain be not wanting, which gives forth the water ever fresh: “Il ne suffit pas de *savoir* Jésus-Christ, il s'agit de *l'avoir*.”²

¹ HERDER.

² ADOLPHE MONOD.

6. To a preaching thus penetrated with the breath of life, there will not be wanting the distinction of a genuine *popularity*. If we speak of popularity in this place, it is, among other reasons, for the purpose of opposing the false notion that what constitutes popularity is to be sought only in some attribute of style. That style has something to do with popularity no one can doubt; but yet you would err if you were to suppose that the secret of true popularity is to be found exclusively in that domain. Not only the style, but also the contents, form, and delivery—nay, the whole personality—must satisfy certain requirements, if we are to succeed in winning the civic crown of popularity. This will become evident if we are so happy as to come to a just conception of the nature and essence of the truly popular. It forms, unless we are mistaken, the mean between the two extremes, of the trivial on the one hand, the inflated, unnatural, unenjoyable on the other, and is thus separated by a wide gulf equally from the vulgar and the aristocratic tone. That is popular which awakens the favour, approval, sympathy of the people; that which is adapted to the people, and thus that which in general is adapted to mankind. We should greatly err in accepting popular and mediocre as words of one significance, or in supposing that the absence of certain defects was enough to constitute true popularity. That preaching only is to be termed popular, which in reality finds its way to the head and heart of the Christian people, and we thus ascribe popularity to the sermon whose contents, form, and delivery are of such nature as to attract, enchain, and truly edify this people. The high importance of the subject imperatively demands that we examine the matter somewhat further.

If the sermon is to be popular, its contents must be in the first place *decidedly Christian*, but at the same time *truly human*. Is it not then possible to enjoy a certain popularity—à la Theodore Parker—although the preacher occupies a standpoint extra-Christian, nay, anti-Christian? That such an one may, by dint of learning or gifts, for a time attract and fascinate great multitudes, has been proved even by the experience of late years; but we are speaking of the Christian people, *i.e.*, not the motley crowds of the wandering and erring, but of the often scattered and sickly sheep, to whom the voice of the Good Shepherd is not altogether unknown, and we maintain that in the midst of them no preaching will permanently retain the character of popularity, in which the great substance of the Gospel is contradicted or passed over in silence. The Church of the Lord cannot possibly live on denial, doubt, or abstraction, and with all its enigmas Holy Scripture is infinitely more popular than any philosophy of the day. True, not every preaching which is decidedly Christian will on that account alone be able to boast of popularity. One may in preaching take up his position in opposition to mankind, outside of mankind, above mankind, and undesignedly call forth aversion, possibly abstract assent, without the preaching any the more finding a direct response. Something other, however, is the case where one knows how to present the Gospel, not as *after* man,¹ but yet as *for* man, and possesses the secret of giving to his preaching the character of a satisfying answer to the urgent questions of the restless heart of the man and the sinner. That

¹ [Gal. i. 11; Rom. i. 16.]

heart is an Æolian harp, over which in preaching the breath of the Spirit of God must blow; he who possesses the power of awakening therefrom the same note through a mixed multitude has spoken popularly, in the noblest sense of the term. "Ce que j'ai appelé *popularité*, volontiers je l'appellerais *humanité*."¹

In addition, the *form* of the discourse must be *intelligible*, but at the same time *attractive*. Of the glossolaly without interpretation at Corinth, Paul says that its organ would be for him "barbarous"; of how many a pulpit discourse must the same thing be said! In general the pulpit stands too high above the people, and thus the danger is on the increase of speaking rather *before*, than directly *to*, the multitude, in a manner that recalls the old saying of Sallust, "*Eloquentiæ satis, sapientiæ parum*," "of eloquence enough, of wisdom but little." Many a pulpit oration rises on high like an incense before ourselves, in place of coming down like a gentle and refreshing rain upon the field. Now the phraseology is too strange and intricate, now the preacher's sphere of thought is removed by miles from that of his hearers. Even where we succeed in awakening interest for the subject on which we are speaking, the form in which it is presented is often of no service to the hearer. We are not, however, required to descend to the level of the most obtuse hearers, but rather to seek to raise the hearers to the height of spiritual contemplation at which we are ourselves supposed to stand. "The people wish to be regarded as full grown; your esteem they desire, your condescending goodness decline with thanks."² "Le peuple le plus le peuple veut que son orateur parle mieux que lui."³ As a picture without deeper background presents much to be seen, but often suggests but little, so too may a sermon, intelligible for all, be as pellucid as water, and likewise as little powerful and fragrant. There are perhaps hearers who can hardly comprehend, much less thoughtfully listen; but the more cultured part of the audience is not to be sacrificed to these. Nevertheless, the form of the discourse must fall within the comprehension of the average hearer, the man of middle rank, whom we may look upon as the kernel of our public; and he is popular who can enchain the more cultured, without being unintelligible for the less advanced. If need be, "it is better that the pedants should blame us, than that the people should fail to understand us."⁴ The eloquence *not* for the multitude very likely bears a highly æsthetic or philosophic character, but is after all not the true pulpit eloquence. Whether the discourse proceed into the depths or on high, the form must be transparent as the rivulet, whether of ten or of a hundred feet deep, upon the bottom of which one sees the pebbles lie. Above all, it is a question of the attractiveness and grace of form. Though you have been perfectly understood, the end is but half won, unless sympathy has been awakened. On this account the humorous, naïve, paradoxical itself, in the style, controlled by the needed wisdom, become an excellent accessory in winning minds and hearts. Abstract reasoning is fatal to true popularity, the plastic and concrete indispensable. We must

¹ VINET.

² BEETS.

³ DUPANLOUP.

⁴ Melius est ut nos reprehendant grammatici, quam non intelligant populi.—AUGUSTINE

not only enable the people to hear the truth, but, so far as possible and attainable, to see it, and bring it into such close contact with heart and conscience, that the audience retains not only a living, but an enduring impression. You are really popular, when every soul which is seeking after God can testify from the heart, "It is as though he had preached for me alone."

But the *presentation* in general too must be, so far as possible, *truthful* and *worthy*. *Truthful* in the subjective sense of the word also, so that it may be termed the faithful expression and reflection of our Christian personality at the present stage of our spiritual development. As it were instinctively the Christian people feels, if not at once, yet very soon whether the preacher is playing a part in the pulpit, or is in reality giving forth himself, as from the depth of a God-devoted life. On this account, the truly popular and the notably affected cannot permanently proceed side by side. A systematic endeavour after elegance and artistic grace may for a time call forth admiration, enduring sympathy it will not find. Not easily is the people captivated by a man in whom it discovers not an animated witness of the truth, but only a brilliant orator. Nothing is easier, if one possesses a little oratorical talent, than to make an imposing effect upon the audience, but he who aims mainly at this, betrays more weakness than power, and raises walls of separation between himself and his hearers, in place of building bridges. "No organ note, but your person"—thus reads the inscription of the handpost upon the way which leads to the mountain height of the truly popular. In other words, be true, be yourself; but then also speak *worthily*. Only the consecrated and sanctified personality has a right to come to the front, or any hope, while calling forth the opposition of some, of winning the affection of the best (§ XXI.). If you have this, you do not become unpopular, though you should rise now and then into the clouds; the people are willing once in a way to look up with reverential wonder upon a preacher in whom they have confidence, when in his flight of spirit he gives animated expression to that which lives deep at the bottom of the heart, but can hardly be expressed in words. The popular and the commonplace are two different things; only let him who braces himself for higher flight take good care to come down again on *terra firma*, for Icarus is popular only as a subject for ridicule or complaint.

It is evident from what has been said that the power of awakening popularity is by no means to be acquired as a secret or learned as an art, but can only be acquired gradually by the moral way; and equally evident that it does not necessarily depend upon the theological tendency. A rationalist can hardly be in the long run a popular preacher; but neither does orthodoxy in itself ensure popularity, at least if the orthodox truth only lives in us, without our properly living in it. Even talent in itself is no certain guarantee for popularity; this is not only a gift, but, like genuine eloquence, a virtue, and is permanently assured to us only in the possession of a Christian theologic character. If we are to retain it, we must now and then dare to be nobly unpopular, where it is a question of the application of great vital principles. The popularity lost for a time is recovered by the truly believing preacher, if he only "dwells in the midst of his people," places his ear ever to the heart of his congregation to listen to its beat, and

knows how in such wise to interpret the Gospel of the Scriptures that the everlasting word becomes in the fullest sense of the term a word in accordance with the requirements and needs of the time.

7. We conclude with a single word on the requirement of *variety*, less in order to bring to light its necessity, which is surely doubted by no one, than in this place to speak of the different *orders* of sermons, out of which the future homilete sees a constant choice presented to him. A distinction is ordinarily made between *analytic*, *synthetic*, and *analytico-synthetic* discourses.

The *analytic* discourse (from ἀναλύνειν, to unloose, develop, expound), ennobled continuation of the Homily of the Ancient Church, seeks exactly to follow the line of thought in the text, and fixes the attention of the hearers upon just so much as the word of the text contains. It aims, entirely in the spirit of the early Dutch method, specially at the exposition and application of the sacred words, whether this application more immediately accompanies and follows the explanation, or is made more expressly in a separate second part. What are known too as Expository Lectures on greater portions of Holy Scripture may be reduced to this order of preaching. Form and contents are here wholly determined by the text, which rules with sovereign sway. In commendation of this type of preaching plead unquestionably its antiquity, its capacity for being easily understood, its adaptation to the advancing of a practical acquaintance with the Bible; the occasion, finally, which it affords for attaining the wished-for diversity. On the other hand, it is not to be denied that the difference between sermon and catechesis here retires too much into the shade, since a sermon of this nature partakes entirely of the character of "an instruction." Easily does the text, which should be a guiding thread, become an oppressive bond upon the free progress of the thought, and the sacred orator can hardly unfold his wings without running the risk of proving unfaithful to the method here indicated.

No wonder that side by side with this the *synthetic* (from σύνθεσις, συντίθεσθαι, to put together, combine) very soon asserted itself. Of this we meet with many traces in the sermons even of the fourth and fifth centuries; and later, favoured in France by the most renowned orators, in England by Tillotson and others, it was carried over into Holland and other countries. As the former method displayed a strictly Biblical character, so does this display a more philosophic and literary one, and has thus become the mother of that systematic theme-preaching, which has only too often degenerated into a motto-preaching. The text here affords only an occasion for treating the subject, with which the orator is mainly concerned; it forms the starting-point of the sermon, not its foundation and centre. This method is unquestionably favourable to a greater degree of freedom, to logical unity, perhaps also to the oratorial effect of the preaching; but the danger lies close at hand that the discourse will assume the character of an abstract treatise, and appeal more to the intellect than to the heart and conscience of the hearers.

The third, or so-called *mixed* method, endeavours to combine in itself the advantages of the two former, while avoiding as far as possible the shoals on which they are apt to run the speaker aground. Dating from the

close of last century, it has been followed with the desired result by the greater number of the preachers, including the best among them, of the present century. It aims at rendering justice alike to text and theme, without sacrificing the one to the other. The explication of the text is here no goal, but only the means to the appropriate development and enforcing of the teachings expressed in the words of Holy Scripture; and these are duly treated in a second part, specially devoted thereto, between the explanation and the application. Sermons wrought out after this method usually consisted thus of three parts, whether with or without subdivision, of which, nevertheless, the second—however important in itself—never became so popular with the congregation, as were as a rule the first and third.

Have the weaker sides of this method, however greatly felt, been in reality avoided and overcome by a fourth, which has come pretty much into vogue during the second half of the present century, and which may not unfitly be termed the *modern romantic*? Under the influence of some gifted representatives of the modern movement—such as H. Lang of Zurich, Schwartz of Gotha, F. Robertson of Brighton, Colani and his spiritual kinsmen in France—it has made in our time a serious effort to free the sermon from the yoke under which it was complained preaching had been too long bowed down. No text, is here the watchword, or else a text only as a watchword; if this preaching still attaches itself to a word of Scripture, it nevertheless does not strike its roots into it, and still less does it grow out of it. Even as regards the form, the boundary-line between the sacred and the non-sacred is so far as possible effaced; it cannot be too unfettered, free, familiar. Above all, no plan, or else this plan carefully concealed; no special application: "The whole sermon must be an application;" no didascaly in the pulpit, but free public instruction (*προφητεία*) above all!—We deem it premature to pronounce as yet a decisive judgment upon a method which notably has not yet attained to fixedness and finish. Willingly do we render homage to every nobler aspiration which may be at the foundation of it, and regard the words of Goethe as applicable in this instance: "Even though the must has an appearance a little strange, yet at last a wine will come out of it." That for some there is to be found an attraction in this style of preaching, we feel to be the case, as also we readily admit that in the hands of a few leaders it has succeeded to a rare extent. But just as little can we lightly esteem the danger connected with a clumsy imitation of their animating example, or repress the fear that the great multitude would take even less interest in a preaching of this style than in that of one of the former. Piquant and edifying are often far removed the one from the other, and no vivacity of presentation can make amends for the want of regular connection. Not seldom do such discourses, entirely away from, or merely *à propos* of the text, serve rather to disseminate the favourite ideas of the preacher, than really to proclaim the Christ of the Gospel. In a word, not a little is to be learnt from able representatives of this movement; but he who is disposed wholly to adopt their method may as well think twice before doing so. For some it has been little more than the way to quit the pulpit for good.

Only a single word now on a fifth kind of preaching, which has within

the most recent period been looked upon with a greater amount of favour than in previous times, and for which we confess we have to a great extent a preference; it is that which may be termed the *synthetic homily*, of which, moreover, Hagenbach says with truth, "A *good* homily is perhaps that which it is most difficult for homiletic art to produce." It is best to choose as material for this purpose a Gospel or Epistolical pericopè, which in itself forms a compact unity, to derive therefrom the main thought by which everything is dominated, and one discovers the main points of division in the course of the text itself, in order—after thus each part has received its due amount of prominence—at last to gather up and comprehend the total impression of the whole in an Epilogue or application. Examples: Gen. xxiii. 1—14. Great faith (*a*) tried, (*b*) manifested, (*c*) crowned. 1 Cor. xiii., the Panegyric of Love, (1) its indispensable necessity, ver. 1—3; (2) its sublimity, ver. 4—7; (3) its intransitory nature, ver. 8—13. Rom. v. 1—11, the blessedness of the redeemed, even in this life, (1) its far-reaching extent, ver. 1—5; (2) its solid foundation, ver. 6—10; (3) its natural fruit, ver. 11. Heb. xii. 5—11. Correction regarded in the light of faith. (1) It comes from God, ver. 5; (2) it is a manifestation of His love, ver. 6—8; (3) ministers to our salvation, ver. 9, 10; (4) ends in joy, ver. 11. In the handling too of a more concise text the same method may be pursued with the desired result: make the trial with Ps. l. 15; Rom. i. 16; 1 Cor. i. 30, 31; 2 Cor. ix. 15; 1 John i. 1—3, or with one out of many other passages. Of course it is not necessary in following this method to confine ourselves to the thought of the text. We may diverge therefrom to more general reflections; but we shall return, on entering upon each new point, to that part of the text which is next in order, that we may now further treat it in the same manner. The steward of God thus deals out to the children of the house one good solid piece of the bread of life, cut into convenient slices, as much as the requirement of the hour on this occasion demands; the hungry leave the table satisfied, and he whom this kind of nourishment does not attract simply shows that the true hunger is still unknown to him. "Suivre pas à pas la parole de Dieu, c'est le meilleur moyen de jeter dans nos discours cette variété, qui est un des éléments essentiels de l'intérêt. Les prédicateurs emploient un temps considerable à des efforts, souvent sans resultat, pour varier la forme et le fonds de leur discours. Ils s'épargneraient ce long travail et ce temps perdu, s'ils voudraient se borner à développer simplement la parole de Dieu, car rien n'est plus admirablement varié, rien n'est plus riche d'idées, de formes, de couleurs diverses, que les enseignements des livres saints."¹

It is scarcely necessary here to add that no one must become enslaved even to the best method, and that it is a matter of the first importance—specially for the man who has always to address the same audience—to avail oneself now of this, now of that method of preaching, in such wise that the shadowy sides of these methods may as far as possible disappear, and their bright sides be turned to full account. Nor will it be difficult to do this, so long as one is mindful of the golden rule of Julius Müller, "Baptise your spirit,

¹ H. MONOD.

with all its thoughts and perceptions, constantly in the deep still stream of God's Word, in order that, being therein born again, you may be able to speak words of life to the congregation."

Comp., on popularity, *N. BEETS, *Het Populaire*, in the (Dutch) *Recreations in the Literary Domain*, 1856, p. 1 ff, and notes. ‡K. KIRSCH, *Die populäre Predigt, u. s. w.* (1861). DUPANLOUP, *Entretiens sur la prédication populaire* (1866). On the use of sarcasm, irony, etc., *John Ploughman's Talk*, by C. H. SPURGEON (1870) must not be overlooked. The "Homiletische Verwerthung der Schriften des Wandsbecker Boten" is deservedly commended in the *Homiletische Zeitschrift* of E. OHLY, 1877, iv., s. 589 ff. *SNEED, *Lt.*, ch. x., "The Matter, Manner, and Spirit of Preaching."

POINTS FOR INQUIRY.

The notion of popularity in the pulpit illustrated from the history of preaching.—Whence is it that so many a sermon is so indescribably wearisome, even for those who are not wanting in earnestness and the gift of appreciation?

§ XXXI.

THE DIVISION.

CLEARLY defined division, far from being an arbitrary demand, much less an intolerable yoke, is on the contrary the *conditio sine qua non* of the well-ordered and effective pulpit address. If, however, it is to answer to its intention, it must be controlled by exact laws, and facilitated in its labour by the use of suitable aids.

1. We already began in another connection (§ XXIX.) to speak of the divisions, a subject to which we must now devote more particular attention. On the absolute necessity for good divisions in a discourse it will not be necessary to insist in many words. As well in the interest of the hearer as of the preacher himself is a clear division imperatively demanded. If every discourse which is worth anything is a conflict, the victory will hardly be gained, save by advancing in regular order and compact columns. The sermon is subject to the law of progress, and this must be well ordered and equable. The traveller likes to have a general view of the route by which his guide will lead him, and the mileposts on this way afford him so many welcome points of repose, whence to draw new strength. For the preacher himself, too, accurate division is desirable, as also it is demanded by the character of the discourse as an organic whole. Precisely in this way one is secured against confusion and repetition of ideas, against gaps, descending, or sudden jumps. A composition without due order satisfies equally little the sense of truth as that of beauty; it can with difficulty even be imprinted on the memory, and with yet greater difficulty be long preserved there. A firm, clear, nervous disposition, on the contrary, is the characteristic of a clear, bold, vigorous spirit, which as such cannot fail of producing a favourable impression at the outset.

2. The notion of the division (*dispositio*) is to be found in the Latin word itself, and has been already defined with sufficient accuracy by the ancients. Take the words of Cicero: *Dispositio est rerum inventarum in ordine distributio*; or those of Quintilian: *Utilis rerum ac partium in locos distributio*.

It is the dialectic of the general, who reviews his forces, and assigns to each of them its just place upon the field of battle: "the right distribution of the effective points."¹ We might also term it the dissection of a thought or proposition into its different parts, which are presently comprehended again in a proper unity; an analysing and a combining, in which we must be equally on our guard against confusion of that which is essentially distinct, as against a separation of that which is inseparably united. The subject which we will treat presents itself ordinarily as in the first place a unity. But this unity is no sameness; it ought rather to be called the collection in one of an inner multiplicity or diversity. He who disposes must take in at a glance this inner abundance, must as it were resolve it into its component parts (*explicare*), and again re-combine it in a higher unity. The material which we are to preach is like a ray of light, which for the attentive eye is broken into distinct colours; I must take care that these colours as little blend the one in the other as are arbitrarily separated, and that no single colour be confounded with the higher unity of the ray of light itself. In a word, disposition is an analysis, by which straightway the synthesis is wholly justified.

3. What has been already said defines *the place* occupied by the disposition in the work of the preacher. So soon as the material is found and decided on, the disposition must precede every other labour. The non-success of so many a discourse is to no small extent to be traced to the neglect of this so simple rule. One begins too soon to write, hoping^{at} the thoughts will flow in with the words, and "goes forth, not knowing whither he goes," but comes upon an entirely different point than that which the beginning and the original design of the discourse gave reason to expect. On the foundation of the Bible one builds up a Babel of confusion, because one has neglected first, like a wise master-builder, to think of a suitable plan. A few scattered thoughts, set down upon loose sheets of paper, and presently as well as possible combined, nay, thrown together, and—the pulpit production is *ready*; certainly without its having cost one sleepless night, but also without its possessing one day's length of life and effectiveness. How much more wisely and better does he act, who does not enter upon a journey with his bearers without having first carefully determined the route, and having in consequence a much clearer view on the point whence, by what path, towards what goal, he shall on this occasion press forward. Our sermon must be as an inner product of life, conceived by the Holy Ghost, growing due time in silence, full-born, matured, and now, after days of inner preparation, appearing within a comparatively short time prosperously in the light of day. He who knows in the beginning of the week *what* he is to preach on, and, in general at least, *how* he will treat it, bears about with him during three, four, or five days, in the midst of all his other labours, his main thought; and "the seed springs and grows up, he knows not how," and now the last day of the week—in an unfavourable case the last but one as well—is usually enough for that to gush forth as it were from the inner fountain of life on to the paper which is presently to serve us in the pulpit. This, however,

¹ Die rechte Vertheilung der wirksamen Punkte.—SCHEIERMÄCHER.

is accomplished only after inner maturing, which without due arrangement and sifting of the thoughts is absolutely impossible. He who has neglected this last precaution will feel again and again that he is stumbling in the work of writing, or see himself compelled to retrace his steps, because he has to insert something which ought properly to have been said at an earlier stage. There is not a single kind of discourse which can dispense with the necessity for such previous disposing, whether the divisions be or be not indicated in so many words; although the former of these two courses, at least in the carefully elaborated pulpit address, is as a rule to be desired.

4. As regards the *character* of the disposition, it must in any case be a logical one, but it may be at the same time oratorical; whether the one or the other shall be in the ascendant, depends in great part upon the nature of the subject and the individuality of the preacher. If it may be said of a disposition that it displays at the same time a faultlessly logical and an exalted oratorical character, such commendation is not to be despised. But in every case a good disposition imperatively demands (*a*) that no single leading point be overlooked, such as is indispensable for the regular and moderately complete treatment of the main subject; (*b*) that each part be arranged in its just place, which it must occupy in the totality of the discourse. The import of a proposition, for example, must first be carefully defined and elucidated, before its truth can be duly maintained, and only where this latter has been established is the moment come for urging its full importance upon the hearts of the hearers. Just as little can the ground of an obligation be raised above all controversy, so long as its whole compass is not brought to light; while the aids to its fulfilment are to be presented after the motives thereto, since precisely these last must lead the hearers with growing earnestness to inquire about the former. Further (*c*), nothing is to be co-ordinated, which ought properly to be subordinated; but also (*d*) nothing received as an element in the disposition, which cannot fairly be justified out of the theme or text: the *partes* must together comprehend and give back again the *totum, nil nisi totum*. No separately indicated part of the discourse is to be identical with the theme, which receives full justice only in the totality of different parts; but each fresh point must be something essentially different from that which precedes or follows it.

5. In order to find a fixed *point of departure* for the division of the homiletic oratorical material, recourse was had of old to the so-called *Topica*, a science to which the highest value was already attached by Aristotle, Cicero, and Quintilian. It made the speaker acquainted with the places (*loci, τόποι*) whence the arguments must be derived, which were to serve his end. In the spirit of these predecessors, A. Hyperius published in 1565 his *Topica Theologica*; and later the value of the *Topica* for the homiletic discovery was extolled by other meritorious theologians also. In reality it may prove of great utility that one be made acquainted by means of this science with the various forms of thought which afford a serviceable framework for the classification and arrangement of homiletic ideas. One may derive the *principium dividendi* either from the connection of things (principle, consequence; cause, effect); or from the suc-

cession of time (the morning, mid-day, evening of life; the sinner before, during, and after the act of wrong-doing); or from the varying impression made by a subject on continued reflection (apparently incredible, yet true, even exceedingly important); or from the varying light in which a truth places itself in relation to different sorts of hearers, e.g., the frivolous, the anxious, the truly God-fearing; the different significance of one and the same word for the intellect, the feeling, the will, etc. We might mention more; and do not intend to range ourselves with those who look down with supreme contempt on such aids. "Invenire non possumus, nisi certos noscamus locos;"¹ and he in particular who has no wings does well to avail himself of crutches. "Topi" like those mentioned are specially helpful to the beginner, for the rational arrangement of ideas, and the more advanced may perhaps occasionally have recourse to them with advantage. On the other hand, however, it is equally certain that the method must adapt itself to the subject, not the subject to the method, and that the undue estimation of the Topica, of which traces still show themselves here and there in our own day, is apt to lead to an overlooking of the essential distinction between sacred and non-sacred eloquence. The principle of the division must not be applied from without, but as it were derived from the heart of the text and subject itself; and the disposition itself must be made not only with a reference to the ordinary forms of thought, but more particularly in harmony with the thought on this occasion to be analysed. On this occasion also helps, such as, e.g., the old counsel already mentioned, that the speaker propose to himself and his hearers questions like these for solution, "Quis, quando, quomodo, cur, quibus auxiliis," etc., but very rarely succeed in bringing about the desired result. The text is as a sanctuary, not to be approached with a *passé-partout* in hand, but into whose obscure passages we must seek independently to penetrate, the torch of a truly living and clearly thinking faith in our hands.

6. As yet more definite *hints* and *precepts* with regard to the disposition, the following may be pondered. A disposition has the higher value in proportion as it the less partakes of the nature of the far-fetched, is in more unconstrained harmony with the text and subject. "Quand on divise, il faut diviser simplement, naturellement; il faut que ce soit une division qui se trouve toute faite dans le sujet même; une division, qui éclaire, qui range les matières; qui se retienne aisément et qui aide à retenir tout le reste; enfin une division, qui fasse voir la grandeur du sujet dans ses parties."² Unquestionably homiletic discovery will sometimes distinguish itself in this domain in a brilliant manner; but as a rule the *simplex sigillum veri* will here too retain its high significance. A division which on first hearing at once leaves the impression that it has been *contrived* with a view to producing a momentary effect, is rather a hindrance than a help in the work of edifying; and we must never forget that "quod non ædificat audientes, vertitur in periculum loquentis."³ It is thus of importance to be on one's guard against every manner which may speedily degenerate into a caricature of oneself, and for sound taste may perhaps

¹ AUGUSTINE.² FÉNÉLON.³ JEROME.

produce the impression of something exceedingly fine, but hardly of something truly beautiful. It may, for instance, on a single occasion produce a surprising impression if a paradoxical expression of Scripture be propounded as an enigmatical saying, a saying of truth, a saying of wisdom; or the cross be represented as a pillar of shame for Israel, a pillar of honour for Jesus, a memorial pillar for the Divine government; or the stone rolled away from the holy sepulchre be regarded as a boundary stone of wickedness, a foundation stone of the Church, a memorial stone of Divine Providence, etc. But the circle of such artifices is speedily completed, and the preacher who specially delights therein is soon at a loss for a subject. Ingenuity is an excellent thing, provided it is in harmony with nature and truth, and a symmetrical plan of building is something beautiful, provided it is not formed merely with a view to display. Art has its laws, but the palpably artificial awakens in every competent critic the passion for opposition: "*artis est, artem celare.*" Too rigid a symmetry, where it is not called for by the nature of the case, but is applied with a certain constraint, for this reason deserves no commendation. "*L'ennui naquit un jour de l'uniformité.*" But still less to be recommended is the silly practice of many preachers in Germany, otherwise meritorious, of comprehending theme and disposition in verselets of two, four, six, or eight lines, sometimes of a moderately defective order; a style of which we have elsewhere given some ridiculous specimens, but one which we hope will never become an epidemic or chronic disease among us. Nor is it advisable that the division should be too detailed, or consist of such a number of parts that the memory is rather wearied than the listening attention guided. Although Claus Harms, for instance, had occasionally six or eight heads to his sermon, and though he makes mention of ten or twelve as a thing not unheard of, we should think in all modesty that already six or seven are abundantly sufficient, and would wish as a rule that the number of four or five were not exceeded. If the principle of Dichotomy or Trichotomy is favoured, there may perhaps be room for subdivisions, provided these are not made of too special a character. In general, with a considerable number of *main* divisions there should be few subdivisions, or perhaps these are better altogether avoided; divided into five principal parts, and then these five again divided into three, the sermon at last assumes something of the nature of a homiletic sum in arithmetic. Against the (antiquated?) piece of bad taste which consists in reckoning up each part of the discourse upon a finger of the open right hand, we need hardly warn; but on the other hand caution is necessary against the peril of too great subdivision, whereby the total impression is insensibly weakened. "I like to go centrally to work, and therefore seek in every discourse to produce a total impression. We must drive a wedge with all our might home into the hearts of the people, and then let them go." This saying of one of those ministers whose preaching has been most blessed of any in the first half of this century¹ affords much on which to reflect. The disposition must not break the course of the sermon, but indicate it, advance, and regulate it.

¹ L. HOFACKER.

7. The answer to the question as to the *aids* by means of which a good division may be acquired and advanced, may, after what has been said, be comparatively short. The secret of the division is to be found in that gift of intuition, present to some extent in all, but by no means developed to the same extent in all. I must first see all that lies in the text, before I can duly express it, divide it, and reconstruct it in higher unity. Not rhetoric, not even logic alone, can here afford help: sound intuition is a faculty of the mind, and the mind in its turn is under the dominion of the heart. The heart's being taken up with a subject or a word, which has become precious to us, insensibly quickens the eye of the intellect, and in proportion as the spiritual life is more vigorous and active shall we be the less in perplexity as to what and how we shall ever afresh speak to the Church of the Lord.—A close examination of the chosen text must compel it to open up to us its treasures one by one; the task of the arranging hand follows only upon that of the careful glance. It may be very serviceable to obtain a clear conception of the various ways in which the same subject admits of being treated. In speaking, for instance, of the joy of the Christian hope (Rom. xii. 12a), I may describe this joy, commend it, and show the only way to its possession. But on the other hand I may contemplate this joy in itself, and in comparison with other joys; I may point out, with regard to this heavenly plant, separately the ground, the root, the stem, and the fruit; I may—but enough: if the different methods are once known to the speaker, it becomes easy to select that one which is most appropriate for himself and his hearers.—Greatly to be commended also is the comparative study of different models, with regard to their peculiar manner of dividing. A severe criticism of our own work, if possible also of that of others, must make us sensible of our own defects, while in particular the recasting of former imperfect work of a later period affords us an admirable opportunity for striving after greater perfection.—Often too in the reading of Scripture in the family the eye falls upon a word which had not yet struck us; let it be noted down in the homiletic Commonplace Book already adopted, the perusal of which in a time of momentary perplexity may render excellent service, specially in those days and hours in which the spirit is most ready, the heart most attuned to that which is sacred. In noting it down, let the practice of clearly formulating the thought be attempted, and do not rest satisfied until the thought of the indistinct background stands out clearly in the light; to this end the Latin language was wont to render eminent service while it was still understood and written. In a word, in expectation of the time when “sacred *Necessitas* wields the lash,” and the man stands up as a Practicist, let him work at first as a Christian Artist; not content that the work looks tolerably well, but restlessly active ever to rise higher. That moreover the words of Plutarch, *πάντα ἀγαθὰ θεῖ αἰετίζουσι παρὰ τῶν θεῶν*, here too remain applicable among Christians, need hardly be recalled to mind; many a Christian homilete is able to speak of definite answers to prayer, in this domain also, precisely in hours of great perplexity. Yet the Hearer of prayers has not any more become on that account the ally of indolence and ignorance, and the confidence to reckon on His help is wanting so

long as conscience is unable to bear the testimony, "Thou hast done what thou couldst."

Comp. A. THIOLUCK, "Einige Worte über die Predigt für die Gebildeten unserer Tage," in the last edition of his *Prädigten*, i. (1843). *F. L. STEINMEYER, *Die Topik im Dienste der Predigt*, Berl., 1874. Also his *Beiträge zum Schriftverständniß in Prädigten* (Engl. translation, 1877) merit attention with reference to the method commended by him.

POINTS FOR INQUIRY.

Is division equally necessary in every kind of discourse?—What is the best test to apply for the appreciation of our own divisions on a conscientious review of our work?

§ XXXII.

THE STYLE.

THERE are some attributes of style in a discourse which are absolutely indispensable; there are others which prove in a high degree a commendation and adornment thereto. To each of these has Formal Homiletics to devote special attention.

1. It is not necessary at the outset to treat at large on the notion of style, and the necessity of a good style for every writer or speaker, and in particular for the preacher of the Gospel. Who would like to receive the answer which the dying Malherbe gave to the priest who was speaking to him of everlasting glory, "Pray be quiet, for your bad French would almost awaken in me an aversion for it"? Even what is best fails of its impression when it is uttered in a way which produces a sense of natural revulsion; and the less is negligence and slovenliness here a matter of indifference, because the style is the natural expression of the speaker's individuality. As we speak, so do we think, and as we think so we are. The well-known saying, "Le style, c'est l'homme," however often misinterpreted, is confirmed by most surprising examples.

2. For the last-named reason, however, it is by no means easy to furnish precepts with regard to style, which shall be in equal measure applicable to all. Everything may, in a sense, be traced back to one fundamental law. Be yourself, and then speak out that which fills your heart, in such wise as God gives you utterance. No song bird can give forth another tune than his organ of song permits him; no flower can attract the eye of the traveller in any other array than that of its natural colours. "Jedermann hat seinen eignen Stil, ebenso wie seine eigene Nase," says Lessing. If the brilliant style in which you speak or write is not your own, it sheds as little honour upon you as the peacock's feather upon the raven. Between style and character exists an exact and reciprocal relation, and not seldom is the weakness of the latter betrayed in the defects of the former. The aversion of the ancients for the "servum imitatorum pecus" had thus a much deeper ground than that of mere caprice and prejudice; of the normally developed speaker and writer it is to be expected that he should say what he has to

say, not only in a manner which exposes to no censure, but also in a manner worthy of himself and his subject.

3. Yet there are again laws in this domain which cannot be neglected with impunity, not even in the case of an appeal to one's own originality. No one has a right to trample under foot the demands of æsthetics, as though for him alone they had no existence; least of all the man who is called to speak in a becoming manner on the highest and holiest subjects. The sermon has its own style, not less than the historic narration or the drama; and least of all is it permissible in our day to be slovenly or indifferent with regard to form. A good and even charming style has ceased to be the monopoly of a few highly gifted persons; those who oppose the Gospel, even in the pulpit, do this often with great force and beauty of language; is then the believing preacher at liberty to neglect this means of serving the cause of the Lord? "Il serait étrange et malheureux qu'à une époque où le monde est plus exigeant et plus difficile, la chaire fût plus indulgente envers elle-même, qu'à l'époque où l'on exigeait moins."¹ If your style is like "a road laid with sticky material"—as D. F. Strauss once characterised the writing of one of his earliest antagonists—you can hardly expect even the most solid proof to produce the desired effect. Certainly our first concern is with the subject in hand, but yet the words of Cicero are not the less worthy of attention, "*Curam verborum, rerum volo esse sollicitudinem.*" The care devoted to the style is as a rule only appreciated by a small part of the congregation; but neglect of this care redounds to the loss of the cause we serve. He who bestows no labour on his style shows no regard for his audience: how can he succeed in winning the attention of his audience? Let us gradually ascend from the very least that can be demanded in this province, to those higher qualifications which adorn the address of the speaker of eminence.

4. *Clearness.* "Nobis prima sit virtus perspicuitas."² If the sermon is in many respects a conflict, we cannot hope to direct it successfully in a mist; like a stream, its water should not be turbid, but clear as crystal.³ "L'obscurité est un mal, partout où la clarté est un besoin," says Vinet. We speak in order to be understood; and even propriety, but above all the interest of our hearers, demands that we leave nothing untried in order to attain to this end. The obscure may now and then produce an imposing impression, only the clear will edify. "Si non vis intelligi, non debes legi," with these words a celebrated man once flung away the for him unintelligible satire of Persius; the same might be done with many a volume of sermons, the author of which, as it seems, has chosen the task of Sphinx above that of Herald.

It is hardly necessary to add the reminder, that if we would speak intelligibly we must begin by thinking clearly. But even where this last is not wanting, a wise consideration as well in the choice as in the combination of words is necessary for the man who really desires to be understood.

¹ VINET.

² QUINTILIAN.

³ "No, it's just *drumly*" (thick, muddy, *Welsh trwm*), was the answer given to the question whether a certain pond was deep. The words suggest a very just distinction in regard to the style of a discourse.

Scientific terminology is as little at home in the pulpit as foreign words and combinations, gradually introduced into our language, and usually intelligible only in the so-called higher circles. What does the congregation, what "the people of the Reformed Church," understand by a warning from the pulpit, *e.g.*, against the "eliminating of the supranatural factor in history"? what does it understand of such words as *decennium*, *charisma*, *solidarity*, *distinctive element*, *homogeneous*, and other words which might be mentioned out of the history of the "pulpit decline" of the present day? The sentences of the discourse, composed of clearly intelligible words, duly knit together, ought easily to round off; without the so-called "protasis" being separated by too great an interval from the "apodosis." Intervening clauses are not desirable in the pulpit; not even too compressed and condensed structure of periods, or the use of many relative pronouns, is allowable. Better let the independent substantive be repeated; the too long sentence be broken up into convenient parts; and above all strive to use the right word in the right place. "The thoughts of the speaker must be as waves, of which the one urges forward the other."¹ Archaisms, solecisms, Germanisms, Gallicisms, etc., can never be too carefully avoided. In this respect we may learn from the English, and still more from the French: "Ce que n'est pas clair, n'est pas français." May this maxim long be respected among us also!

5. Most closely is a second requirement connected with this demand for clearness and perspicuity, by which indeed the former is at the same time most effectively advanced; we mean that of *naturalness*. With not a few speakers the want of clearness is a consequence of the want of naturalness; they can express nothing in the ordinary manner, and for this reason employ in the pulpit a language which in daily life they would be the first to ridicule and condemn. Can anything be more fatal to all true eloquence than a systematically pretty and high-flown way of speaking? One would almost feel inclined, in opposition to this, to defend the paradox of the late Claus Harms: "Siebentes: spreche incorrekt." (*Seventh: speak incorrectly.*) Better this, if at least it be accompanied with the Christian utterance (*προφητεία*), than the verdict pronounced by Cicero upon the style of Isocrates: *Pompe, quam pugne aptior*. Nature and truth are inseparably connected; where the first is wanting, there too as a rule the second, at least in the subjective sense, is found to be absent. If, in our day more than before, the distinction between the language of writing and that of conversation is observed, the last-named is definitely in place in the pulpit, which does not too readily shrink from a more familiar form of expression. From this naturally arises that constant variation of tone and language on the part of the speaker, which was occasionally indicated by the Ancients by the name of *oratio variata*, and may certainly be looked upon as the best preservative against all kinds of dullness. The so-called "style coupé," too, of our French neighbours is a fruit of the same naturalness, which will speak even in public, not the language of books, but that of the heart and the life. Where this is abandoned, the proud word of Pascal receives its justification, "La vraie éloquence se moque de l'éloquence."

¹ THEREMIN.

6. Yet the boundary line between the natural and the commonplace must in no case be effaced: that which is said in a clear and natural style must at the same time display as regards the form a *refined* character. The preacher is, as a rule, not the man of the people who addresses his comrades, but a servant of the Church, scientifically trained for his higher mission, and by his honourable position itself raised above the level of the commonplace and vulgar. In the domain too of language and style, the pulpit must form a boundary between the lower and higher forms, which is not lightly crossed; even in addressing an extremely humble audience there is no need for speaking in a rude and uncultured manner. To this refinement of style belongs naturally also the care for purity of language and construction; the constant sinning against the rules of English grammar exposes the preacher in the first place to the criticism of any schoolboy who may chance to have listened closely. But no less ought those expressions and comparisons to be avoided, which are in conflict with good taste and the dignity of the pulpit; where the ear is offended or a smile of derision is called forth, the edification necessarily suffers. Unquestionably this demand may be carried to excess; a refined style is by no means an affected, polished, conceited style, so needlessly refined and pruned, that it necessarily ceases to be the frank expression of the speaker's thought. We may be too choice in our way of speaking, and we become so, once we seek to commend ourselves, not to the conscience, but to the over-refined taste of our hearers. But on the other hand the style of the pulpit must not remain behind the language of popular refinement in which every textbook is now written; and very much which in the sixteenth or seventeenth century was tolerated, nay, applauded, is in the nineteenth condemned, not altogether without reason, as in bad taste. The preacher may speak more familiarly to his audience than, e.g., the advocate; but even the most popular form of address must bear the stamp of that nobility, in which the rank of spirit and heart is unconsciously revealed. Silly conceits of language and diction with which some were wont formerly to delight themselves and men of kindred spirit—such as a sermon without the letter R—ought on this account to be permanently excluded from the pulpit, as beneath the dignity of the house of God. The clear must at the same time be the pure and chaste; and the *ornate* be in natural harmony with the *copiose dicere*. The preacher must nevertheless be on his guard that no excellence of style ever detract from the impression made by the subject itself, which is treated in this style: the first impression must ever be one of the truth and dignity of that which has been spoken; the second, of its beauty and refinement. The difference between the two most eloquent French preachers of the first half of our century, A. Coquerel and Adolphe Monod, has been thus characterised, that after the oration of the one you were inclined to say *Bravo*, after that of the other *Amen*. It is not doubtful which impression merits the preference. Nor was Napoleon Roussel mistaken when he said, “Quand on me vient parler de mes intérêts éternels, j'éprouve le besoin d'entendre l'homme, et je me défie de l'orateur. Je ne veux pas qu'on me charme, je veux qu'on m'instruise; je suis là, non pour m'exstasier devant vous, mais pour être converti à Dieu; et si malheureusement vous me faites penser à

votre talent, le vrai but est manqué; vous me mettez au service de votre réputation, au lieu de vous consacrer vous-même à l'œuvre de mon salut."

7. While that which has hitherto been said is applicable to a great extent to every public address, definitely to the sermon does the requirement apply, that it display a *Biblical* character. After what has been already said (§ XXIII.) on Biblical preaching in general, we may here content ourselves with few words. Without doubt Schleiermacher was right when he asserted that a discourse may present a very Christian and Scriptural character, although no single passage of the Bible is found therein. Yet it is hardly conceivable that the theologian who is truly drenched with the Spirit of the Holy Scriptures should not even unconsciously clothe his address in such words as betray his familiarity with the sacred language of the Bible; and just as little ground is there for choosing in place thereof a non-sacred diction. Who can speak with greater power or splendour on the majesty of God, than is done by a Job or an Isaiah? who describe in a more touching manner the misery of sin, the sorrows of life, than the composers of the Psalms? who cast a deeper glance into the revealed mystery of the Divine plan of redemption, than a John or a Paul? No doubt that which is said in Scripture after a Semitic manner is to be interpreted after a Japhetic; but yet always in such wise that the congregation recognises alike the spirit and the word of the old Bible, from which it is wont to draw its life. If also Biblical language as such is not the language of the people, it contains nevertheless the forms in which the believing consciousness of the Church still loves to express itself. In countless passages of Holy Writ the language is not merely Oriental, it is at the same time truly human and Divine. Yet the Biblical character of the style is never to be maintained at the expense of clearness, nor must it be in conflict with the demands of true Christian refinement. He who chooses to speak of "the rumbling bowels of compassion," offers to the mourning "a lump of figs for their boil," or ventures to employ some of the figures of the book of Canticles, entirely overlooks the fact that the forms of thought in the Prophets and in the Song of Songs are no longer those in which the Church of the New Testament moves. He maintains in the domain of style perhaps a certain Biblical character, but—at the expense of its Evangelical character. To *such* Biblical preaching, the sober epigram of Werenfels may certainly be applied:

"Quæ pro te adducis magna sunt verba Prophetæ,
Sensu, quo recitas, sunt modo verba *tua*."

The whole of Scripture must be subservient to the preacher, but always for the task which he is fulfilling as a *Christian* teacher; his word must be "wholly charged with the sap, variegated with the colours of the inspired Word, not fitted on to it from without, but essentially one with it."¹ Nay, in proportion as the style displays a more purely Biblical character, will alike the other requirements, of which we have already spoken, and the higher adornments, to which we have now to refer, be ever less and less wanting to it.

¹ VINET.

8. The higher adornments of style, which redound in special measure to the recommendation and embellishment of the sermon, may be summed up in general under the demand for an *oratorical character*. The oratorical character of a discourse manifests itself particularly in *gracefulness* and *vigour*; two requirements, from whose apt combination true beauty springs. Vigour of style is to the public discourse what breadth, boldness, robustness, solidity is to the human body: it excludes all that suggests flatness, cringing, feebleness, flabbiness. Gracefulness, on the other hand, is that property which reminds you, not of the rushing mountain stream, but of the lovely brook, as with gentle murmur it wends its way between flowery banks. To its sphere belongs the euphonious, the rhythmical, the plastic in the diction, by which the speaker is so happy as to bind the audience to his lips. Owing to the great difference of individualities, in some speakers gracefulness, in others vigour is the characteristic feature; the former we see in Cicero, Massillon, Thérèse, Henry Melville, v. d. Palm; the latter in Demosthenes, Bossuet, Saurin, Monod, Robert Hall, Thomas Chalmers, and others. Yet the combination of the two forms the ideal after which the sacred orator must strive, as also there are not wanting models resplendent in both respects. Gracefulness we may term the feminine element, vigour the masculine, in pulpit eloquence.

To the oratorical character of the style belongs no less a wise employment of tropes and figures, which it is unnecessary for us here to enumerate or to illustrate by examples. After what has been advanced (§ XIX. 4) on the indispensableness and yet insufficiency of rhetoric in relation to eloquence, but few words may now suffice. Unhappy the speaker who must recal to mind now and then that it is time to employ a metonymy or a synecdoche, a metaphor or a prosopopœa! The speaker of normal development and well-ordered mind constantly makes use of such tropes and figures, so far as necessary or desirable, without planning to do so beforehand. "Wisdom, speaking out of her abundance," will moreover, as by an innate tact, guard against all overcrowding with figures, equally as against an excessive sobriety, in order on the other hand to give due place to whatever is "lovely and fair-sounding."—To this place belongs also the euphony of the discourse in the proper sense of that term, such as may sometimes also be advanced, where one is master of the language, by the use of *unconstrained* alliteration, juxtaposition of words, etc. Though in connection with this style we must take care lest the rhythm so strike the ear throughout, as to impart to our prose the character of rhymeless verse. Yet, with the avoiding of this form, the spirit of poetry may assert itself in that descriptiveness of style, which contributes so greatly to the vividness, and thus also to the effectiveness in the representation of persons and things. This last, of course, under the condition that the orator does not break away from the restraint of intellect and judgment, and spreads forth its wings only in order to raise souls thereon to the contemplation of the subject. For the rest, let every public speaker know his own capacities, in this respect too, and let no one suppose that he can force the spirit, when he must rather be controlled and borne *by* the spirit. He who is poor in imagination should seek the more to make amends by thoroughness for that which is wanting to him in point of vividness and

luxuriance of forms; and he who has, more than others, received a mastery of language, should never forget that nothing has spiritual beauty save the true, and the true alone.

9. The true in the domain of the Christian religion is in itself also sublime. No astonishment can thus be awakened by the expectation that the style, in which gracefulness and vigour is combined, should at least occasionally attain to the height of *sublimity*; occasionally, for it would be impossible at all times and on all subjects to speak with equal impressiveness and dignity; and were this even possible, it is highly doubtful whether it would be expedient. The sublime makes a profound impression precisely as being the exception, and would cease to do so if the exception became the rule. "A rainbow," says Goethe, "which lasts for a quarter of an hour, is no longer looked at." Only the *grandia granditer*, and even this always in such wise as not to venture on that one step which separates the sublime from the ridiculous. Under this reserve, however, happy the preacher who possesses the secret of so treating of the *magnalia Dei*, that the souls of the hearers are filled with a holy emotion, and the eyes are turned not merely with admiration towards him, but with awe and reverence above. Instances of such sublimity are afforded by a few well-known passages in the sermons of Massillon, Bossuet, Bridaine, Saurin, Robert Hall, Chalmers, and, among Dutch preachers, the unrivalled Borger. Such eloquence is by no means to be acquired by learning, or mastered as an art. It is to be expected only of that speaker who, glowing with holy fire, is so entirely filled with the majesty of the high thoughts of God, as to be raised far above the common flow of words and thoughts, in the absorbing sense of standing infinitely far beneath the indescribable reality of God's thoughts and ways. But where this is the case he will not despise the means placed at his disposal, even by rhetoric and eloquence, to give to the holiest feeling also the highest expression and utterance. We need hardly remind that the concise style is here more appropriate than the diffuse, and that genuine eloquence not only permits the use of the boldest figures of speech and abruptest turns in the discourse, but even demands it. Only in one case does it celebrate its perfect triumph; when the most gifted of speakers entirely disappears for the moment from the eye of the people, in presence of the majesty of the subject, which he depicts in such fulness of glory that the dazzled eye closes in adoration or in thanksgiving.

10. That true eloquence has nothing in common with that hollow pathos with which it is so often confused, has already been said countless times, but cannot be too frequently repeated. By way of supererogation then we remind that the highest flight and power of the oration does not release the orator from the obligation of self-restraint, and that the crown of sublimity will always be that noble *simplicity*, which, far from excluding variety, only limits its use, and teaches how to place in the most favourable light the importance of the contents by the very adequacy of the form. "Denique sit quodvis *simplex* dumtaxat et *unum*."¹ It is no easy matter accurately to describe a quality which adorned in such high degree the

¹ HORACE.

masterpieces of antiquity, and in many a product of modern times is conspicuous only by its absence. Thus much, however, is at once apparent, that it is something more than a mere negative quality, such as is easily suggested by the term flat simplicity. Not flatly simple, but simply beautiful, must style and form of the discourse be; in the same sense in which the majesty of the starry heavens may be termed beautiful, in opposition to the varied colours of the exploding fireworks, the contemplating of which wearies the eye. The highest simplicity despises no single appropriate adornment, but only the clown's fantastic motley. It is not any niggardliness, but a comparative frugality, which notably has treasures at its disposal, without being tempted to squander them to the last farthing—the opposite of that *turba inanum verborum*, of which Quintilian somewhere makes mention; unconsciously shining in the silent lustre of the pearl, rather than in the sparkling glow of precious stones. Thus it maintains the controlling supremacy over all other virtues of style, lest by excess or surcharge of these the style should become “ugly with prettiness;” and proves itself ever afresh the highest, though at the same time the rarest virtue, even of the sacred orator.

11. Requirements, such as we have heretofore expressed, may be supposed to contain their own recommendation in themselves. “It is only proper to apply the whole fulness and beauty of human discourse to the highest which language can attain; not as though there were any adornment with which religion could not dispense, but because it were unholy and frivolous on the part of its heralds, if they did not consecrate *everything* to it, and would not combine everything they have which is glorious, in order to be able thus perhaps to represent religion in becoming power and dignity.”¹ With regard, however, to *aids*; if it is true that the style is the man, *i.e.*, the audible expression of the innermost life of the soul, then there must exist a direct relation between the formation of character and that of style, and the former must be commended even in the interest of the latter.—It is at the same time advisable not to proceed to the writing down and utterance of our thoughts, before they have become inwardly matured. “Bene scribendo fit ut cito scribatur; non cito scribendo ut bene.”² “Verba prævisam rem non invita sequuntur.”³—With this, again, study of acknowledged models of earlier and later times, not with a view of acquiring from them certain artifices, but that, by an observance of their peculiarity, and a comparison of our own therewith, we may come to a clear insight as to that which we are, or are not, capable of attaining. “It is desirable,” says Ward Beecher, “that the preacher should have a copious vocabulary and a facility in the selection and use of words; and to this end he should read much, giving close attention to the words and phrases used by the best authors, not for servile copying and memorising, but that these elements may become assimilated with his own mind as a part of it, ready for use when the need comes.”—Guard, in the style also, against the preponderating influence of the varying fashion. Now, in this province too, does the

¹ SCHLEIERMACHER, *Reden über die Religion*, s. 178 f.

² QUINTILIAN.

³ HORACE.

wind blow from one quarter, now from another; now the "style fleuri" is succeeded by the "style sans gêne;" now the temporary sway of a single "tone-giver," then as it seems caprice and anarchy. The man of true taste will not allow himself to be disconcerted by these, and will rather, in this domain as well as others, have the commendation of the best than that of the majority. One's own toil is for the rest a duty, the neglect of which is inevitably and severely punished. The *limæ labor* cannot be spared by the man who will rise to a style which is something more than mediocre and free from defects. Writing *volante calamo* is unquestionably open to us in case of necessity; but he who never writes save *volante calamo* will very soon speak in no other than a slovenly and unattractive manner. What was perhaps hurriedly jotted down must later be reviewed with calm judgment, pruned, and improved with firm hand; "out of reverence for the word of God," as Bourdaloue replied to the interrogator who wanted to know why he prepared his sermons with so much care. It is very much a question which ink is better employed, that which is used in writing, or that used in erasing. Careful revision then of the preparatory sketch; a second edition of the work of early days, stamped with the *probatum est* of maturer years.—Will it still be necessary here to add, that the best pulpit style after all is that which bears the distinctest traces of personal filling and animation by the Holy Spirit? But it is clear that the more the heart resembles a finely attuned instrument, moved by the breath from above, the more eloquent and powerful the notes which will ever again resound therefrom; and the pulpit discourse will, in this respect also, be not merely a soothing Church-music, but a worthy Hymn to the praise of the Godhead.

Comp. CL. HARMS, "Mit Zungen reden" in the *Stud. u. Krit.*, 1833, iv. s. 823 ff.
 *J. H. VAN DER PALM, "On some characteristics and requirements of simplicity as regards style" (Dutch), in his *Oratorische Werken*, iv., p. 55 ff. A. VINET, *Homilétique*, p. 410 sqq. Excellent hints, too, by no means antiquated yet, touching that which is demanded by the dignity of the pulpit in our days, are to be found in his "Discours d'installation" (1837), printed at the end of the *Homilétique*.

POINTS FOR INQUIRY.

Nature, ground, and limit of the difference between the style of the pulpit and that of the professor's chair.—Instances for imitation and—for warning.

§ XXXIII.

THE DELIVERY.

THE Sermon, thus carefully prepared, ought naturally to be spoken freely and with dignity; in such wise that neither the ear nor the eye of the hearer be hurt, but, on the contrary, even the outward presentation be made, as far as possible, subservient to the great end of preaching.

1. "Actio in dicendo nna dominatur." If this expression of Cicero is just, then the *importance* of the subject now to come under treatment is at

once apparent. Demosthenes was of the same opinion, when, on being asked what was the prime requisite in eloquence, he answered, to the third time, "The delivery, the delivery." That answer, often repeated, and as often contradicted, has never yet been refuted. If the value of the delivery has sometimes been overrated, it cannot well be too clearly recognised. For the best discourse runs the risk of failing to produce the impression aimed at by reason of a defective delivery; while on the other hand even a mediocre composition, happily delivered, may favourably dispose the hearers. Specially in our day, which not seldom hears the Gospel opposed with admirable talent, is it desirable that in this respect also the witnesses of the truth could contend at least on an equal footing with its assailants, not thereby to seek their own reputation, but with so much the more abundant fruit to serve the cause of the Lord. Only narrow-minded prejudice can regard the point for which we are contending as of small importance; the point of contention here is, it is true, only an art, but an art nevertheless which must place its gifts at the service of the sanctuary, and—"ars non habet ocores, nisi ignorantes." "Sine hac," says Cicero,¹ "summus orator esse in numero nullo potest; mediocris, hac instructus, summos sæpe superare." It is wrongly supposed that conscientious care upon this point must rank the preacher on a level with the actor. No doubt the preacher is as little able as the other to dispense altogether with the help of art, but the actor plays a part which is imposed upon him from without; the preacher speaks a word which is born from within in his heart, but now must be presented as a living word before the eye and ear of his audience. This last says infinitely more, and justifies the exclamation of the actor who had listened to Masillon, and felt the heaven-wide difference, "Mon ami, voilà un orateur, et nous ne sommes que des comédiens." And how much higher even than the "orateur" stands the preacher who is in reality a man full of faith and of the Holy Ghost! Yet this man, if he is wise, will not despise the aids of art, though it were only in order to avoid everything that may prove a hindrance to the reception of his message. "Si nous ne sommes pas appelés à flatter l'oreille, nous devons au moins la ménager."² If the whole subject which now occupies us should be called little more than an appendix to the almost completed homiletics, no one can deny that this appendix also merits and repays attention. Without entering too largely into particulars, which are best learnt by the practice of life, we deal with those questions in general which are properly raised specially in regard to the delivery.

2. That, looked at as a whole, the discourse is to be delivered only *after careful preparation*, would not need being recalled to mind, were it not that this fact is sometimes, in the name of orthodoxy and spirituality, unpardonably overlooked. In truth, there are preachers—not seldom of those least qualified—who do not lack the courage for addressing the congregation of the Lord on that which is highest and holiest, with an almost total want of preparation, and for putting forth to the multitude in an unctuous tone the thoughts that occur to them; what is more, are sometimes hailed by the multitude as prophets, and placed high above men of science and con-

¹ *De Oratore*, iii. 56.

² VINET.

scientiousness, in whose shadow they are not worthy to stand. Such action we can only explain as the fruit either of indolence or pride, or of a melancholy fanaticism, and expose to public contempt. "Demosthenes declared that he would be ashamed to offer his crude thoughts to the people, and shall such quackery be tolerated in the pulpit?"¹ It is to be regarded as nothing but trifling with sacred things, a reckless tempting of God, an irresponsible ignoring of the inalienable right of the congregation to the best, that is, the ripened fruits of our sanctified reflection on the revealed mystery of God. From this side come the contributions to "the homiletic jack pudding," the publication of which Hagenbach considered desirable for some;² nay, apparently natural, this very "*ars babbellandi*" prepares the way for so much that is unnatural and offensive, as that by which many a man of refinement in our day feels himself repelled from the pulpit. In opposition to such eccentricities, it must here at once be repeated that the carefully prepared address is at the same time to be a *natural* one, in the sense that all that is artificial and constrained is carefully to be avoided. Unhappy the sacred orator of whom it may be said in the words of the poet, "Ist alles nur Dressur, und von einem Geiste vernehm' ich keine Spur."³ Only we must take care that this naturalness never be suffered to detract from the dignity of the presentation; which is made not from the arm-chair, not from the professor's class-room, not from the stage, but from the pulpit, *i.e.*, from the other side of the boundary line which separates the sacred from the commonplace.⁴

3. The question then as to what judgment we form with regard to *improvising*, as a regular method of preaching, is in principle already answered by that which has been said. It is not to be denied that upon a first and superficial view not a little may be advanced in favour of this practice. The free, fresh word, springing at the moment from the impulse of the heart, which cannot fail of finding the most direct way to the heart and consciences of the hearers—what more glorious can be conceived? And how much spare time is gained in this way, alike for pastoral work and scientific study! In good sooth, if one had only to speak on extraordinary occasions and on subjects which altogether occupied the mind and heart of speaker and hearers, the sway of the free word would be preferable to any other. But need we say that the case has also another and a more doubtful side? We speak at set times, once or twice, sometimes thrice in a week, upon prescribed texts and subjects moreover, not all of them equally attractive; often during successive years addressing the same congregation; and thus necessity is imposed upon us, even where the weakness of the flesh is more keenly felt than the willingness of the spirit. Not so difficult is it now and then for a fluent tongue to speak during a brief hour

¹ DES AM. V. D. HOEVEN.

² *Grundlinien*, u. s. w., s. 132.

³ "All is only training, and of a spirit I find no trace."—GOETHE.

⁴ With regard to genuine dignity in the pulpit we may apply the just remark of La Bruyère, *Les Caractères*, ch. 12: "Une gravité trop étudiée devient comique; ce sont comme des extrémités qui se touchent, et dont le milieu est la dignité; cela ne s'appelle pas être grave, mais en jouer le personnage; celui qui songe à le devenir ne le sera jamais. Ou la gravité n'est point, ou elle est naturelle; et il est moins difficile d'en descendre, que d'y monter."

in an animated tone, sometimes a tone worked up to a given pitch, upon the things of the Kingdom of God; in case of necessity indeed the preacher *must* be able to show that he also knows how to improvise. But the man who at once begins by regularly accustoming himself to this method will, it is to be feared, become perhaps a celebrated preacher, but certainly an exceedingly defective one. He will probably move for the most part within the same narrow circle of thoughts and figures, constantly in one groove, weary his hearers, and expose himself to the danger of being "preached out." If it is thought that this rock can be avoided by conscientiously preparing for the improvising, in this way is surrendered not only the leisure which at first seemed to plead for this style, but also the repose for the preacher himself attached to the following of Cicero's rule, *quam plurimum scribere*. A really careful preparation on the part of the improviser is almost equivalent to a composing of his sermon *in the memory*, and in this way at best enables him to speak *almost* as well as he certainly would have done if the whole had been written. We say nothing of the peculiar danger connected with this method of making a break-down, of repeating oneself, of not being able to come to a suitable end, etc. We have already said enough to confirm our opinion that, if the best method of preaching must be that most usable for all, it is hardly to be sought in this way. *Good* improvising is an equally rare as it is precious gift, to be found rather among the southerly peoples of our hemisphere than in the North and West; and even then to be looked for only after long-continued practice, and usually not at the beginning, not even in the middle, but only towards the close of the oratorical career. "*Maximus studiorum fructus est, et veluti primum quoddam amplissimum longi laboris ex tempore dicendi facultas.*"¹ We cannot then feel surprise that excellent preachers, who were wont at an earlier stage to improvise not without merit, have later returned again to the good custom of writing out their sermons; and that others, who began as promising "improvisatores," descended in later years to the category of moderately tedious hahblers. That which was natural in an inspired Apostle, was comprehensible in the Early Christian Homilist, and is still desirable in the present day in public discussion, is not on that account by any means the best method for the man who, his life long, has from week to week to present the same Gospel, perhaps to the same congregation.²

¹ QUINTILIAN.

² Not without interest for the present day is the opinion of a meritorious theorist belonging to the beginning of the eighteenth century (Andr. Hochstätter) on improvising in the pulpit. "Severissime," he writes in his *Commentariolus* before referred to, "reprehendendi sunt, qui nescio cui naturali facundie suae confisi, citra necessitatem, *ex tempore* quicquid in buccam venit effutire, inque re tam necessariâ, seriâ, concernente Divini Numinis gloriam et æternam auditorum salutem, tam negligenter agere ac loqui in conspectu Dei, Ecclesiæ, et sanctorum angelorum, non erubescunt, cujus impietatis sane et non tolerandæ socordie rationem aliquando Principi Pastorum gravissimam reddere cogentur."—Comp. also, in A. Coquerel's *Observations Pratiques sur la prédication* (1860), p. 193 sqq., the important details with regard to the hesitating and shrinking with which, compelled by necessity, he now and then ventured on improvising. So much conscientiousness on the part of a man of such rare talent is in striking contrast with the rashness with which many a far less gifted preacher undertakes, almost without preparation, to address

4. Not a few of the rocks we have indicated are avoided in the *reading* of the sermon, a practice recommended by the example of famous preachers from the time of the second half of last century. Sermon-reading would appear to have originated on English soil; according to some, with a view to guard against the expression of heretical sentiments. The sermon must be held under control, was therefore written, and moreover read from the pulpit: in what manner and with what effect is shown by a well-known engraving (of Hogarth's), "a sleeping sermon." From Albion this practice passed elsewhere, particularly into the Netherlands; and, under the influence of v. d. Palm and others, has been followed to a comparatively large extent. It had at least this good feature, that the discourse was now carefully composed, and to this extent unquestionably exerted a beneficial influence upon form and style. Cases are conceivable for the preacher—and they have more than once occurred—in which it was in the highest degree desirable to have the written sermon before one, and to deliver it in exact accordance with the MS. Is it on that account desirable, and even laudable, to make a rule of reading the sermon through from beginning to end before the assembled congregation? But it is evident without further proof that, between the reading of a sermon and the preaching of the Word, there is a distance which may be lessened indeed, but never overcome. Who can conceive of the most renowned orators of sacred and profane antiquity as delivering their masterpieces to the assenting multitude, the eye steadily fixed upon—the page? The ideal of true eloquence cannot possibly be attained by a method which exposes the preacher to the suspicion of indolent ease, and must have an influence upon the hearer anything but animating. One reads off the sermon, but also reads away the hearers; and even after the best read sermon the sigh cannot be suppressed, What would it have been if this sermon had not been read, but freely delivered! The popular voice declares against reading, and it is mere clerical arrogance to deny to this voice all authority. Nay, reading preachers themselves usually do what they can to conceal this their practice, showing thereby that the reading, in their estimation too, belongs to the "parties honteuses" of the public address. We say nothing of the little calamities and mishaps (although in this case great) which may sometimes befall the MS., and are disposed to form a mild judgment in the case of all who can declare from the conscience that they are reluctantly *compelled* to read their sermons. But that which may be excused in the case of weak or aged preachers ought in no case to be the method for new beginners, and still less for those in the full strength of their manhood. He who becomes the slave of his MS. loses for himself the glorious exhilarating enjoyment connected with the free act of proclaiming the Gospel; hardly ever does he come into the desired direct *rapprochement* with his hearers; between him and them is the sheet of paper as a visible wall of separation. To be *obliged* to read is a sort of homiletic disaster; to *prefer* reading is at least no satisfactory sign of the plerophory of the Holy Ghost. "Cum

the congregation off-hand on that which is highest and best. Good observations on this point will be found also in J. W. Alexander, *Thoughts on Preaching, being Contributions to Homiletics*, N. Y., 1861, p. 140 sqq.

orationes sacre coram Christianorum cœtu vel legi possint, vel memoriter recitari, vel ex tempore haberi—primum illud propter memoriæ imbecillitatem multis condonandum est; tertium propter temporis angustias paucis concedendum, medium tanquam optimum omnibus suadendum.”¹ “The practice of reading the discourse must be looked upon,” says Nitzsch, “as an entire disregarding of the homiletic effect, and can co-exist only with an unevangelical conception as to the nature of the liturgy.”

5. In truth, not a little combines to commend the *memorising* of the discourse, as far preferable to the other methods hitherto discussed. To write out the whole sermon, to make our own as carefully as possible that which is written, and then to deliver that which has thus become part of ourselves, from the memory—nay, freely gushing from the heart—in the form in which it has become ours; who does not feel that this may be regarded as on many accounts the true method, at least the one most agreeable for the hearers and the best for the preacher? Here the advantages of improvising and of reading are combined, and the shady sides of both are avoided. To memorise—it would meet with fewer objections, and at the same time be regarded with less contempt, if people only formed a more exact conception of what is meant by the term. Unquestionably the memory here occupies a leading place, but by no means the only one; it is no merely mechanical, but rather a psychological activity. To preach from memory is not at all the same thing as to recite a sermon, or to read it off with fixed glance, this time *not* from the paper, but as from a pillar or pew right opposite the pulpit. This is alike for speaker and hearers a painful tension; upon the expression of the countenance and language of the gestures it can operate only detrimentally, if not with ridiculous effect; and he who has accomplished it without a rent, has at best merited only an insignificant compliment on his “iron memory.” No; what we mean is no reciting, but a reproducing of the sermon in the pulpit after it has been thought out in solitude, written down, and received into our innermost consciousness; a speaking out before the congregation of that which we have already said to ourselves and have reduced to paper. In solitude the sermon is born in the heart, in the church as it were born anew upon the lips of the preacher, and it must preserve a freshness in delivery as great as though the fruit of precious hours were the inspiration of the moment; and it may be so, where the preacher so entirely identifies himself with his subject that he once more feels at this moment that which he has already inwardly experienced in its preparation. As Cicero said of Antony, “erat memoria summa, nulla meditationis suspicio;” reproduction which leaves the impression of extempore speaking in point of freshness, freeness, and animation, and yet is something utterly different from the accidental hit of a happy moment. To write all of course; “and then repeat verbally by rote?” Better as verbally as possible, specially at first; greater freedom will be sure to come afterwards. “And thus no notes?” None, if you seriously wish to break the slavish chains of reading; he who takes the opposite course will, even though at first he aims at something better, very soon return to reading the half, and so eventually to reading

¹ A. DES AM. V. D. HÖEVEN, Jun.

the whole. "But suppose I should stick?" You will not, if at least you do not mechanically repeat, but have carefully inscribed upon your soul the discourse born of the Spirit; or if you should, you will recover yourself; God will help you; and mishaps are always possible, even with much worse methods, but bring forth their fruit for the future.

Of still less import are other objections advanced against the method here recommended.—It is asserted that such a mode of preaching cannot be called really true and honest, inasmuch as it displays the form of a freedom of which the substance is wanting. This scruple vanishes with the observation that the preacher places himself, even in the composition of the discourse, in the midst of the congregation, addresses it in spirit, and repeats that which has been thus spoken in the manner in which it has silently taken place. "If the sermon has been once born of the Spirit in the study, why should it not, under the Spirit's breathing, once more arise living in the pulpit?"¹ In improvising, on the contrary, one runs the risk of undue excitement and hypocrisy; one is apt to say more than is justifiable, because one is bound at any cost to keep on speaking, and must save oneself as well as possible, even by "*Kraftsprache*" (energetic language); while in memorising one only expresses that which has been calmly pondered.—Complaint is made of the great loss of time incurred by the last-named method. As though the time were lost which is devoted to a work of so great utility for the end and aim of preaching! Even though we were obliged, like the overworked Reinhard, to devote our daily dressing-hour to this work, who would not willingly resign himself to this light burden in the great interest of the congregation?—If it is thought that memorising is not practicable where one has to preach two sermons every Sunday, then let a distinction be made between the principal service, in the morning, and that of the evening; let the preacher devote his main strength of memorising to the former, and seek in a simpler manner to accomplish the other.—And if it is complained that, even with this limitation, the task is too severe to be imposed on every one; let the preacher seek with the greater earnestness those aids which are adapted to lighten this part of the homiletic labour.

In truth, for the man who seriously sets his mind upon it, memorising is much less difficult than is believed upon a superficial glance. If there is one faculty of the mind capable of strengthening by exercise, that faculty is memory, particularly in the first half of life. It is not here the place to give lessons in mnemotechnics, but if in any case in this may the "*fabricando fabri firmus*" be repeated as the testimony of experience. If only—for everything depends on this—the sermon is thought out clearly, and in an orderly manner, carefully and legibly written, attentively and repeatedly perused, it will not be so very difficult to reproduce it with accuracy, at least in its substance. "*Tribus rebus constat optima memoria: intellectu, ordine, curâ.*"² Just because memorising is no merely mechanical activity, but a logical and psychological one—so that Massillon termed the discourse which he could most easily commit to memory his best discourse—must it necessarily be facilitated by compliance with the above-

¹ THOLUCK.

² SCHEIDIUS.

mentioned requirements, and with due perseverance will become from time to time less difficult. Only let the preacher take care to have completed his work of writing in good time, not later if possible than Saturday morning, and let him devote the evening in quiet to this part of his task. Already do theme and plan stand fixed before the mind, the more exactly in proportion as they have been sharply formulated; now each part, from end to end, read over once and again, repeated in silence before one proceeds to do the same with the next part; and within four or five, soon within two or three hours, the whole sermon is imprinted upon our memory. Early on Sunday morning let the whole be once more read through with invigorated spirit; in thought or even in a low voice repeated in the study, which is at the same time the chamber of prayer; and with a good conscience, having done all that in him lies, the preacher on entering the pulpit may look for the implored blessing. "Qui ascendit cum timore, jam descendet cum honore."

So many reasons and examples plead as well for the possibility as for the desirability of the method here sketched, that its further commendation may appear almost superfluous. If, however, it is asked in conclusion, whether we recommend without qualification a strict memorising as the best method of preaching, the answer can be given only with some limitation. Unquestionably the man who here aspires to that which is perfect must begin in this way, long bind himself to the rule thus imposed on himself, and find himself ever more and more at home in doing so. On the other hand, we must gradually attain to greater freedom in the pulpit, become less and less tied to the MS., and feel able, as occasion demands, to add something to that which has been carefully prepared, or again to omit something from it. The man who has begun with carefully writing and committing to memory may, from time to time, proceed to speak more freely, and will do so, in proportion as the preacher more and more feels himself *pastor loci*. In the course of our ministry we ought thus to exercise ourselves in the freer utterance of that which has been carefully thought out and composed, and to show that we are able in case of necessity to speak appropriately and effectively even extempore.¹ The youthful preacher will best acquire this power by writing at first a small part, and afterwards a large part of his sermon only in outline, in such wise that the subject stands clearly before his mind, and the creating of the form is left to the work of the moment. If the first attempt succeeds, it may be followed after a time on a greater scale by a second and third. So let him venture finally—but not until after having for some years written and committed to memory—to speak to the congregation from an ample carefully-thought-out sketch, and eventually spread forth, if he has become equal to this, the broad kingly wings, to soar unhindered on high. The man and father in Christ is free to do that from which the young man ought as yet to be dissuaded. Moreover, even in the best method and with the best

¹ The renowned Wolzogen, Professor at Utrecht, who in 1671 published a meritorious "Orator Sacer," and for years had carefully written out and committed his sermons to memory, began at an advanced age, "ad stuporem auditorum," to preach from a sketch, and succeeded well in doing so.

will, not all can advance with the same speed; where this is seen to be actually unattainable, one must be content to do with something less. In the case of an incurably feeble memory there are not the same objections to preaching with a full sketch (copious notes) as to the literal reading of the sermon. He who from the first will do nothing but read, would perhaps have done better to serve the Church in some other way. No one is at liberty to surrender himself to the *vis inertiae*; let every one form for himself, in the light of self-knowledge and experience, his own method in case of necessity; provided the real question with him is, not "How little will suffice?" but "How much can I do, in order to attain to the highest and best of which I am capable?"

6. The sermon must not only be written and committed to memory, but in a worthy manner *delivered*. Does it need lengthened proof to show that this is a matter of no small importance? Even the ancients were wont to give careful lessons concerning the *Elocutio*, and the *vox optanda primum* will surely be contradicted by no one. First of all it is of course necessary that one really speak, *i.e.*, not whisper, or bawl, or jerk forth the words, or roar, or sing, or shout; but so speak that the genuine human voice ring out with sufficient loudness. Your delivery is the better in proportion as you speak the more, and the less preach in the disagreeable sense of the term, the less give occasion to think of the words, "Deliver us from the preaching tone, and give us again nature and truth." "No syllables must run into each other; the words must not be clipped, or unduly prolonged; not gulped, or ejected with violence; not drawled out, or carelessly thrown away. They must come from the lips like coins which are well milled and properly stamped; clear, ringing, and of the right weight and metal."¹ In a word, the speaking must at least be *devoid of faults*; not too low, not too loud, not too quick, not too slow; not always in the same tone, but with that natural variation which is found in the animated conversation of daily life. If the vocal organs are subject to particular defects, the example of Demosthenes and of many others suffices to show how much may be overcome by patient exercise and firm will. Solecisms and provincialisms must be avoided as much as is practicable; and all the letters of a word duly pronounced, without laying too great stress upon particular consonants, or, with some, placing the accent precisely where it ought *not* to be placed. Thus will the audible presentation become not merely free from faults, but *eloquent* and agreeable, and correspond in growing measure to the threefold requirement of Claus Harms: "*laut, langsam, lieblich*." In doing this one must have regard unceasingly, not only to the rules of orthoepy, but also to those of orthotony, and not less to a careful economising of the voice, in connection with which one can, without too greatly rising or falling, continue constantly speaking. A deep voice, rich in metal, in which there is no lack of silver with the copper, however desirable it may be, is not given to every one; but even a weaker organ may with proper use and training be made to satisfy all reasonable demands. If a sympathetic ear only recognises a soul, sometimes perhaps a tear in the voice, it will not fail event-

¹ V. D. HOEVEN.

ally of awakening the desired response. Take care, however, not to depart too widely from that equable middle tone in which the natural peculiarity of our voice is distinguished, lest this last should be overstrained, and produce only a painful discord. The value of a voice depends not so much on compass and power as upon softness and flexibility, and this value increases so long as the vocal organs retain their original freshness. On this account it is desirable to spare oneself, specially at the beginning of the discourse, to recover oneself after every occasion of raising the voice, and as a rule to put forth all one's strength only at the end. And further, even more importance attaches to the tone and expression than to the voice. The tone of narration is one thing, that of query another; the tone of exhortation one thing, that of reproof another. That to which less prominence is to be given should be pronounced in a lower voice; that to which special emphasis is to be given in a louder, the rest delivered in an intermediate key, always in such wise that the distinction between speaking and declamation be kept clearly in view. The sermon must be *spoken* out, not artistically *executed*, much less *performed*. The lot of the actor in the pulpit is indicated in the prophetic language of Ezek. xxxiii. 30—32.

The oft-repeated question, to what extent it is desirable for the sake of the declamation to study the elocution of renowned tragedians, is already answered in principle by what has been said. Unquestionably not a little is to be learnt by the orator from the example of eminent talent in the sphere of the drama. But the difference between pulpit and theatre is too great for us to be able to commend the latter by preference as a school of practice for the former; and the encomium upon some renowned preachers, that they were notably pupils and followers of famous tragedians, is in our estimation one not greatly to be coveted.—More may be said of the practice of mutual instruction in point of delivery, alike before as during the academic period, naturally not without the control of good criticism.¹—The judgment too of qualified and well-disposed hearers upon the delivery may be of perceptible service to the youthful preacher.—Specially is it of importance first to get one's bearings (*orienteren*) as much as possible beforehand, with regard to the place in which one is to speak. The construction of many a church corresponds but extremely imperfectly with the requirements of acoustics; here particular caution against acknowledged shoals is indispensable. As a rule it is best generally to speak right before you, not too much to the left or right side, and in doing so to see that the voice as far as possible fills up the space. It is reasonable that the preacher take pains to make the words understood by all, by speaking in measured tones, articulately, and aloud; although it cannot be demanded of him that he should constantly hold under the sway of his voice every audience,

¹ The following anecdote, told by Guthrie,—concerning a call made by a somewhat self-complacent minister upon John Kemble,—conveys a very valuable lesson. The minister in question was induced to give Kemble a specimen of his reading, in order to obtain the opinion of that famous tragedian upon its performance. "Kemble, not a little amused by the inflated style of the visitor, gave him this sage advice, 'Sir, when you read the Sacred Scriptures, or any other book, never think *how* you read, but *what* you read.'" (Related in the first part of Dr. Guthrie's Biography.)

however restless and inattentive. Calm must be obtained, not by speaking louder and louder, but by sometimes speaking very quietly, or by pausing a moment until perfect tranquillity is restored. For the rest the organs of speech usually develop themselves with the lapse of years to the requirements of the place in which the voice is constantly exercised; and the voice itself may in case of necessity be strengthened more or less by the use of known aids, particularly *adstringentia*.

7. No less care than for the audible presentation is demanded for the visible, the *gesticulatio*, with regard to which we should have so much to say, were our aim here to say everything which might be said. A well-ordered *gesticulation* is no more than natural in the case of the public speaker, and is moreover adapted to augment the effect of his words. The odd notion that the preacher must stand immovably still, the hands clasped, or firmly clutching the edge of the pulpit, may still have its advocates, equally with the delusion that such a preacher is much more pious and spiritual than others; yet it is more and more generally recognised that such an unnatural stiffness is to be regarded as neither human nor Christian. There may and even must be gesticulation in the pulpit; he who is scandalised thereat would do better to read a sermon at home, or rather to withdraw himself from the sphere of all animated conversation, since everywhere, even upon the street, the plastic expression is lent to the living word.

Nevertheless, it is just as little to be denied that there is often too much rather than too little gesticulation in the pulpit, and that it is moreover often exhibited in a very unsatisfactory, nay, perverted form. Even the first sentence, when one has hardly left the shore, is by many accompanied with lively movement of the hands; and if we were called to enumerate all the sins in this domain, a long list would be too small to contain them. Take the indefinite and hesitating character of many a gesture; the caprice in the use of only one hand, or in the alternate use of different hands; the stiffness of one man as compared with the unbridled freedom of another; the excessively dramatic style of some preachers, who enact every lively expression, as, *e.g.*, the bending of the bow, the cutting off of the hand, the drawing of the sword, etc., as vividly as possible before the admiring hearers. Who could understand these errors, and yet suppress his sigh over the "degeneracy of the pulpit"? Have we not even known men who gesticulated in the reading of the text, of the hymn, of prayer and thanksgiving, delivered off from open pages; who swung about the arms as though they had been sails of a windmill; who threw the body with its whole weight, now to the right, now to the left of the Bible, in order with the most extravagant language of gesture to speak to the hearers on both sides? We are silent with regard to ridiculous practices, that we may bring forward the following considerations. Better comparatively few and appropriate gestures than many and unsuitable ones. For what is positive, as a rule, the right hand; for the negative, the left. The hand not much above the head, and hardly below the heart. The eye in harmony with the hand, and the expression of the countenance in harmony with both. To what end more? The gesticulation also must, and with the true preacher will of itself, be the expression of a sanctified personality. The same demands

in this respect cannot possibly be made upon the fiery Italian as upon the cool-headed Briton, upon the choleric equally as upon the melancholic speaker. But of all it may be expected and required that, giving heed to the voice of well-qualified theorists, they set themselves against all those perverted theories and practices, also with regard to gesticulation, which may be in vogue. For this purpose it is not necessary to exercise oneself beforehand at the looking-glass, much less to improve an inappropriate gesture as well as possible in the pulpit itself. Let only the visible presentation, too, be the utterance of a fair and harmoniously developed soul, an utterance unstudied, but also as worthy and vivid as may be.

8. "*Hæc quam brevissime potui, non ut omnia dicerem sectatus, quod infinitum erat, sed ut maxime necessaria.*"¹ As concerns the delivery, once more, *in its totality*, comparative trifles must not here pass unobserved. There particularly belongs to this the expression of the eye, that mirror of the soul; as also that of the whole countenance. He who exhorts and consoles, "as a father doth his children,"² will certainly not do so with a stiff, stern, unloving expression; rather will there now and then, when the truth entirely animates and penetrates him, be something of the beaming face of Stephen. The whole bearing in the pulpit must remain one of dignity, but also a simple and noble one; not the half-reclining posture, but the erect, uncontrained, free. In going up to the pulpit, let the drawling gait be equally avoided as the airy, flippant step: we are not going to a scaffold nor to a ball-room, but simply to the "place of exhortation in the sanctuary," to speak in the name of the Lord of the sanctuary to the assembled congregation. During the singing sit down quietly, and join in it yourself; this is better than the aimless standing, or endless looking about to see whether all the friends are in their places. We must never forget that upon us alone the eyes of all are turned, and, while remembering this, must avoid all appearance of disquiet and perplexity. How many inappropriate movements, such as useless turnings of the pages of the Bible, repeated drinking, blowing the nose, coughing, etc., are born of this last! The preacher will avoid all this, if he seeks only to be a "man of God, thoroughly furnished unto every good work," and for the rest will appear to be only what and as he is. On the pulpit dress something more hereafter, under the head of Liturgics. Other questions, touching the use of spectacles, gloves, ring, etc., formerly discussed at large, need not occupy us here. It has been asked among other things, whether one may laugh or cry in the pulpit. Do what you cannot help doing, must be our answer to such questions; only be truly Christ's, His animated and faithful witness. Even with a defective or mediocre delivery one may be greatly blessed as a labourer in the vineyard of the Lord; not to become a brilliant orator, but in truth a man of God, in whom the truth lives, and through whom it expresses itself with quickening power, must be the great end of our endeavour. But if we aim at this, we shall for the sake of the main thing not neglect even comparatively subordinate matters. "These ought ye to have done, and not to leave the other undone."

Comp. the * *Vorlesungen* on the outward form of Eloquence, by J. L. EWALD (1839). G. SCHÜLLING, *Die Kunst der äusseren Kanzelberedsamkeit* (1845). *B. H. LULOFS,

¹ QUINTILIAN.

² 1 Thess. ii. 11, 12.

The Art of Oral Presentation, etc. (Dutch), edited by Dr. J. van Vloten (1877). J. M. LARIVE, *The Art of Declamation* (French), about 1855. *The Art of Extempore Speaking. Hints for the Pulpit, the Senate, and the Bar.* From the French of M. BAUTAIN. Sixth English edition (1877). JOHN HULLAH, *The Cultivation of the Speaking Voice* (Oxf., Clarendon Press). Further, L. HÜFFELL, *ut supra*, ii. 553 ff, where not a little of importance for the earlier literature is given; and E. L. TH. HENKE, *a. a. O.*, §§ 38—40.

POINTS FOR INQUIRY.

Is not all theory with regard to the delivery in principle irreconcilable with the purely spiritual character of the discourse?—A glance into the earlier and later schools of the external form of eloquence.

§ XXXIV.

(CONCLUSION.)

THE HIGHEST TEST OF THE SERMON.

THE highest test of the Sermon is not afforded in the self-satisfaction of the speaker, nor in the applause of the hearers, nor even in the perceptible blessing upon the completed work; but only, objectively, in its harmony alike with the recognised contents of the Divine revelation of salvation and the testimony of the conscience of the hearers, and subjectively in the lively consciousness of the preacher that he has in reality sought, with the exertion of his best powers, the glory of God and the spiritual upbuilding of the congregation.

1. The discourse is composed, committed to memory, delivered, perhaps listened to with eager attention. No small matter, if it is true—and, rightly understood, this cannot be disputed—that “a good sermon is the highest that man can produce.”¹ A good sermon, but who is to decide when they really merit the name of *good*? Where, in other words, lies the highest test of the completed work? We have already spoken on this matter, in passing, at an earlier stage (§ XX. 9); but the importance of the subject imperatively demands that we return to its nearer consideration, at the end of our whole survey. For surely the possession of a “reliable” touchstone is necessary, as well for the just self-criticism of the preacher, as in opposition to the inexact and often unreasonable judgments of others, to which his labour is exposed. The constant appliance of this touchstone is desirable, alike with a view to the further perfecting of our work, as on account of the great danger of inner self-deception, even in the most sacred actions, and with the most honest intention.

2. Before everything it is certain that the touchstone in question is *not* to be found where it has frequently been sought. For without justice would

¹ “Eine gute Predigt ist das Höchste, was der Mensch liefern kann.”—NOVALIS.

one suppose that the *self-satisfaction* of the speaker is always a trustworthy guarantee for the value of his labour. It is true this will not be altogether wanting, after faithful labour with sacred effort; and the sense that by our preaching we have in the first place received a blessing into our own heart affords now and then blissful hours in secret. But true and false grounds of elation so often unconsciously blend, and, on the other hand, the sense of spiritual joy may sometimes be altogether wanting, even when "God saw that it was good."—Equally perilous is it to count upon the *applause* or commendation of others, whose judgment is so often defective, and is always fallible. Poor teacher, for whom no better wreath has been woven, than erewhile for that Roman boy, upon whose tombstone somewhere in Provence was chiselled the legend, "Saltavit et placuit," "He danced and pleased!" What preacher, worth anything, but has often seen his best work fail of appreciation, and on the other hand his feeblest crowned with encomium, of which he must in solitude be deeply ashamed? The word of Paul, 1 Cor. iv. 3, 4, ought never to escape our memory; and better than to allow ourselves to be blinded as to the inner value of our work by a momentary success, is it to find therein a stimulus to a severe criticism of that which has perhaps been rashly applauded. To a certain extent the true preacher must be independent of the concourse and applause of the multitude: "That is in my opinion an excellent preacher, for whom it is a matter of indifference (?) whether he speaks before three or three thousand hearers."¹—Nay, even the most surprising *blessing* upon our service must not render us insensible to the true value of our work. After three years of labour we see, in the fulness of the time, only a company of more than five hundred brethren gathered round the Master, while Peter with *one* Pentecostal sermon wins to the Saviour three thousand souls; was then the word of Peter so much superior to that of Jesus? Often it pleases the Lord to bestow upon a weak testimony of faith a surprisingly abundant blessing; he who experiences this has cause for lowly thankfulness, but therein no pledge for the value of his work, so far as it was his. And, on the contrary, the most eminent labourers in the kingdom of God have also often year after year ploughed apparently upon the rock: does the fruitlessness of their work prove anything against the faithfulness of their endeavour?

3. The infallible touchstone, we feel, must be sought elsewhere, and must display in the first place an *objective* character. Only that sermon deserves the name of good, in the sight of Him by whom the spirits are weighed, which gives forth the clear and powerful echo of the testimony of salvation, once for all presented in the Gospel of the Scriptures, and therein meets with a powerful response, not only in the intellect and imagination, but above all in the heart and conscience of the hearers. That man is the best preacher, who may hope with the greatest confidence to be made manifest in the consciences of those to whom he has proclaimed nothing less than the whole counsel of God.²—If with this there may be accompanied in all humility the *subjective* assurance, that we have neglected nothing to impart to our pulpit labours that degree of perfection which was for the time within the sphere of our powers; if we have

¹ THEREMIN.

² Acts xx. 26, 27; 2 Cor. iv. 2, v. 11b.

the inner consciousness that not the "*ad pigritiam facti sumus*," but in reality the "*aliis inserviendo consumor*" has been our watchword before God and men; if, in a word, the Knower of the secrets of the heart can say also of us, "He hath done what he could," we may then rest undisturbed about the varying judgment of the world, and need not—under the deep sense of remaining deficiency, even insuperable deficiency—suffer ourselves to be deprived of the sacred joy that God has placed us in this ministry and in reality *has made us faithful*.

4. And is there now any need, in closing, to show what high *value* is to be attached to a labour which in reality, in its whole and in its parts, can stand the test which has been indicated? The eulogistic words of Luther, in however high a key they are pitched, still remain true: "Many kings and princes have founded great and glorious churches, bnilt temples; and even though a king should be able to build a church of pure gold, or sheer emeralds and rubies, what were all such great and glorious things to be esteemed, compared with a true, pious, God-fearing pastor? Such an one may help many thousand souls, both unto everlasting life and also in this life, for he can through the word bring them to God." How pleasant are and remain upon the mountains the footsteps of them that proclaim peace! Certainly there is little want of slighting, we may even say despising, of the ministry of the word in the present day, aye, less than ever. The verdict of Kant, that "the public worship is only for such people as do not know how to educate themselves," and that of Schiller, "a sermon is for the common man; the man of intellect who endorses it is either narrow-minded, a fanatic, or a hypocrite," is now repeated by those who are not worthy of holding the shoes either of Kant or Schiller. In awaiting the fiery bath of suffering, which may later be prepared for him, the world already administers to many a minister of the word a mud bath of scorn and contempt; and sometimes it would appear as though no more superfluous, nay, hopeless task were to be conceived of, than that to which hitherto our eye has been anew directed. NEVERTHELESS, in the midst of all that, the word of truth pursues its victorious course through the world, and wisdom is ever afresh justified of her children. Thrice blessed the minister of the word who carries with him into the innermost sanctuary the consciousness that he labours and lives for an immovable kingdom! Blessed, even here, with all the cruel misrepresenting, the obdurate opposing, the proud contemning of the world, which comprehends nothing of his conflict, but also shall not be able in the long run to hinder his victory, to take away his crown. But blessed then above all, when the crowns are dispensed and received, nay, cast down at the feet of Him who taught us to overcome the world "by the word of the testimony."¹ At the end of each sermon, which can stand the highest test; at the end of each teacher's life, which thus might be termed one continued testimony of the truth and grace which has appeared in Jesus Christ, no word is more fitting than that with which our Homiletics closes: SOLI DEO GLORIA!

¹ Rev. xii. 11.

CHAPTER III.

LITURGICS.

INTRODUCTION.

§ XXXV.

NATURE AND AIM OF LITURGICS.

CHRISTIAN LITURGICS is that part of Practical Theology which regulates, in accordance with fixed principles, the order of the public service of the congregation, with the momentary exception of the preaching of the Gospel. It is, in other words, the theory of the conducting of the sacred worship, and has for its aim to serve the cause of the kingdom of God by the formation of duly qualified Liturgists. Its significance and importance rest upon this its nature and final aim.

1. The word *Liturgics* is of Greek origin, and the thing itself can be satisfactorily explained only by an examination of the word. *Λειτουργική*, sc. *ἐπιστήμη* or *τέχνη*, comes from *λειτουργός*, composed of *λήϊτος* (*λείτος*, from *λαός*) and *ἔργον*, by which is meant in general any one who occupies a public office, an *opus jussu populi susceptum* (*ἔργον λείτον, δημόσιον*). It corresponds to the Hebrew *מִשְׁכָּן*, a *radice* *מִשְׁכָּן*, *ministravit*. In Israel, where public life bore at the same time a religious character, the temple service of the priests and levites was more particularly indicated thereby;¹ and even Gentile authorities are described by Paul as God's *λειτουργοί*, as likewise he elsewhere speaks of Epaphroditus as the liturge of his necessities, and of himself as a liturge of Jesus Christ.² Elsewhere the angels are called *λειτουργικά πνεύματα*,³ and Christ Himself is termed the Liturge of the heavenly sanctuary.⁴ Already enough has been said to show that the notions of liturgical and sacred action are most intimately connected. The more easily were word and notion at an early period transferred to the domain of Chris-

¹ Luke i. 23; Heb. viii. 2.

² Rom. xiii. 6; Phil. ii. 25; Rom. xv. 16.

³ Heb. i. 14.

⁴ Heb. viii. 2, 6.

tian public worship, in proportion as this latter was more and more conformed to the model of Israel's temple. Thus in ecclesiastical usage not only the bishops and presbyters, but also the deacons, very soon received the name of liturges, and the name of liturgy was conferred upon every public sacred action of the Church, specially those which had reference to the celebration of the Holy Communion. During and after the Middle Ages in particular, by the term Liturgy was understood the description of the order in which the public worship took place. Originating in various regions, and modified in accordance with the practices of different peoples, there arose at a period still comparatively early, besides the Roman, also the Ambrosian, the Mozarabic, the Gallican liturgy in the Western Church; while in the East that of James, of Basil, of Chrysostom and others enjoyed particular distinction. The Protestant Churches likewise have their Liturgies, called also Agenda, in which the regularly recurring portions of the service are comprehended, in distinction from the word delivered freely. Thus by liturgical writings we understand those which contain official churchly precepts with regard to the public worship. Liturgical actions are such as the president of the congregation performs definitely in his character as conductor of the public worship. Liturgics is accordingly the regulating and conducting of the public cultus, and liturge or liturgist the president in this cultus, so far as for the moment he is not sustaining the character of a preacher.

2. It was only to be expected that the liturgical character of the president should be rendered most prominent in the Romish and Greek Churches. Also in the Lutheran and Evangelical United Churches (of Germany) this is at once apparent; where the fixed altar-table stands by the pulpit, and a part of the ecclesiastical-religious action is performed at the former. But even in those churches of the Reformation in which font and communion-table are introduced only at special seasons, because the pulpit dominates everything, we feel at once that the president is accomplishing something entirely different, where in the name of God he proclaims the Gospel to the congregation, from what he is when in the name of the congregation he brings the sacrifice of its prayer and thanksgiving into the sacred presence of God. The Reformed Church also is called not only constantly to listen to the proclamation of the word of life, but also "through Christ to offer a sacrifice of praise continually unto God, that is, the fruit of lips which give thanks unto His name."¹ Liturgics seeks also in its school to train the president to the worthy fulfilment of this part of his sacred task, and thus maintains the character of a Christian, a Protestant, and a Reformed science. From its standpoint the minister of the word is no priest in the sense which is elsewhere attached to that word, but is certainly on the other hand something more than a teacher of religion, a pulpit orator, or a trainer of the people to the practice of virtue and morality. The reaction against that which is asserted and done, from a crypto-catholicising point of view, by the High Church party in England and Germany, must not lead us to the oneness of an

¹ Heb. xiii. 15. [Dutch version: "which confess His name," rather *unto* His name: ὁμολογούντων τῷ ὀνόματι αὐτοῦ.]

opposite extreme, in which the inestimable value of the *office* (ministry) of reconciliation fails to receive recognition.

3. Unquestionably the *importance* of Liturgics is too highly estimated, where the worship properly so called is regarded as an *opus operatum*, and salvation is made directly dependent upon the manner in which it is performed or attended. On the other hand, however, Liturgics does not merit the indifference and slight which it only too often encounters. It is not simply an art, a knack, a sort of training; but a science, which proceeds from fixed principles, and is subject to definite rules. It is applied science, of importance for the congregation itself, not less than for its rightful president, specially in the present day. The congregation has a distinct need of common worship, and only a prejudiced mind can lightly esteem the value of the worship as compared with the preaching. Its song serves not merely as "a refreshment" for the sermon; its prayer not merely to implore a blessing on the discourse, nor its thanksgiving to bring the discourse to a suitable close. The essence and main idea in the common glorifying of God is the *sacrifice* laid down by consecrated hands before the throne of grace. The man who has listened with attention to a good discourse has not any the more on that account celebrated the worship of God. It is thus of high importance for the congregation that this something more than the sermon be controlled by fixed laws, and so conducted that in a worthy manner and with one voice the name of God in Christ be glorified.¹ But not less is it necessary for the president to follow established rules in conducting the worship, and to have a clear consciousness as to the work in which, and the end for which, he is engaged. If, however, this is to be the case, the conducting of the worship also must not be left to chance or caprice. "Faith in the inspiration of the moment," says Schleiermacher, "is a vain presumption (*Aufgeblasenheit*)."—In our day, finally, liturgical questions may sometimes have to recede into the background in presence of questions affecting the doctrines or rights of the Church; yet they are by no means of so much less importance. The warmest friends of religion and Christianity are absolutely unanimous in the conviction that the purifying and raising of the standard in public worship is a matter of prime necessity, if this worship is, more than heretofore, to satisfy reasonable desires. Numerous proposals have been made to this end on various sides: Liturgics must become acquainted with these projects, and examine them. It is thus an eminently practical science, as moreover it displays a character peculiarly irenic, one which kindles less fire of controversy, and labours in greater quiet upon the mighty temple structure, than many others. He who applies himself to the study of it with an apathetic spirit comprehends just as little his own true interest, and that of the congregation, as he does the demands of the age.

Comp., on the notion of Liturgics in general, SUICERI, "Thesaurus," *in voce*. Herzog's *Real-Encycl.*, viii., s. 430 ff. Moreover the principal Handbooks for this part of the science, presently to be mentioned.

POINTS FOR INQUIRY.

Other derivations of the word.—Liturgy and Litany.—Difference between the Romish and the Protestant standpoint in the treatment of Liturgics.—How is the constant over-estimate of the importance of this part of the science on the one hand, and its unreasonable under-estimate on the other, to be judged of and to be modified?

§ XXXVI.

ITS SOURCES AND AIDS.

THE sources of Liturgics are to be found partly in the Holy Scriptures of the Old and the New Testament, partly in the history of the Church and the Denomination, partly finally in the Christian consciousness of the Liturgist himself and of the congregation of the Lord. Among the aids thereto may be reckoned all that sheds light upon the constitution of the Christian worship of the Church during the course of the ages, or which may contribute to its further perfecting.

1. In connection with the question, from what sources the knowledge of Christian Liturgics is to be drawn, our attention is directed in the first place to the Holy Scriptures, including those of the Old Covenant. Although it is true the precepts with regard to the worship of God *there* given are exclusively designed for the people of Israel, yet the spirit of ardent devotion, which breathes forth in many a word of Prophet and Psalmist, can act only with animating and purifying effect upon the worship of the New Dispensation. Yet far more, however, than of the books of the Old Testament has Liturgics to take counsel of those of the New; less even on account of particular precepts, than of the great principles which are here enunciated. For the Lord and His Apostles have assuredly done infinitely more to prepare and found a worship in spirit and in truth, than actually to organise this worship. Safely might they leave this to the subsequent work of the Holy Spirit, who, where He lived and wrought, would not fail to create for Himself new forms. Yet even in this domain words have been spoken by the Saviour, which are of inestimable, yea, of everlasting import. Such words are John iv. 23, 24; Matt. v. 23, 24, vi. 9—13, xxvi. 28, xxviii. 19, and others. In the Acts and Epistles too all here comes under consideration, which may shed any further light upon the original character, elements, spirit, and tendency of the Early Christian worship. The Epistles of Paul to the Corinthians are, along with the Pastoral Epistles and the Epistle of James, of special value for the purposes of Liturgics.

2. That, in addition to Holy Scripture, the history of Church and denomination opens up a leading source for liturgical study, is at once self-evident, and is moreover confirmed by the testimony of experience. For this history makes us acquainted with the genesis and modification

of the different religious forms: only from the history of the past shall we comprehend the present. The history of religion in general, and of the Christian religion in particular, must thus also be unceasingly consulted in the work of Liturgics, and the whole further development of the religious and churchly life of the congregation be rooted in its past. The peculiarity also, which distinguishes the public worship of one denomination from that of its sister denominations, is only to be rightly understood and fairly judged in the light of history.

3. Nevertheless, in this domain, also, nothing has a perfect right to exist simply because it actually does exist. Liturgics too must display no stationary, but rather progressive character. That which exists must be able to defend its right to existence, by showing that it is the true expression of the purified spirit of the congregation, and, at least in its essence, is in harmony with the great principles laid down in the Gospel. The Christian consciousness of the liturgist and congregation is entitled for this reason to make its voice heard and respected, not merely in a prohibitive sense, but also to a certain extent in a constitutive sense. Rightly developed, this consciousness teaches both to make due distinction between that which is here essential and that which is non-essential, that which is stereotyped and that which admits of variation, that which is satisfactory and that which is capable of improvement. To this extent it may be said that the best source for a true, living, efficient Liturgy is to be found in the believing heart of the Liturgist himself and of the congregation intimately associated with him. The Spirit of Christ awakens and renders more acute that sense, not only of truth, but also of beauty, which—for Christian Liturgics of indispensable necessity—finds at the same time its noblest satisfaction in the sacred service of the Church.

4. *Aid* for the theory and practice of Liturgics is thus, in the widest sense of the word, to be found in everything by which the sense of beauty, of truth, of religion, is fostered and refined. In the narrower sense, specially the history and archæology of the Christian Church here affords us its powerful help. There are not wanting standard works, which ought not to remain unknown to the youthful student of this part of the practical science, of which we here mention only the principal ones. J. A. Asseman, *Codex Liturgicus Eccles. Universæ*, xiii. Tom., Romæ, 1749—1776, which, to the great loss of science, remains incomplete. (Of special interest for the study of the Liturgics of the Eastern Church.) H. A. Daniel, *Codex Liturgicus Eccles. Universæ in Epitomen redactus*, iv. vol. (1847—1855). J. Bingham, *Origines seu Antiquitates Ecclesiasticæ*, x. Tom., Lond. 1708, and later. [Latest edition, Oxford, Clarendon Press, 1855.] J. W. C. Augusti, *Denkwürdigkeiten aus der christl. Archæologie*, 12 Bände, 1816—1831. *Beiträge zur christl. Kunstgesch. und Litteratur*, 2 Bändchen, 1841, 1846. *Handbuch der christl. Archæol.*, 3 Bände, 1836, 1837, condensed from the larger work. F. H. Rheinwald, *die Kirchl. Archæologie*, Berl. 1830. H. Alt, *der christl. Cultus nach seinen verschied. Erscheinungsformen historisch dargestellt*, Berl. 1843. W. Moll, *Geschiedenis van het kerkel. leven der chr. gedurende de zes eerste eeuwen*, first edition, two parts, Amst. 1844, 1846. H. E. F. Guericke, *Lehrb. der*

christl. Archäologie, 2e Aufl., Berl. 1859. J. E. Riddle, *Manual of Christian Antiquities*, 1841. — The new science too of Monumental Theology, of which F. Piper has supplied an excellent Manual (Gotha, 1867), may also render highly important services to the study of Liturgics. For the History of the Liturgical Writings of the Dutch Reformed Church, the Prize Dissertation of J. A. M. Mensinga, crowned by the Society of the Hague, 1861, deserves to be known and consulted. For the rest, it is evident that in the domain of Liturgics the practical study cannot occupy the same place as in that of Homiletics and Catechetics. What is known of the experiments made with this end in view, here and there in Germany, but little invites imitation. On the other hand, the study of excellent liturgical examples, which are sometimes met with even among mediocre preachers, may with reason be recommended. One's own experience must, in this domain also, give the finishing touch to that which has been gained as a result of Academical preparation.

Comp. the article before referred to of *C. PALMER, in Herzog's *R. E.*, viii., s. 432 ff. An interesting survey of the earlier liturgical literature of the different lands and churches is to be met with in the second part of the work of HÜFFELL, *ut supra*. It may be supplemented by the information in the work of E. L. TH. HENKE, earlier mentioned, *Nachgelassene Vorlesungen über Liturgik*, u. s. w. (1876), s. 22 ff. See also J. I. DOEDES, *l. c.*, pp. 221—325. Comp. J. GARDNER, *Faiths of the World* (1858-60).

POINTS FOR INQUIRY.

Different significance of the Scriptures of the Old Testament from those of the New, for Christian Liturgics.—Connection between Liturgics and Monumental Theology.—Has speculative philosophy also any right to make its voice heard on this question?—Nearer characterising of some specially important aids.

§ XXXVII.

HISTORY OF ITS THEORY AND PRACTICE.

IN the preparatory examination into the history of the science a clear distinction must be made between Liturgics and Liturgy. The latter, as old as the Christian Church itself, passes, after a time of careful preparation and a beginning of great promise, through a period of abundant development, as of increasing degeneracy, but also a period of many-sided reformation, presently followed (after a renewed declension) by a growing endeavour for the attainment of further perfection. The former, after ages of preparation, only entering upon an independent life subsequently to the Reformation, is in its increasing development a fruit of later times, and as such has need of constant fostering care.

It is a superfluous act to remind ever afresh of the fact that, and the reason why, the knowledge of the history is indispensable for due study of

the science. In the domain of Liturgics, however, as in so many other domains, the practice had of necessity existed long before the theory became the subject of special reflection and scientific investigation. For this reason the history of the cultus itself must properly precede the treatment of its ordering and conducting, although it is hardly possible wholly to separate the one from the other. If completeness within such narrow limits is impossible, even when we confine ourselves exclusively to Christian worship, yet it can only be attractive and instructive to sketch in broad lineaments the course of the sacred worship of God through the ages, and at the same time to see how thoughtful faith has ever afresh laboured to attain to a position of firmness and clearness with regard to that which is highest and holiest in this domain.

I. 1. Like everything else that is great and good, the worship of the Christian Church also passed through a time of gradual *preparation*. Everything which displays itself to us as good and holy in the region of cultus, whether in the Jewish or the Gentile world, may be summed up under this one name. If we turn our attention to the Old Testament in particular, we are naturally led to a separate contemplation of the *Patriarchal*, the *Mosaic*, and the *Prophetic* period.—In the first of these nothing strikes us so much as the simplicity by which the earliest endeavour after communion with God is characterised. Sacrifice and prayer are the oldest natural forms of religion, and the father is the priest, who represents his family in the worship of God.¹ Noah, Abraham, Jacob, stand at the head in the history of the Patriarchal Cultus, but equally little outward splendour is displayed by them in their worship, whether their vows be paid to God under sacred woods or trees, or upon altars specially erected for this purpose; the only emblematic action performed at God's command, that of circumcision, does not even appear to be of Israelitish origin.—In the Mosaic period, on the other hand, everything in this domain bears the character of solemn stateliness. Nothing is left to man's own judgment, everything determined by the law, and what this law prescribes bears a purely typico-symbolic character. The whole of the Mosaic Cultus is manifestly one shadow cast by things invisible and in part still future; and even that which has been derived from the worship of other religions, or is at least in harmony therewith, is consecrated by the spirit of the Theocracy. And though the unfaithful people constantly turn away after other gods,² yet the Cultus, where it is observed in the spirit of the founder, still continues to preserve a strictly monotheistic character; and where the danger of mechanical formality is not to be ignored, emphatic voices make themselves heard, which awaken to a spiritual consecration.³—These voices are multiplied in the Prophetic period, during which the Cultus shows more variety, but also an increasing measure of irregularity. How much the sacred song owed to David, and the regular temple service to Solomon, can here only just be hinted at. After the rending of the kingdom, however, the fairest days are over, not only for the worship of Israel, but also for that of Judah. Image worship prepares the way for idolatry; the

¹ Gen. iv. 26.² Amos v. 25—27.³ Deut. vi. 4. 5.

passion for imitating everything that is foreign¹ exerts its fatal influence, and only some few God-fearing kings succeed to some extent in propping up the house of the Lord, and cleansing it from defilement. In Elisha's time it seems to have been customary for the prophets to give religious instruction to the people on rest days and feast days;² and with what emphasis a truly spiritual worship is commended by an Isaiah, a Micah, and other seers, is a matter of general knowledge.³—Yet even the prophetic word was powerless to arrest the downfall of the city and temple; and when at the close of the Captivity the sanctuary is restored and reconsecrated, we see, with the ascendancy of Judaism, a period begin which is for the Cultus one of increasing formality. Under the influence of Ezra, Nehemiah, and others, along with the worship the teaching also begins to come more into practice and esteem; and after the temple presently arise in various places houses of prayer (*προσευχαί*) and synagogues. The Holy Scriptures, formed into one collected whole, are regularly read and explained,⁴ and with painful scrupulosity men cleave to the letter both of law and tradition, but the spirit of sincere and glad some worship has for only too many disappeared. Pharisaism debases it, Sadduceism despises it; and when the Christ appeared, the demand for an adoration in spirit and in truth, as commended and founded by Him, had become only partially intelligible for the bulk of His contemporaries.

2. Yet a promising *beginning* to this worship of God was witnessed during the first three centuries of our era, when Christianity celebrated its triumphant entrance into the Jewish and heathen world. At first we see the Christian Cultus, while retaining its unmistakable peculiarity, shaping itself upon the model of the Jewish synagogue.⁵ The Scriptures, at first only those of the Old Testament, presently also those of the New, were read, baptism was administered, the dying of the Lord proclaimed in connection with cup and bread at the festive meal of love.⁶ In distinction, however, from the Israelitish spirit, Greek manners and customs also exert their influence;⁷ and where very soon regular presidents arise, the congregation pronounces at their prayers and thanksgivings its common Amen.⁸ Of what kind the religious actions were in general during the second century is known from the statements of Justin Martyr and Tertullian.⁹ If we meet during this period of oppression and persecution with as yet but few traces of particular sacred places, sacred times are already distinguished

¹ 2 Kings xvi. 10, 11.

² 2 Kings iv. 23.

³ Isa. i. 11—18; Micah vi. 6—8 ff.

⁴ Acts xv. 21.

⁵ Comp. Acts xviii. 7.

⁶ Acts ii. 42 ff.

⁷ 1 Cor. xi. 4.

⁸ 1 Cor. xiv. 16.

⁹ See the passage in the Apology of Justin Martyr, i., cap. 67. The passage from Tertullian, *Apolog.* 39, less familiar to many, may be given here. "Coimus in coetum et congregationem, ut ad Deum, quasi mauu facta, precationibus ambiamus. Hæc vis Deo grata est. Oramus etiam pro imperatoribus, pro ministeriis eorum ac potestatibus sæculi, pro rerum quiete, pro mora finis. Cogimur ad litterarum divinarum commemorationem, si quid præsentium temporum qualitas aut præmonere coget aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus. Ibidem etiam exhortationes, castigationes, censura divina.—Præsident probati quique seniores, honorem non pretio sed testimonio adepti.—Modicam unusquisque stipem menstrua die, vel cum velit, et si modo velit et si modo possit, apponit."

from others; together with the day of the Lord the earliest Christian festivals are observed, and by slow degrees the once wholly simple worship of God begins to assume a more fixed form. If we may believe the "Constitutiones Apostolicæ," there were already in some places fixed ecclesiastical liturgies so early as the third century; at first probably only preserved in oral tradition, later reduced to writing. The public worship is now divided into two parts, a didactic and a mystic, of which the latter remains inaccessible for the catechumens, and has its brilliant centre in the Lord's Supper, no longer observed with its primitive simplicity. The desire for a greater appearance of mystery calls into existence the *disciplina arcani*; and before the beginning of the fourth century the original synagogal character of the Cultus has already undergone considerable modification. (See on this point specially C. C. J. Bunsen, *Hippolytus und seine Zeit* (1853), ii., s. 174 ff, in which the Church liturgy of this period is as much as possible depicted after the life.)

3. The period of manifold *development* of various forms of the Cultus, from the fourth century to the sixth, is distinguished, rather than by anything else, by the endeavour to bring anew into repute the Israelitish temple ritual, even under the New Covenant. The old distinction between Outer Court, Holy Place, and Most Holy Place, is most sedulously regarded in the arrangement of Christian churches. The priesthood revives in the clergy, the sacrifice in the Lord's Supper, the golden candlestick in the wax taper, the high-priesthood in the archiepiscopate, of which the splendid seat in the sanctuary is railed off from the lower multitude by the *cancellum*. Not only are, before the close of the fourth century, all high Christian festivals already everywhere observed and held in honour, but also the number of the festivals of the second rank begins to be notably augmented, while the mode of their celebration less and less reminds of the Apostolic-evangelic simplicity. More prominently than before does the difference between the established liturgy of the Eastern Church and that of the Western appear, and every trace of diversity within this latter slowly disappears, after Gregory I. († 604), continuing to follow in the steps of Leo. I. and Gelasius I., has fixed the *Canon Missæ*, and thereby obtained for himself the title of honour of "Pater cærimoniarum."

4. Such one-sided development could hardly lead to anything but a melancholy *degeneration*, of which the period from the seventh century to the fifteenth affords the gloomy spectacle. The homiletic element recedes more and more before the liturgic, and this last takes up into itself, not only Jewish, but also heathen constitutents. Heorthology makes us acquainted with the origin, history, and observance of the different Church festivals of this period, and of the boundless Mariolatry which first disfigures, and afterwards almost entirely banishes, the worship in spirit and in truth. Vigorous efforts are made by Charlemagne for the elevation of the worship, but these remain for the most part without effect. Even during his time, but especially after this, may the words of Matt. xv. 9 be applied to the religious practices of the Church. With the introduction of all kinds of ceremonies, the number of the sacraments also is augmented, while their administration more and more displays the character of an *opus operatum*. The ecclesiastical Latin becomes the bond of unity which

connects all the parts of the service, but also the wall of separation between priest and people; a wall of separation so firm, that the man who ventures to employ the vernacular—as, e.g., the deacon Humbert of Mainz in 1052—is subjected to the papal ban. An excessive number of symbolical actions in the holy place, no less than the language, surpasses the comprehension of the laity; and when presently the doctrine of transubstantiation renders the Lord's Supper unintelligible, the sacred cup is very soon given only to the priests. The public celebration of religion is entirely identified with the sacrifice of the mass, offered up to God on behalf of the living and the dead; and, while the priest performs everything, the congregation sees itself condemned to absolute inaction. The principal constituent parts of the mass are (1) the *Introitus*, in which the priestly confession of guilt (the *confiteor*) occupies the most prominent place, and God's help and blessing is asked in a number of prayers. (2) The *Graduale*, in which the reading of the Gospel and Epistle for the day alternates with the solemn Hallelujah and other songs of praise. (3) The *Offertorium*, in which the Creed is repeated, the bread blessed, prayerful remembrance made of the living and the dead, and the Eucharist presented with great display as a sacrifice for their sins. (4) The *Communio*, the true point of lustre in the mass, in connection with which the change of substance takes place, and now, after completed *consecration*, *adoration*, and *monstration* of the host, the body of the Lord is partaken of by the priest. Finally, (5) the *Postcommunio*, or *Gratiarum actio*, which again begins with the “*Dominus vobiscum*,” and ends with the “*Ite, missa est*,” whence the whole derives its name of *Missa*. We must yet remind that some constituent parts of the mass, such as the *Præfatio*, are more or less modified in accordance with the season of the ecclesiastical year; while the origin of not a few of the Church prayers here repeated is lost in hoary antiquity. The *Missale Romanum*, carefully revised by the authority of the Council of Trent, owes its present form to Clement VIII. (1604) and Urban VIII. (1634).—Compare A. H. Gräser, *Die römisch-katholische Liturgie, nach ihrer Entstehung und endlichen Ausbildung*, Halle, 1829, two parts. The connection between the later ecclesiastical and the early Christian form of worship is set forth from the Roman Catholic point of view by F. Probst, *Liturgie der drei ersten christl. Jahrhunderten*, i., 1870. From the Protestant standpoint the history and significance of the mass has been treated in a worthy manner by G. E. Steitz, in Herzog's *Real-Encyclopædie* (1^e Aufl.) ix., s. 375 ff.

5. It was high time that with the sixteenth century, in this domain too, a period of many-sided *reformation* should begin. The Reformation exerted a beneficial influence not only upon the Doctrine of the Church, but also upon its Worship. The latter was a gainer in simplicity and freedom, in popularity, and thereby in fruitfulness. If in the Lutheran Church everything was retained which was not in actual conflict with Scripture, from the Reformed everything was banished which could not be sufficiently justified by a direct appeal to Scripture. Thus it could not but be that the sixteenth century should witness a great moral upheaval, which was not always restrained within the limits of moderation and circumspection. Luther, after having already expressed himself with regard to the constitution of the public worship so early as 1523, published in 1526 his “German Mass,” or

regulation of the service, but at the same time in the preface uttered the wish that "people should not make a law of it, but should maintain Christian freedom." A good deal of the mass was still retained, but its centre, the "offertorium," was omitted, and the free proclamation of the Word resumed the place which had already too long been wanting to it. Hence it is that everywhere where the Lutheran Church holds sway we still regularly meet with altar, wax candle, and crucifix; specially in the North of Europe, while in Western and Southern Germany in particular the Evangelical Church more nearly approaches the Helvetic simplicity. How little Zwingli shrank from applying radical measures in respect of the service at the altar is evident from his "*Epichæresis de canone Missæ*;" while Calvin appended to his Catechism several formulæ of prayer, from which all Romish leaven had been carefully excluded. From Geneva proceeded that Liturgy which has hitherto been most used in the French-speaking churches of different lands; while it was mainly in the Netherlands and in Scotland that the Calvinistic principle asserted itself with the greatest emphasis. Puritanism did not even shun the extreme application of the principles adopted, as was manifest from the aversion of many for Church song, the sound of organs, of bells, and for festival days, the Christian Sabbath alone excepted. In the National Church of England, on the other hand, where the Liturgy was fixed by the *Book of Common Prayer*,¹ there manifested itself a notable endeavour, even where the Romish error was opposed, to retain so much of the old form of worship as might in any way be combined with the principles of the Reformation, not yet fully accepted. Our Netherlands Reformed Liturgy, finally, placed at the end of the metrical version of the Psalms in common use—a fruit as it would appear of the combined labour of Valerandus Polanus, John a Lasco, and M. Micron

¹ HISTORY OF THE LITURGY OF THE CHURCH OF ENGLAND.

[29th year of Hen. VIII.] Convocation appointed a committee, A.D. 1537, to compose a book in English, which was entitled, "The Godly and Pious Institution of a Christian Man." This was published again, with corrections and alterations, in 1539.

In 1543 appeared another Primer, in substance the same as the former, under the title of "A necessary Doctrine and Erudition for any Chrysten Man."

The Litany was translated and appeared in its English form in 1544. The *King's Primer*, containing Morning and Evening Prayer in English (nearly as now in use), appeared in 1545.

Cranmer's Liturgy. (King Edward's First Book.)

[2nd year of Edward VI.] In 1548 the first liturgy of Edward the Sixth was published, prescribing public offices for Sundays and Holy Days, for baptism, confirmation, matrimony, burial, and other special occasions. (The form for the observance of the Supper "in both kinds" was approved by King Edward in 1548, having been prepared in 1547.) In 1549 an act was passed for appointing six bishops and six other learned men to draw up a form for consecrating bishops, priests, and deacons.

Edward's Second Book of Common Prayer.

The Liturgy, revised and altered, was again confirmed by Parliament in 1548. (In this form it was called the Second Book of King Edward.)

Upon the accession of Queen Elizabeth, the second book of King Edward was reissued in a revised form.—The last revised form, published during the reign of Charles II., was subscribed by the clergy on Friday, Dec. 20, 1661. and received the sanction of Parliament in March, 1662. (Condensed from Hook's *Church Dictionary*, 8th ed., p. 452 ff.)

—was introduced in 1566, without however any such obligatory force and authority being attached to it, as to the Formularies of Unity.¹

6. The seventeenth and eighteenth centuries did not yield, in this domain either, that which the sixteenth had given good reason to expect; rather did the once blessed transformation give place to a new *declension*. The heavy death-sleep, which, under the influence of Scholasticism and Dogmatism, succeeded the awakened life of the Reformation, could not of itself but prove a hindrance to the carrying out of the Protestant principle of progress and perfecting; while also in the Romish Church it was very soon evident that she had in this domain forgotten nothing and learnt nothing. But much more gloomy did the state of things become when the spirit, first of a cooled orthodoxy, and afterwards of the so-called enlightenment (*Aufklärung*), deprived the religious and Church life of all vigour and elasticity. As the preaching, so also the social worship, must needs be modernised and made subservient to the diffusion of enlightened ideas. All kinds of projects were proposed, tried, and succeeded by others still less appropriate. "Instead of the ancient formularies, a rank abundance of new ones was brought to the market, such as at first glance betrayed the character of ephemeral products," says Nitzsch. Side by side with the high festivals of the Church there came into vogue festivals of nature and festivals of the dead, wherein a sickly sentimentalism was expected to make good that which was lacking in power and life. How at the close of last century, under the raging of the revolutionary fever in France, the Christian worship was replaced by the adoration of the goddess of Reason, can here only be glanced at in passing. As opposed to such desecration on the one hand, and degeneration on the other, it is refreshing to fix one's eye upon the liturgical life and endeavour of the Brüdergemeinde (Moravian Brethren), which, more than any other religious community during last century, testified of ennobling and progress. Happily, however, as elsewhere, so in Holland, there were not wanting powerful voices, which also in this domain called for the raising again of that which was fallen.

7. The nineteenth century has been in the Liturgical domain a period of varied *movement*, in which the endeavour after further perfecting cannot fail of being recognised. In Prussia the introduction of a new Agenda in 1817 contributed to bring about a controversy, in which among others F. Schleiermacher, under the pseudonym of Sincerus Pacificus, took an active part; and one in which the warmth of men's feeling, in favour of or in opposition to the union, sometimes manifested itself in a stormy manner. The Romish Church too in Germany, under the influence of Sailer, Hirscher, and others, sought here and there to restore to its worship the primitive freshness; and in England there arose with the famous "Tracts for the Times" a ritualistic movement of which neither the champions nor the opponents as yet think of laying down their arms. In Paris, E. Bersier with his "*église de l'étoile*" at the present time stands as an encouraging token that after all not every endeavour to raise the Protestant worship nearer to the ideal is smitten with the ban of incurable sterility. In the Netherlands, too, with all the immobility that has been witnessed,

¹ Comp. YPEY and DERMOUT, *Gesch. van de Nederl. Herv. Kerk*, d. i., p. 321 ff.

there have not been wanting some signs of life. As such may the community "Christo sacrum," founded at Delft during a time of severe oppression in 1819, be regarded, although it enjoyed its prosperity, and even its existence, for but few years. Not a little improvement has been made in Holland, in the domain of the Cultus also, as a consequence of the ecclesiastical organisation of 1816. In general it is to be observed that the Church is becoming more and more clearly conscious of her defects in this respect, while the voices which from various sides call for improvement make themselves more and more distinctly heard. Narrow prejudice and indolent conservatism may, still more than increasing indifference and unchurchliness, offer resistance to this endeavour, yet it is with good reason to be expected that the later history of the Liturgy will be able to tell of better things than those to which it can at present point.

II. 1. It is evident from the nature of the case that all which was accomplished on behalf of the Theory of worship, previous to the time of the Reformation, when regarded from a scientific point of view, can display only a preparatory character. Ages long did the thing itself exist, before its theory became the subject of special investigation. Of this last the first principles appear, save in the "Constitutiones Apostolicæ" already mentioned, in the treatise of Proclus, *Περὶ παραδόσεως τῆς θείας λειτουργίας*; in Augustine, *Epistola ad Januarium ad Ps. cxix.*, and *Liber contra Iulianum de canticis ad altare*, as also in the well-known writings of Leo I. and Gregory the Great. Some synods, too, of the fifth, sixth, and seventh centuries—e.g., the Trullan, that of Toledo, and others—have likewise contributed to the theory of our subject. Of the writings of the Middle Ages, that of Hugo de St. Victor († 1141), "*De caerimoniis ecclesiarum*," and specially that of G. Durandus († 1296), "*Rationale divinarum officiorum*," deserves mention in reference to Liturgics. The work of Durand deals in eight books with the theory of the Romish Cultus in all its main points. On the mystical sense of this work, Gabriel Biel, the last of the old schoolmen († 1495), *inter alios*, delivered a course of highly appreciated Academic lectures.

2. The quickened life of the Reformation age could not fail of accounting to itself, in this domain also, for its principles and aims; although it is true it did so at first in a very simple way. This was done, as occasion called for it, in the writings already mentioned, frequently too in the letters and utterances of the Reformers, as also here and there in the symbolical books, and on the publication of the Liturgical writings of different lands and churches. The treatment of Liturgics in a more systematic form began only in the course of the eighteenth century, and was made by G. Köhler, Benedictine Monk of Mainz, in his *Principia Theologiæ Liturgiæ* (1788); a pioneer of many others both in his own and in the Protestant Church, who sought to amend the defects of his work. A Journal for Liturgics too, which appeared in Germany from 1800 to 1809, under the editorship of A. Wagnitz, exerted an invigorating influence. It was reserved however for our century to treat Liturgics as an independent constituent part of Practical Theology, in such manner as it demands and deserves. Special mention is merited by H. G. Tzschirner, *De sacris Ecclesiæ nostræ publicis caute emendandis* (1815); J. W. F. Hofling, *De Liturgiæ Evangelicæ*

naturâ et principiis (1836); F. Ehrenfeuchter, *Theorie des christl. Cultus* (1840); Fr. Kliefoth, *Theorie des Cultus der ev. Kirche* (1844), and *Liturgische Abhandlungen*, i.—iv. (1854—1859); K. F. Gaupp, *Practische Theol.*, i., *Liturgik* (1848); L. Schöberlein, *der Evang. Gottesd.* (1854); C. I. Nitzsch, *Der Evang. Gottesdienst, ein Lehrbuch der Ev. Liturgik* (1863); E. L. Th. Henke's *Nachgelassene Vorlesungen über Liturgik und Homiletik* (1876); Th. Harnack, *Einleitung und Grundlegung der pract. Theologie. Theorie und Geschichte des Cultus* (1877), entirely elaborated from the standpoint and in the spirit of Lutheran orthodoxy. A. Ebrard published in 1843 a *Versuch einer Liturgik vom Standpunkt der reformirten Kirche*; while from that of the Roman Catholic Church the study of the same science was zealously advanced by Schmidt (1832), Staudenmaier (1838), Lüft (1844), Flück (1853), and many others. It is impossible to mention all, and unnecessary to repeat what has been said with sufficient explicitness elsewhere. In the Netherlands we see the way prepared for the scientific treatment of Liturgics by Boers, Heringa, Clarisse, and others; while its treatment itself was first attempted by W. Muurling in his *Practische Godgeleerdheid* (2nd edit. 1860), pp. 318—425. The ecclesiastical legislature of that country has rightly declared a knowledge of this science to be indispensable for the future pastor and teacher.

Comp. *H. ALT, *Der christl. Cultus nach seinen verschied. Entwicklungsformen histor. dargestellt*, 2 parts, 2nd ed., 1851, 1860; and further the literature in Hagenbach, Henke, Harnack, and others.

POINTS FOR INQUIRY.

Further elucidation of disputable or obscure particulars.—Does the history of the Cultus move in a circle? or does it really present the spectacle of essential progress?

§ XXXVIII.

ITS CONDITION AND REQUIREMENT.

ALTHOUGH Liturgics occupies at present a comparatively favourable position, the manner of its treatment in details is wholly determined by its character as a practical science. While lopping off all superfluous questions, the establishment of Liturgical *principles* is a matter of primary necessity, before we can speak of definite *precepts* for the constituent parts of Divine worship.

1. We have only to compare that which appeared as “theologia liturgica” during last century with that which is now presented to us under this name, in order at once to discover that the science as such has made gigantic strides. Though, it is true on a glance at some textbooks of Liturgics, particularly in Germany, we might complain that the writers have in some cases too much lost themselves in abstract views and theories, and have not done sufficient justice to the practical character of the science; for we must not overlook the fact that, in the language of Nitzsch, “as a science

Liturgics proceeds from the universal, from the idea, from principles, and advances to their application to details and to the whole. It is a *practical* science, and as a pure speculation and construction becomes unpractical." As a practical science, however, it has on the whole taken a much higher flight than before; and some of its parts, specially the doctrine of the Sacraments and the Hymnology, have been treated with a care and an affection previously unknown. It is remarkable that while formerly the Cultus was flourishing and its theory received hardly any attention, now, on the other hand, while special care is devoted to the theory, the Cultus itself is in many respects in a drooping, oppressed condition. Yet it is to be expected that science too will do its part for the improvement of this condition, and conversely, that in proportion as the life of the Church is awakened, this will also react favourably upon the science which explains and guides that life. May only the heart beat once more with ardour for the worship of God, and the intellect will with fresh clearness obtain an insight, and the tongue with renewed enthusiasm speak of that which tends to the purifying and elevation of the worship.

2. In the scientific treatment of Liturgics also divergent paths have been trodden, and it would not be difficult here to review with critical eye the different methods of those who have devoted themselves to its study. To a certain extent, however, we may admit the justice of the old saying, "*Methodus est arbitraria*," provided only we do not forget that every practical direction must be the result of sound principles. By this maxim our treatment of this part of the science is naturally defined, since this does not aim at constructing the Cultus as it seems good in one's own eyes, but to comprehend and so far as may be to ennoble that which actually exists. ✓

Comp. W. MUURLING, *I. I.*, p. 345, and the literature there given, to which is to be added specially *NITZSCH, *a. a. O.*, s. 289 ff. J. J. VAN OOSTERZEE, *Voor Kerk en Theol.*, ii. (1875), p. 376 ff.

POINTS FOR INQUIRY.

Characteristics, causes, and consequences of the "*fuga templi*" of the present day.—What service may be rendered by Liturgics by way of counteracting this evil? and under what condition alone may our science hope worthily and with good result to fulfil its task at this time?

FIRST DIVISION.

LITURGICAL PRINCIPLES.

§ XXXIX.

GENERAL SURVEY.

BY liturgical principles we mean those axiomatic truths upon which the existence of all Liturgies rests, and by which the course of the whole Liturgy is controlled. Some of these are naturally of a general religious character, some of a definitely Christian, some finally of an Evangelical Reformed.

1. Absence of principles in the scientific domain, no less than in others, is not only a sin, but also a blunder, and the choice of a perverted principle a mistake which avenges itself in the course and result of the whole investigation. For principles are nothing less than fundamental truths, from which everything is derived; laws, by which everything must be dominated. Where consequently we are not at one with regard to principles, harmony in practical results cannot possibly be looked for. Only a controversy about principles can after all be a really important and, in its issue, fruitful controversy.

2. The choice of the principles whence one starts must in no case be arbitrary, and just as little the principle itself be fairly open to dispute. No serviceable structure can be raised upon a tottering foundation; no well-compacted chain sustained by a loose thread. Principles are foundation truths which must be derived from the highest Source of all truth, and tested by the word of His own revelation. If they are at the same time in harmony with the nature and requirements of the science in whose service they are to be illustrated and applied, then may their exponent be confident of standing upon firm ground. In the case here supposed, it is clear that the more general principles must take the precedence of the more particular, just as the primary and highest must precede the more general. It is just as little necessary in this place to discuss any other principles than those indicated, as it is permissible to modify the order of treatment. We need not say, however, that while diffuseness would be easy, conciseness is here a duty imposed. "*Le secret d'ennuyer est celui de tout dire.*"

Comp., on principles in general, GROEN VAN PRINSTERER, *Beschouwingen over Staats- en Volkenrecht*, p. 1 ff, with the literature there mentioned.

POINTS FOR INQUIRY.

Significance and limits of the "Principiis obsta."—Right and wrong of the so-called "Principienreiterei."—To what extent may the Roman Catholic and the Evangelical Protestant Liturgies start from the same principles?—Where do the different paths in this instance branch off?

§ XL.

THE RELIGIOUS PRINCIPLE.

LITURGICS takes its start with the recognition of the existence, the claim, the importance, and the demand of a social worship of God, of which the constitution must be as far as possible in full harmony with the supreme majesty of God and the deepest wants of the truly religious man.

1. The *notion* of Cultus embraces in general all that belongs to the personal and social worship of the Holy One as such. Hardly do we seek more nearly to define, before the connection and difference between worship (*cultus*) and religion (*religio*) becomes clearly apparent. If the latter embraces the whole inner life of man in personal communion with God, the former is the outward expression thereof in a sacred and solemn form. One may manifest the religious sense in thinking, speaking, and acting; but godliness and worship are two things, as they are also indicated in the Scriptures of the New Testament by different words—*εὐσεβεία*, and *λατρεία* or *δουλεία*. Yet the two stand in such close relation that they can hardly be thought of as separated, and would certainly thus lose all their significance. Inner religiousness seeks to express itself in forms worthy of it; reverence of God without religion of the heart is a vain display.¹ The two stand related to each other as the feeling and action, as the tree and the fruit, as the fountain and the stream. Worship is not merely a peculiar sensation or frame of mind, but a direct action. It is closely connected with the feeling of admiration and eager affection naturally called forth by all that is at the same time great and lovely. (Think of the *colere amicos*, *colere virtutem* of the ancients, and of the English word *worship*, originally=*worthiness*.) Thus we hear in our own day the "worship of genius" spoken of by some with enthusiasm, by others with aversion, as being placed on a level with, or even above, that of the Supreme One, and in its degeneracy a product of the spirit of modern heathenism. Cultus, in the true sense of the word, can and may be rendered only to a Being higher than mankind.

2. In its widest sense, this Cultus is equally old and *universal* as the human race. "You will perchance light upon cities without gates, without

¹ Matt. xv. 8.

a theatre, and without a palace; but you will find no city without a temple."¹ Philosophic anthropological research, even more than strictly theological study, has placed beyond dispute the fact that religion is nothing less than man's deepest and innermost essence. But no less universally does the impulse to adoration manifest itself, whether it springs from anxious dread or from grateful love; the man who neither knows nor worships God, still in some way fears and serves the devil. An irrefragable proof for the truth of that which Paul testifies in Acts xvii. 27, concerning the obscurer impulse of nature in the human being. If humanity, in its twilight groping, wanders unceasingly astray, it still cannot give up its groping without tearing the heart from the bosom. In this very fact, too, lies the difference not to be overlooked between the simplest human being and the most highly developed brute.

3. Origin and *ground* of this phenomenon, which is to be observed universally, lies *objectively* in God Himself, *subjectively* in man's innermost consciousness of an original relation to God. That worship is not necessary on God's account is manifest, and has been moreover early felt and testified wherever any pure knowledge of God has prevailed.² Yet it may be said that Cultus was appointed by God, inasmuch as it was preceded and called forth by an original revelation, under whatever form conceived of. Man wishes to speak to God, because God has first spoken to mankind. "The first origin of religion in general," it is well said by Schelling, "as of every other kind of knowledge and culture, is comprehensible only from the teaching of higher natures." Safely may we at least assert, in the light of conscience and of history, that this Cultus was willed by God, and that He, as Creator and Benefactor, has the most sacred claim upon the homage of the rational and moral creature. Cultus is thus by no means something purely conventional, presented on a certain day with a political or social object in view, but something born of the innate need of the soul, and thus only with the total extirpation of religion itself would worship cease to be offered. If it is now asked, Why then is not man perfectly contented, when every one worships his God for himself? it is because he is a being constituted not only for religion, but also for society, and on that account feels the need, most of all in the expression of that which is holiest and highest, of fellowship with others. Not the individual, not even the family alone, but only the congregation, be it greater or smaller, celebrates its Cultus; and by the very unanimity of the sacred action is its value for the personal feeling infinitely augmented.

4. Already does the peculiar *character* of the Cultus, as yet regarded only in general, begin to rise in broad outline before our eyes. In greater or less degree it bears the stamp of community, of solemnity, and of festivity. Hence in Israel the longing for the courts of the Lord's house, because there the people would behold, not only the face of Jahveh, but also of their brethren. Not in garb of mourning, but in festal array, were they wont to come there; not to bring of that which was least, but of the best which they had to offer; and not only to receive something for themselves, but also in the first place to give something of their own, and therein them-

¹ PLUTARCH.

² See, for instance, Job xxii. 2; Ps. i. 1; Isa. i. 11 ff; Acts xvii. 25.

selves. Not prayer alone, but above all offering, was on that account of old the soul of the Cultus; and the dedication of that offering was to be made in the worthiest form. Hence again the peculiar endeavour to bring the beautiful and the sublime into the service of the sacred and holy. Devotion will build not only altars, but temples—although it is conscious that no temple encloses the Most High—and gladly entails upon itself some cost in order to show forth its reverence and love.¹ Thus the Cultus, as the worthy expression of the holiest feeling, stands to the ordinary actions as the Sabbath to the six days of labour, as the poetry to the prose of life. In itself it is just as little the school of religious knowledge as the nursery of religious action, but the expression of the religious feeling in the forms most appropriate to it. Worship according to God's will is therefore accompanied with gladness; only when David has laid aside the garments of mourning does he enter again into the sanctuary of God.²

5. The Cultus has various *forms*, and each Cultus-form as such is worthy of respect, even though it be no longer suited to our practice, or even opposed to our notions of propriety and beauty. The value of these forms rises, however, in proportion as they possess greater psychological, greater historic, greater æsthetic, but above all, in proportion as they possess greater moral and religious significance. This is so evident as hardly to call for illustration.—If a rite has absolutely no psychological ground, it degenerates as a fruit of chance or caprice into a dry mechanism, and favours an unreasoning superstition.—If a Cultus-form is created entirely new, although it may possess something impressive and attractive, it is never so sacred and stamped with authority for the feelings as that which has stood the test of ages. The sense of communion with past ages, and with contemporaries of other lands and tongues, has something of a heart-raising nature, which is altogether or in part wanting in the case of new and as yet unwonted forms.—The æsthetic character too of a form of Cultus must be taken into account in the estimate of its worth. Who does not feel that a lower place is to be assigned, *e.g.*, to the Festival of Asses or of Fools in the Middle Ages, than to the celebration of High Mass in a majestic cathedral? And, though God may be equally worshipped in a stable or barn as beneath a gilded dome, who does not feel that man would be debased, if he should design palaces for himself, but barns for the God-head?—Finally, only when the Cultus-form possesses moral and religious value is it raised above the unmeaning character of a senseless *opus operatum*. Here it is in the fullest sense the spirit which maketh alive, and the heart, by which the value of every gift is determined. All this is true also of the symbolical conceptions and actions which are not altogether wanting in any developed form of religion, but can take a worthy place only when in principle they correspond to the demands here laid down. That notably in the domain of revealed religion no mere worship of man's own choosing (*ἐθελοθρησκεία*, Col. ii. 23) has a moral right of existence, we need hardly remind the reader.

6. The *importance* and value of the Cultus for each and all is so self-evident, that it may be regarded as unnecessary expressly to enlarge upon

¹ 2 Sam. xxiv. 24; Ps. li. 16; Matt. xxvi. 6—10.

² Ps. c. 2a; 2 Sam. xii. 20.

it. Even the opponent of the existing worship of God cannot fail to take it into account, without damage to himself and the cause which he advocates. However fiercely that which is holy is assailed here upon earth, it cannot consequently be expected that the last trace of adoration should disappear, so long at least as man does not sink back into the condition of the brute, from which at any price some would have him derived. Rather may we assert that, as the impulse, so also the essence of worship, is from its nature something indestructible. It is more than a figure when Holy Scripture speaks of a liturgy in heaven.¹ If the eye of the sacred seer beholds no longer any temple there,² it is only because the whole is now a temple, in which all are priests. It is for this reason also inaccurate when the tendency is ascribed to Christianity of abolishing and rendering superfluous all formal worship. Were this the case, Christianity could no longer promise the satisfying of the noblest wants of humanity. Precisely because it may be justly spoken of as the highest religion, does it afford in this domain also that which has been elsewhere sought in vain, and it may be confidently expected that the highest Liturgical principles would be found upon no other than Christian soil. "It has been said that the Cultus is something superfluous, something destined to a gradual disappearing; inasmuch as the whole life is to be, and to become more and more, a religion (*Gottesdienst*, service of God). To prove this, appeal has been made expressly to the completed kingdom of God, where there will be no more Cultus, because the whole being of man will be resolved into religion. But supposing this to be the case, this view rests partly upon an idealism which entirely ignores the present condition of fallen man, partly upon the overlooking of the fact that our relation to God is an unique one, and one eternally different from our relation to the world. Only when one pantheistically resolves the consciousness of God into the consciousness of the world, can the point of dispensing with worship be consistently reached."³

Comp. the literature mentioned in the *Christian Dogmatics*, § xxi. and following, to which is to be added *C. ULLMANN, *Der Cultus des Genius*, 1839. C. P. TIELE, *Geschiedenis van den Godsd., tot op de heerschappij der wereldgodsd.* (1876). On the doctrine of the Cultus in general, VON ZESCHWITZ, *Syst. der Pract. Theol.* ii. (1876), s. 255 ff. TH. HARNACK, *a. a. O.*, s. 235 ff.

POINTS FOR INQUIRY.

How are we to arrive at a pure and comprehensive notion of Cultus?—What answer is to be made to the objections brought against its absolute universality?—Is there reason for thinking of a properly so called Divine institution of the Cultus?—At what point does that which is worthy of respect in this domain end?—Worship in its deepest degeneracy and in its highest elevation.

§ XLI.

THE CHRISTIAN PRINCIPLE.

CHRISTIANITY, the priceless fruit of an extraordinary Divine revelation of salvation, can recognise and admit of no other forms

¹ Rev. viii. 3, 4.

² Rev. xxi. 22a.

³ HARNACK.

of Cultus, than those which are in natural harmony with its peculiar character, as a Monotheistic, and at the same time Universalistic, form of worship.

1. That among the different religions of the world, the Christian religion is the highest and purest, is admitted in the present day by many even of its assailants. For us Christianity is and remains not only the fairest, ever natural expression of the religious aspiration of mankind, but the fruit of a special Divine revelation of salvation for the redemption and new creation of an otherwise lost world of men. The grounds for this belief are to be adduced by Apologetics, but for Liturgics too it is in principle of importance that the Christian religion be regarded definitely from that point of view in which the Gospel presents it, and the holy universal Christian Church of all ages has conceived of it. If we would accurately define the Christian principle of Divine worship, we must compare it not so much with that of the non-Monotheistic forms of Cultus, as rather with that of the highest Monotheistic forms of religion.

2. From all *non-Monotheistic* forms of religion the Christian worship is so different in principle, that we may here properly speak of a wide gulph. There an adoration of countless imaginary gods; here of the one true God.¹ There of an endless repetition of words—the *βαρρολογεῖν* of Matt. vi. 7, of which we have an example in 1 Kings xviii. 26, 27—here the inner lifting up of the heart to God, in some cases even without a word. There religion and morality often sharply opposed the one to the other; here the one not conceivable without the other. There the sacrifices of animals and of human victims in a multiplicity of forms; here all this abolished, and the spiritual sacrifices of self-denial emphatically placed in the foreground. While all non-monotheistic forms of religion present the characteristics of an intellect obscured by sin, of the Christian on the other hand it is emphatically demanded that his worship shall be a worship into which the reason enters.² The ideal of this religion is indicated by Jesus Himself, John iv. 24, in a manner which forced from unbelief itself the confession, “Ce jour-là il fit le fils de Dieu.”³ Precisely because God is a purely spiritual Being, Jesus wills that He be worshipped “in spirit and in truth;” that is to say, in such wise that the worship is truly a work of that spirit which is in harmony with God’s pure spiritual nature. Negatively: true religion no longer attached to outward forms, times, or places. Positively: God to be worshipped in such wise as is demanded and justified by the claims of His own nature. On the day when this great principle shall be universally understood and accepted, the death-hour of all non-monotheistic forms of religion will have struck.

3. It would be unreasonable to suppose that a worship such as is here meant had been altogether wanting until the fulness of the time. Not the worship of pure Hebraism, but that of the later Judaism, as also that of the narrow-minded Samaritans, is here declared by Jesus to be outgrown and useless. Of Islamism we have not further to speak; but if we compare

¹ Matt. iv. 10; Rev. xxii. 9.

² Rom. xii. 1.

³ E. RENAN.

Christianity with the highest of the other Monotheistic religions, then it is at once apparent that the difference between the two is in a liturgical respect not absolute, but relative. Yet it is real and far-reaching enough to be observed and treated of, in order that the peculiarity of the Christian liturgical principle may be recognised in its true light. The Cultus of the Old Testament was attached to definite places, the altars of the patriarchs, the tabernacle of testimony, the temple of the Lord; the spiritual worship of the New Testament esteems all places as in themselves alike for communion with the Father of spirits, and knows how to find Him everywhere. "Si forte quæris aliquem locum altum, aliquem locum sanctum, intus exhibe te templum Dei; in templo vis orare, in te ora."¹ The Cultus of the Old Testament, overladen with symbolical forms, was rich in outward splendour; that of the New, observed in the spirit of the Founder, bears the stamp of the holiest simplicity. The Cultus of the Old Testament knew only a communion with God through the intervention of human mediators; in that of the New the believer approaches personally and directly, only through the Son to the Father. Not a little thus, which under the old dispensation was suitable and necessary, would under the New be superfluous or hurtful.

4. If we now regard Christianity no longer in comparison with any other religion, but wholly *in itself*, then it is at once evident that Christianity, not less than other forms of religion, requires and enjoins a public and appropriate expression of worship. Were it otherwise, Christianity could no longer be looked upon as the satisfaction of the deepest need of mankind. Just because it is the highest religion, the religion of reconciliation, of regeneration, and of brotherly love, it wills also that the congregation come with holy joy into the presence of God. Following the example of the Master Himself, the Apostles and early believers continued as long as possible to frequent the temple and synagogues, and on quitting these straightway sought to provide for themselves other places of meeting. With distinctness does Paul's own example speak on this point, Acts xx. 16, 1 Cor. xvi. 8. Wrongly has it been inferred from Rom. xiv. 5, 6 (comp. Gal. iv. 9—11), that the solemn observance of sacred memorial days would in his estimation be antagonistic to the spirit of the Gospel. The Apostle desires and defends only a becoming freedom, but does not himself profane the Sabbath day, and would unquestionably have readily acknowledged that the very setting apart of definite days for observance may be the most effective means for attaining to the highest ideal, of making the whole Christian life one daily festival. If also Christ Himself has ordained no new forms of worship, yet the Holy Spirit has called them forth in the midst of the Church of the first days. No doubt the outward here signifies in itself little or nothing; but how it may also be the manifestation of the inner, and in this case is esteemed by the Lord, is to be read in Matt. xxvi. 6—13. True, the danger of a possible Pharisaism is present,² but it may be recognised and avoided. Nor is a joyous, festive worship of God inconsistent with sorrow, or with that seriousness which most becomes a Christian;³ since the maxim of the Gospel is *through sorrow to joy*, and while the bridegroom

¹ AUGUSTINE.² Matt. vi. 16—18.³ 2 Cor. vii. 10.

is with them the children of the bridechamber ought no longer to fast. Or ought we to stand in this respect behind the Israel of the Old Covenant, who was called to serve God "with gladness"? Between a narrow-minded and gloomy formalism on the one hand, and the genial, fresh, free spirit of Christianity on the other, there is in this province too a very considerable distance.

5. If thus with the inner worship of God also the outward is cherished and favoured by Christianity, yet—and this must least of all be overlooked—it tolerates no other forms of Cultus than those which remain in harmony with its spirit and nature. Formless it will not be, but equally little formalistic: here too in the fullest sense of the word it is the Spirit which quickeneth. The leading principle, which dominates all the rest, is thus that the Cultus must be *true*, in the twofold, the objective and the subjective sense. No single form of Cultus is here tolerated which is not so far as possible the accurate and worthy expression of the religious feeling; no single liturgical action may take place solely *ex opere operato*, without the heart really participating therein. Here too is the familiar saying applicable, "Rien n'est beau que le vrai;" but here too the Fair and the True are not irreconcilably opposed the one to the other. Together with the character of truth must the Christian worship of God, on this account also, bear the stamp of the highest *beauty*; naturally not in the merely sensuous, but in the moral and spiritual meaning of the term. Christianity by no means declares unconditional warfare against the fine arts. Rather must that which is fair be made subservient to that which is sacred, although always within those limits which are imposed by the very nature of a spiritual adoration. The really beautiful must here always remain the means, no goal, and far less a compensation for the want of that which is absolutely indispensable. The demand for beauty remains subordinate to a yet higher demand, that of *holiness*, which here asserts itself with an authority not to be resisted. If already under the Old Covenant holiness was the highest adornment of the temple,¹ much more must be purged out from the Christian worship, as something unnatural, all that is impure and unholy. The state of mind in which one either conducts or attends this worship may be no other than a truly sanctified one; and the final object, to which all is made to lead up, no other than a higher degree of sanctification. If, however, this end is to be attained, then the public worship must afford the desired satisfaction for the whole man; not only his intellect and conscience, but also his feeling and imagination, yea, his whole spiritual taste and sense. Itself harmonious, it must swell the harmony in the spiritual world, and let fall some rays of the light of that world into the gloom of earth. It must not only (as Schleiermacher supposed) express and reflect the religious life of the Church, but must purify, ennoble, and strengthen it.

6. Christianity, destined to be a religion for the world, demands by preference Cultus-forms which unconstrainedly adapt themselves to its cosmopolitan character. These forms, in order to be permanently maintained, must be as far as possible independent of nationality, climate,

¹ Lev. x. 3; Ps. xciii. 5.

spirit of the time, etc. On this very account the two Sacraments of the New Testament, Baptism and the Lord's Supper, are manifested to be so suitable, because they are equally adapted for all peoples and times. Prayer and thanksgiving, the gift of the offering and the song of praise, these are in all Christian lands and peoples equally easy to devote to God. As a general principle, those Cultus-forms are to be considered the best, by which the final object of Christian worship, personal and united communion with God in Christ, is least hindered, most powerfully advanced. Judged by this standard, the Evangelical Reformed Cultus merits in our opinion the preference over the Roman Catholic.

Comp. HÖFLING, *von der Composition des christl. Gemeinde-Gottesdienstes* (1837). *J. P. LANGE, "Ueber Christenfeier," in his *Vermischte Schriften*, neue Folge, 1860, i. HENKE, *a. a. O.*, § 7 ff, with the literature there mentioned. *C. WEISSAECKER, "Die Versammlungen der ältesten Christengemeinde," in the *Jahrb. für deutsche Theol.*, 1876, iii.

POINTS FOR INQUIRY.

Closer examination of Rom. xiv. 5, 6; Gal. iv. 9—11.—What judgment is to be formed from the Christian standpoint of the over-estimate of the Cultus on the one part, and its scant appreciation on the other?—Connection and difference between the Roman Catholic notion of Cultus and that of the Greek Church.

§ XLII.

THE EVANGELICAL REFORMATIONAL PRINCIPLE.

INASMUCH as the Reformation of the sixteenth century has purified the temple of the Lord, the social worship of God too must, from this standpoint, be animated by the free but uncorrupted spirit of the Reformation. The Protestant sister denominations ought not, in this domain, to stand opposed the one to the other, but have permanently to learn of each other, yea, of all Christian churches; in order that thus every form of onesidedness may be overcome, and the way prepared for a higher development of the life of the congregation.

1. While in the public worship of Roman Catholicism the Church occupied the position of legislatress, the Reformation has, in this respect too, returned to the standpoint of the Scriptures of the New Testament; and as well the German as the Swiss Reformers asserted the principle of *Scripturalness* to an extent such as had been witnessed in no previous age. If Luther allowed as much as possible of that which was traditional still to continue in existence, provided it was only not in conflict with Scripture, Zwingli and Calvin went further, and banished everything whose right of existence could not be proved on Scriptural grounds. Thus, while there is in this instance too a yawning gulph between Protestantism and Roman Catholicism, the churches of the Reformation may, to a certain extent, pro-

ceed side by side, so far as the regulation of the Cultus is concerned, so long as only every manifestation of the Evangelical Protestant spirit submits itself to the well-understood word of Scripture as its normative and corrective. The exposition and justification of the principles here under review is made, on this account also, specially in the light of Gospel utterances.

2. At the head is placed with justice the requirement of the *spiritual character* of the worship of God;¹ a requirement on the part of Rome so long and in such manifold ways overlooked, that it almost seemed as though the Lord had given expression to the opposite principle. It was accordingly from the sense of the great want in this respect that the Helvetic Reformation in particular arose. In the domain of the Cultus the Reformation is one great protest against mechanicalism. That this protest should be carried even too far, and in its zeal should not seldom remove from the house of prayer that which might have been freely suffered to remain, need not any the more be approved; but the principle itself is of vital importance, and even from its excessive application less danger is to be apprehended than from its entire overlooking. What is merely formal is wanting in this domain in all significance; and he who prays, or baptises, or pronounces the benediction in a mechanical way, sinks below the ideal of Christian worship, and very definitely of that of the Evangelical Reformed Church, which inscribes the words "in spirit and in truth" as in golden letters upon the walls even of the humblest house of prayer.

3. Where God is truly worshipped in the spirit, this can only be done in the way of a rightly comprehended *freedom*.² How much this freedom leaves to be desired within the precincts of the Romish and the Greek Church is matter of universal notoriety. Down to the slightest details, that which takes place in connection with public worship—the rare act of preaching alone excepted—is controlled by fixed laws and rules, and the claim of individuality entirely ignored. In the Evangelical Protestant Cultus, on the other hand, the personality of the liturgist stands forth to a much greater extent free and unfettered, and he extols the mighty works of God "as the Spirit giveth him utterance." Even where in the Protestant churches Agenda and Liturgies are held in estimation, there has never been the same binding significance attached to them as, *e.g.*, to the Formularies of Unity; and in the very flourishing time of the strictest ecclesiastical orthodoxy, a certain freedom in their public use has always, in Holland at least, been allowed and assumed. Where this freedom is disputed, and, as is the case in the Anglican Church, and here and there in the Lutheran, the sacred action is attached (even to the minutest details) to a rigid formulary, the spirit of the Reformation has only partially asserted itself in this domain. The right of revising, and, so far as is necessary, modifying, even that which is legally prescribed, is a right which cannot in principle be denied to those who are called to lead and conduct the worship of the Evangelical Protestant churches.

4. Yet this liberty must not be suffered to become caprice and licentiousness, but is to be accompanied, on the Reformed soil also, with regularity and

¹ John iv. 24. [Comp. John iii. 6.]

² Gal. v. 13a.

order.¹ It is by no means in conflict with the spirit of Protestantism that, side by side with the freer element, definite forms should be instituted for the Cultus, and exactly followed; provided only they are never allowed to degenerate into a lifeless form. That liturgist fails to understand the Protestant principle, who constantly introduces at will all kinds of modification in the order of public worship, without necessity breaks with custom and tradition, and arbitrarily refuses to be held by any law or rule which does not in every respect please himself personally. What becomes in the long run of all Church bond, if the subjective opinion of each minister is to assert itself as the highest law, to which the congregation, however deeply aggrieved, must passively submit? We are just as little lords over the worship as over the faith of our flock, and with it are equally called to subjection to the word and Spirit of the Chief Shepherd. Certainly we ought to be able, in case of necessity, to hold a service without the reading of Scripture, as on another occasion without singing; but why assail in a revolutionary manner that which is established and customary, inasmuch as all that calls forth reasonable surprise is rather prejudicial than favourable to edification? True edification of the Church is to be expected only where the worship is one harmonious whole, whereof the different parts are connected without constraint, and are animated by one spirit. Never must thus one part of the Cultus, which has its object in itself, be debased to the office of a mechanical auxiliary in the attaining of some other end; as takes place, e.g., in "singing by way of a break" in the discourse. The more perfectly prayer and thanksgiving, psalm and hymn, word and sacrament are adapted the one to the other, the more certainly will there be produced upon the congregation an impression of which the effect can be only beneficial.

5. This, however, will not be attained to without the intelligent *participation* of the congregation itself, in which all "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."² The Reformation, which has inscribed upon its banner the watchword, "One is your Master," cannot possibly retain the high wall of separation between priest and laic. In the Romish Church, as is well known, this principle fails of due recognition; the priest celebrates the mass, which is attended by the congregation, and even where the Prayer Book does not remain unused, but little or no real unanimity is found. And yet no less than the leader is the congregation itself called to exercise the priestly prerogative, and with one accord to draw nigh unto God. That consciousness was unquestionably the ground for the "*taceant ergo linguæ perigrinæ*,"³ with which the Reformation so early and courageously arose. This is also the reason why an often very imperfect congregational singing merits in principle the preference to a perhaps very excellent choir; as accordingly, even in the Romish Church of some lands, congregational singing is in our day not altogether wanting. With us the congregation assembles only too frequently to hear and judge how good or how poor the sermon was, without having any clear sense of its obligation, *together* with its leader, to present its offerings to the Most High. This sense must be called forth, and to the congregation itself the opportunity must be afforded with liberal hand

¹ 1 Cor. xiv. 40.

² Rom. xv. 6.

³ *Conf. Helvet.*, 22.

of contributing to the attainment of the great end. Unquestionably there may be in this case also "too much of a good thing;" one ought not to set the congregation to co-operate so long and so much that the preacher shall evidently be seeking his own repose and ease therein. The co-operation must be no restless activity, which incessantly interrupts the preaching and hinders the quiet turning in of one's thoughts upon oneself. But just as little may prayer and singing be sacrificed to a too greatly extended discourse, in such wise that the liturgist is completely overshadowed, and, as it were, pushed aside, by the homilete. It is, on the contrary, according to the spirit of the Gospel and the Reformation that the congregation also have a place in the speaking and action, as accordingly in the Apostolic age it was called to utter its audible Amen to the prayer of its leader.¹

6. A regular *combining* of the homiletic and the liturgical element can never, under these circumstances, be too emphatically recommended. If, on the part of Rome, the homiletic element usually fails of receiving due recognition, as does often, on the part of the Reformation, the liturgical element, the ideal unquestionably is that in doing the one we should not leave the other undone. In exceptional cases there may occasionally be exclusively liturgical services appointed even from a Protestant standpoint; rightly ordered, they are, specially on high festivals, to be valued and recommended. But, as a rule, no complete service without the preaching of the Word is conceivable; for it is complete only when not only the man comes to meet his God, but also God meets man with word and sign. For this reason it were very desirable that the Sacrament of the Lord's Supper should be observed more frequently, as indeed it was observed during the first century on every day of rest. If this cannot be accomplished, and if the altar has been excluded from the churches of the Reformation here and elsewhere, let the pulpit with the open Bible always occupy the most prominent place. "Where the word of God is not preached," says Luther, "it is better neither to sing, nor read, nor, for that matter, to come together at all. A Christian ought to know that on earth there is no greater sanctuary than God's Word." To give the preponderance to the liturgical principle above the didactic, would be the greatest service we could render to Rome. Better as a permanent state of things a good sermon with poor singing, than a poor sermon with melodious singing; although it must be confessed that a poor sermon *with* bad singing is the reverse of edifying.

7. Most closely connected with the one and the other of these is the law of *beauty*, which the spirit of the Reformation acknowledges to be applicable to the Cultus also, mindful, not less than Rome, of the Apostolic exhortation (Phil. iv. 8). That an excessively Puritanic spirit has only too frequently ignored this law, and still continues to ignore it, must be confessed with shame; the iconoclastic movement of the sixteenth century was only a prelude of the relation which the Reformation would assume towards the beautiful in the Cultus. Thus, for instance, it is said in the *Conf. Helv.* iv. 4, "Prædicari jussit Dominus Evangelium, non pingere, et picturâ laicos erudire; sacramenta quoque instituit, non statuas constituit."

¹ 1 Cor. xiv. 16.

Yet a sound Protestantism is by no means hostile to sacred art, and its most cultured adherents at least begin to rise above a onesidedness by which in the long run the paradoxical proposition, "*le laid, c'est le beau*," is favoured. More and more is it perceived that sacred art must be a St. Christopher, who consecrates his noblest powers to the service of that which is holy. The ground for this principle lies in the design of worship to satisfy the whole man, without the sense of beauty being wounded where the sense of truth is satisfied. The limits of this application will be spoken of later in detail; here, however, we may premise as an axiom, that the highest and best must express itself in no other than the noblest forms, and nowhere is the tasteless and misshapen more appropriate than where God is to be worshipped in spirit and in truth. Luther therefore was right when he wrote so early as 1524, "I am not of opinion that all arts should be destroyed and brought to nought by the Gospel, as some falsely spiritual persons affirm; but I would gladly see all arts, and especially *music*, employed in the service of Him who gave and created them."

8. But thus also worship in the true spirit of the Reformation of necessity sees emphatically prescribed to it the law of an increased *perfecting*. The word of the inspired writer (Heb. vi. 1a) is here too of manifold application; and in this very thing is manifest the superiority of the Protestant notion of Cultus over that of Roman Catholics. It is the boast of the Romish Church that the law of stability is asserted age after age in the domain of public worship; so that a serious effort for the modification and improvement of the liturgical forms labours under almost insuperable difficulties. The Protestant, on the other hand, is not only warranted in perfecting, but under obligation to perfect, that which is still defective in the ecclesiastical expression of the religious life; and is free in doing so to learn from sister communions, nay, from Rome itself, that which may have the effect of raising him above all onesidedness, and guiding him to a worthier form of adoration, provided he never abandons the central principle of Gospel and Reformation. How much would have to be mentioned, if we were required to make reference to all particulars. We have, happily, congregational singing; but why that discordant congregational bawling? We dispense with the superfluous festivals of Rome; but why so little that is festal and animating in our own Reformed places of worship, even on the fairest days of the year? We eschew paintings and statues; but must the sacred token of the cross, around which all Christians gather, adorn the church and churchyard of the Roman Catholics exclusively? Is the weathercock upon our spires, turning with every wind, so much fairer as a symbol perhaps of "every wind of doctrine"? We do without wax tapers, but our church-lighting? No chorister or chasuble, but our sextons and public readers? No kneeling-stool, but the contention about a seat in the midst of the hymn of worship? And how much more which forcibly reminds of the Apostle's words (1 Cor. xi. 22b); and in connection with this how much prejudice, indolence, and want of intelligence, even when the calmest voice pleads for the improvement of forms and the sweeping away of abuses! After many a painful experience one is disposed at last to give up the effort for improvement; but zeal for the house of the Lord must not be suffered to flag, although often repaid with thanklessness and ill-will. With slow but

measured step let the liturgist, who comprehends his task, press forward at the head of his congregation, ever higher, looking away from the toilsome present to a more promising future. At last, if not the most, the best will range themselves on his side, and with the co-operation of the congregation he will have the happiness, under God's blessing, of bringing the outward form of the worship into greater conformity with its purely spiritual aim, true interchange of communion on the part of the Church militant with the Church triumphant, and with her glorified Head in heaven.

Comp. C. I. NITZSCH, *a. a. O.*, i., s. 318 ff. *C. GRÜNEISEN, *de Protestantismo artibus haud infesto* (1839). *KOTTMAYER, *Die Darstellung des Heiligen durch die Kunst, vornehmlich in ihrer Anwendung auf den Evang. Cultus* (1857), and particularly also the "Contribution to the History of the earliest Christian Art and Inscriptions," by HARNACK, *a. a. O.*, s. 304, with the literature there given. Of special importance for an acquaintance with the liturgical principles of Protestantism is *H. JACOBI, *Die Liturgik der Reformatoren, Luther* (1871), and *Melancthon* (1876).

POINTS FOR INQUIRY.

Difference in principle between the Cultus of the Romish and Greek Churches on the one hand, the Lutheran and Reformed on the other.—Whence does it arise that the Reformation has in the one case done too much in this domain, in another too little?—Arguments for and against a fixed Liturgy.—What is to be avoided in the endeavour after an improved form of public worship, and what is to be specially aimed at?—Reactionary, revolutionary, or progressive?—Is there in truth reason for entirely despairing of all progress in this domain?

SECOND DIVISION.

LITURGICAL RULES.

§ XLIII.

GENERAL SURVEY.

THE liturgical rules have relation to all that must be performed by the Liturgist in harmony with the congregation, in order that the worship may be made to correspond to the principles laid down with regard to it. They determine so far as possible that which is necessary in relation to liturgical matters, liturgical actions, and the whole liturgical personality.

Treated from the standpoint of the Reformation, Liturgics cannot possibly guide and regulate the activity of the leader, without at the same time having respect to that which the congregation on its part has to perform in connection therewith. For the Liturgist stands not outside of, or above, much less in opposition to the congregation, but in the midst of the same, as a speaking and acting member of the spiritual body of which the living Christ is the head. In the contemplation of the united activity of both in this important province, it appears preferable not to combine the treatment of the liturgical matters with that of the different actions to which they have application, but that the former should precede the latter. The multiplicity again of the last-named will presently render necessary renewed division. Were we (finally) of opinion, with Hagenbach, that the personality of the Liturgist, as such, must recede entirely into the background, we should certainly hesitate about bringing to a close this part of our task with the discussion of this personality. But the view that the Liturgist has only to speak "that which the appointed order of the Church"—was die gegebene Ordnung der Kirche—prescribes, fails of rendering justice to the freedom of the Reformed worship, and seems not to be in principle exempt from an unconsciously espoused Romanism. For this reason we also devote a special consideration, in closing, to the Liturgical Personality.

§ XLIV.

LITURGICAL MATTERS.

To the liturgical matters, with regard to which Practical Theology gives its theoretical precepts, belong especially the liturgical *Time*, the liturgical *Place*, the liturgical *Language*, the liturgical *Dress*.

1. That a definite and fixed *time* be set apart for the observance of public worship is a necessity from the nature of this engagement, and is warranted by its importance. If the whole life is to be devoted to the worship of the heart, the social worship of God has its special days and hours. As among other peoples, so notably in Israel do we thus witness the appearing of a succession of sacred times, on which "a holy convocation" is held; and even in private life we see definite hours of the day balled by the offering of worship and praise.¹ From the Christian standpoint it is unquestionably the highest ideal that every day be a sacred day, consecrated to God; but for the very purpose of raising believers to this spiritual height are sacred times and places necessary. While we see the early believers at first assembling daily,² and those who were of Israel still continuing in the Apostolic age to hold the Sabbath in honour, least of all could the Pauline congregations feel bound by a rule which for them was wanting in all historic significance. The first day of the week, on which the salutation of peace on the part of the risen Saviour was heard and the life was manifested, must rather, as for the Apostles themselves, so also for the first confessors of the Lord, become the crown and glory of all days. Already Pliny writes to Trajan (Lib. ii., Ep. 96), that the Christians were wont to meet *stato die ante lucem*; and if the traces of the regular observance of the Sunday, which it is thought are to be discovered in the Scriptures of the New Testament,³ are only of more or less doubtful nature, already in the Epistle of Barnabas⁴ is mention made of the observance of the first day of the week, and this is presently described by Justin Martyr⁵ as a general and established custom. If here and there, in addition to this last, the Sabbath was still for a time held in honour by Christians from among the Jews,⁶ its religious observance was within a short time left exclusively to Israel. Very soon arose also fixed weekly memorial days, Wednesday and Friday in particular, sanctified by fasting and prayer; and later were those yearly recurring high festivals of the Church set apart, of which we have already spoken in connection with the Church year. The Middle Ages saw the Church's festivals multiplied almost *ad infinitum*; the Reformation, in abolishing the bulk of them, has retained the best, and even in the Reformed Church are now, after previous wavering and conflict, the commemorative days of the Saviour's

¹ Ps. lv. 17, cxix. 164; Dan. vi. 10.

² Acts ii. 46.

³ Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

⁴ Cap. 15.

⁵ *Apol.* i., c. 67.

⁶ See *Constit. App.*, ii. 59.

birth, death, resurrection, and ascension, as that of the outpouring of the Holy Ghost, pretty generally acknowledged as, with the Sunday, appointed liturgical seasons.

It is not the part of Liturgics to enter into a general dissertation on the value of Christian rest days and festivals, to sketch the history of their observance and desecration, or to pronounce on the measures which have been adopted in earlier and later times on the part of the Church or State, here or elsewhere, for the defence and promotion of a rest consecrated to God. It can only make the demand on Liturgist and congregation, that the day set apart for public worship shall so far as possible be entirely devoted to its exalted end, and the observance be of such character, that the public assembly form only one part of a spiritually harmonious whole.

On the weekly day of rest, public worship is as a rule *repeatedly* held, and in the interest of a due hallowing of the Lord's-day it is of high importance that this custom should *not* be abolished. It is impossible to keep sacred the whole day of rest and to give all the members of the household an opportunity of attending the means of grace, if the sanctuary is open only once. In the case of larger congregations in Holland we see them opened as many as three or four times on each rest day, and thereby a very essential want of different classes provided for. Specially should the morning service be set apart for the solemn worship of God, while in distinction from this main engagement the afternoon service should display a more didactic character, and the evening hour is not unsuitable either to a series of regularly continued Biblical lectures, or to the solemn offering of prayer and praise. In one meeting the liturgical element comes into the foreground more than in another, but not in a single one can it be altogether wanting. In the great festivals it is of most essential importance for the principal gathering on the first day, while on the second (where this is observed) it occupies a place of gradually diminished prominence. The week-day services too should display from a liturgical point of view a more social and familiar character; and the whole extraordinary days of prayer and thanksgiving, so far as we can still speak thereof under present relations of State and Church, make again upon the Liturgist special demands, sometimes of an onerous nature, but also afford him more than ordinary room for freedom. The hours of Divine service are determined by local usage, and are so far as necessary regulated by the kirk session in accordance with the wants of the congregation. It is desirable that the gradual modification of habits and customs be taken into account in connection therewith; a rigid Conservatism on this point is punished by an increasing slighting of Church life. As regards the length of the meeting, as a rule the main service ought not to last *much* longer than an hour and a half, and for the other services a shorter time is desirable. An early morning service, where this is held, as also the meeting for solemn prayer and thanksgiving, should not be continued more than an hour. For services of a wholly exceptional character, with a view to the deepening of the solemnity, an unusual hour may perhaps be chosen. On the whole it is to be recommended that the number of meetings be rather increased than diminished. Might not the house of prayer be thrown open during half

an hour more than once in the week, best every morning, for a short, simple, we had almost said domestic worship, which certainly would prove a source of great blessing to many a seeking heart, without being at all burdensome to the leader? In any case it is to be expected of the Liturgist that he bind himself to strict punctuality. Nothing is less edifying than for the congregation to be left in uncertainty whether the leader will come after the hour has long struck. "*L'exactitude est la politesse des rois*"—*et des ministres*, we add.

2. The sacred *place* too is, from a liturgical point of view, a matter of the greatest importance. God dwells not in temples made with hands; but man has need of setting apart from all that is worldly and unholy the place in which he bows in adoration, and of so ordering the same that the spirit of devotion is awakened and called forth by all his surroundings. For this reason we meet with sacred places so early as the time of the Patriarchs. The arrangements in the tabernacle of Israel were, according to the sacred tradition, determined by Divine precept; and while we see the earliest confessors of the Gospel meeting at first in private houses and simple upper rooms, as afterwards in gloomy catacombs, there can be no question but, with the close of the second century and in the course of the third, edifices began to arise having the special design of serving as houses of prayer, and constructed with as much adaptation as possible to that end. At the time of the persecution under Diocletian there were in Rome alone forty Christian churches. Of the temple in Nicomedia, destroyed at that time, we have already spoken (comp. § XIV.). Specially was the study of Christian Church architecture prosecuted with zeal and affection from the beginning of the fourth century; in the East by Constantine the Great, presently also in the West by Paulinus, Bishop of Nola. What great things were accomplished in this respect during the sixth century—in particular by Justinian I., the restorer of the splendid Hagia Sophia in Constantinople—can here only be hinted at. The Christian emperors too made no difficulty about converting to a higher end civic edifices (the so-called Basilicas) originally destined to business, law-suits, and popular assemblies, or consecrating old heathen temples to the Christian worship. For the construction of the "house of the Lord," as they loved to term the place of prayer, the form of the Basilica, the oblong, served by preference as the original type, although at a comparatively early period we already meet with a reference to churches of round, octagonal, or cruciform structure. In the East especially was developed the Byzantine or round arch style, of which the flourishing time falls in the period from the tenth century to the twelfth; in the West the Romanesque made its appearance, recognisable by its horizontal lines and semi-circular arches on vaults, gates, and windows, frequently also on the subterranean crypts; all sober and massive, but frequently also sombre and oppressive. Both however were very soon rivalled and far surpassed by the Gothic-Germanic, the sublime pointed-arch style, which afterwards developed itself in different periods, and in which all that was monotonous in the previous styles gave place to the most abundant diversity. Its monuments are well known and justly renowned; the finest of them all, the Cathedral at Cologne, is now on the way to completion. "A music arrested and crystallised (*eine erstarrte Musik*)," a

"sacred symphony of stones," has this magnificent structure been, not undeservedly, called. Here the Christian architecture awakens the sense of infinitude, everything soars and bears one upwards; the universe is here symbolised, heaven, earth, hell, voluntarily or perforce blending in a harmony to the endless praise of God; and the man who lingers there in a frame of mind attuned to devotion, without letting his eye rest upon that within which perhaps, from other than the Roman Catholic point of view, dishonours it, will feel constrained to repeat the word, "house of God and gate of heaven."

To such "temples" Evangelical Protestantism cannot as a rule point; in those cases where it has inherited them, and has adapted them to its ecclesiastical aims, it has for the most part spoilt them. From the standpoint of Protestantism we must be content with the more simple "house of prayer," in which the word of reconciliation is the central idea, but for the construction of which, it must be confessed, no form seems hitherto to have been discovered which satisfies the wishes of all. Too much, however, is said when it is asserted, with Strauss, that modern architecture can point to absolutely no distinctively ecclesiastical style, and is lacking in all character so soon as it no longer imitates mediæval forms. Many a familiar spot in the Protestant world of the present day affords ample proof to the contrary, and there are not wanting signs that the ideal is at least being approached, although it is still but seldom attained. "It must be regarded as alike opposed to art and unchurchly to assimilate the Christian house of God to the concert-room or town-hall. Neither pillared work nor other sumptuous decoration is able to compensate for the loss of the Ecclesiastical style." (Harnack.) Happily it is becoming more and more generally understood that the non-Romish church may be something more than a suitable speaking room, that it must on the contrary be a place of common prayer and the worship of God, in which nothing is to be suffered to impede the spirit's upward aspiration, but all so far as possible is to contribute thereto. The pastor and teacher of the congregation has not seldom an opportunity of exerting considerable influence upon the construction or improvement of the place of assembly; the following hints may in that case receive the consideration they claim. As in the Romish church edifices all is constructed as much as possible with regard to seeing, so in the Reformed let all be constructed as much as possible with regard to hearing. All should, so far as may be, be able to see the preacher, but in any case all should be able to hear him. The laws of acoustics, so far as known, must be closely observed, and the pulpit placed, neither too high nor too low, in the midst of the congregation. But also the font,¹ whether placed (symbolically) at the entrance of the house of prayer, or (more practically) just in front of the pulpit, must stand clearly enough before the eye; and if a fixed and somewhat elevated place can be assigned to the communion-table, it would be becoming and appropriate, specially in case the need for a more frequent observance of the Lord's Supper should be felt and manifested not without fruit. That the necessary measures for the due cleaning, proper lighting, and specially also the

¹ [Where infant baptism is not practised, the Baptistry.]

necessary *warming* during the cold season, be no longer overlooked, is a demand which unquestionably in our time will meet with very general assent. If luxury is here out of place, good taste ought not on that account to be wounded, or the health to be injured, when one goes to the house of prayer. All moreover which belongs to the administration of the sacred ordinances, or is requisite thereto, ought to bear the impress not of vain display, but of purity, gravity, as far as possible also of simple beauty; in the country especially it may be necessary that the minister take the oversight of that which elsewhere is the business of the kirk session or the sexton. For the rest, before all things light and air; if it can be accomplished, a simple passage of Scripture in gilt letters, either upon the wall or above the pulpit, or elsewhere; a plain and becoming garb for the church officer; no paintings or portraits, but at least care for a supply of properly bound Bibles and Psalm and Hymnbooks; also a well-arranged vestry, together with other things which would appear almost trivial in the enumeration, unless the want of them were sometimes so disagreeably felt.

A single word only, on that which must be wanting in no house of prayer, and rightly employed may contribute so much to edification and to the beauty of public worship, the king of musical instruments, the organ. It is impossible here to give so much as a general sketch of the history of organs and of their congregational use. Enough that this instrument was introduced from the East in the eighth century, and, specially perfected in France, had already in the twelfth found a place in the churches of different lands, and from this time has had its warm defenders, but also presently its passionate opponents, notably in the lands of the Reformation. In the sixteenth century there arose, particularly in Switzerland and Holland, a veritable storm against instrumental music in churches, a storm which was not entirely allayed in the seventeenth, and to the present day in Scotland and elsewhere this antipathy is far from being entirely overcome. There are also not wanting instances here and there of such harmonious congregational singing, that the absence of the organ in that case at least is not felt; while it is equally undeniable that a defective, tasteless style of playing proves more of a hindrance than a help to edification. Yet in by far the majority of places the singing is of such character, that, in default of something better, a mediocre leading with the organ is preferable to that which only improperly bears the name of Church song. On this later, here only the reminder that the religious value of the organ in church depends mainly on the hand to which it is entrusted. This remark will not be without its value, if it only impresses on the Liturgist his duty of using every endeavour to ensure that the organist to be chosen for this office is in the fullest sense of the word a Christian artist, who feels and understands what he is playing, and shows that he is penetrated with the desire to serve the Holy by means of the truly Beautiful. Sacred art must support the sacred Word, and place its great power entirely and exclusively at the service of the Most High; while the artist feels himself, not only the priest of art, but also the servant of the congregation. Where the opposite is the case, the Puritanic polemic against the organ is still to a great extent justified. It is—what is too often forgotten—not necessary

that the organ should always be heard, and still less that it should always be heard equally loud. Rather would now and then, with sufficient vocal strength of the congregation itself, a temporary silence of the instrument be desirable. When, however, the organ is heard in the church, let it never give forth the note of false taste or of mere worldly art.

3. More briefly than we have spoken on the sacred place may we now express ourselves on the liturgical *language*. Alike the nature of the case as the Apostolic direction¹ shows clearly that it must be no other than the language of the country, understood by all. Thus it always was in Israel, thus in the Christian Church of the first centuries, and only later, under the influence of various circumstances, and for reasons not belonging to the essence of Christian worship, was a beginning made of celebrating the Cultus entirely or in great part in a language wholly unintelligible to the people. In vain does Rome defend the stereotyped custom of employing ecclesiastical Latin, by pointing to the impressiveness of a uniformity of worship in different ages and lands, only thereby rendered possible. If this unity has about it something unquestionably striking, this advantage can surely not outweigh the disadvantage of a mechanical observance in this way fostered, while moreover the practical object of coming together is thus almost entirely lost sight of.

But if, for this reason, the liturgical language ought to remain that in general use, it must yet not be in all respects on a par with the language of Homiletics. And for this cause; it displays not only a didactic character, but also a character much higher, and must not so much come down to the level of the congregation, as rather raise and lift up the congregation to God. Many a one preaches and makes an oratorical display, even when he is engaged in prayer or thanksgiving, or is dispensing the sacred emblems. Not all, even in this province, is of course amenable to fixed laws, but the saying, "Thy speech bewrayeth thee," has its significance for the liturgist also. Let then no oratorical note of the voice, but a psalm note of the soul, be heard from the pulpit in the most sacred moments, and the demand for inner truth and dignity be just as little overlooked as that for unaffected heartiness. Where the language is the natural expression of the soul's own life, there the rock, among others of intolerable monotony, is easily avoided, as is that of needless prolixity—both the result of a consciously or unconsciously mechanical performance. The hollow-sounding, high-strung, unnatural, is usually made to answer as a substitute for that which is inwardly lacking. Where, on the other hand, the liturgist is penetrated to his soul's depths with the sacredness of his task, there naturally arises that calm and profound, but unassumed solemnity, which has absolutely nothing in common with the peculiarities just mentioned. How much here also depends upon the tone, no less than the language, will at once be felt.

The liturgical language, moreover, will the better correspond to the end in view, in proportion as the "*simplicitas et majestas S. Scripture*" is retained therein. You will be so much the better liturgist in proportion as you are more at home, heart and soul, in the language of Apostles and Prophets,

¹ 1 Cor. xiv. 19.

and particularly of Israel's Psalms. Absolutely foreign and untransferable oriental metaphors, entirely at variance with western ideas and customs, are of course to be avoided; but for the rest, let no one suppose that the liturgical language will display a more devotional character in proportion as it is the more derived from a modern circle of ideas. With regard to prayer and thanksgiving, in particular, do rather the words of Schleiermacher apply, "It is the greatest mistake in this part of the Cultus, that it be modern." In the sphere of Liturgics, the boundary line between the present and a preceding generation is not to be rendered too distinctly prominent, and the language, even when clothed in more modern forms, must not fail to respect the limits of the classic, the standard, and the time-honoured. The so-called *verba solennia*, such as the words of the baptismal command, the institution of the Lord's Supper, the Our Father, etc., are on this account to be adopted without modification: the choice wine usually gains nothing by our tempering it with water. Above all, the emphasis is ever to be given in liturgical usage, not to the subjective, but to the objective element; not to the accidental, but to the stereotyped; not to the intellect, but to the sanctified heart.

4. As regards, finally, the liturgical *dress*, with all that belongs thereto, the matter is of greater importance than might at first sight appear, on account of the intimate connection between the outward and the inward. If we consult history, it is very soon evident that the earliest Church teachers were just as little as Jesus and His Apostles distinguished by any peculiar garb; the doctrine of the universal priesthood of believers rather rendered outward equality in this respect a duty. Only in the fourth century do we see the first traces of the ecclesiastical costume beginning to appear in the East. Jerome reminds that another garb is becoming in the acts of solemn religious service, from that worn by the clergyman in daily life.¹ In the Western Church from the sixth century the *pallium* has formed part of the ordinary raiment of bishops, and even priests wore in the discharge of their official duties a mantle called "planeta." As regards the head, Gregory Nazianzen was adorned with "a priestly covering for the head" at his ordination, and Augustine speaks in one place of a certain "corona sacerdotalis," by which some were wont to swear.² With the growth of Church display in the Middle Ages there was naturally also an increased diversity and splendour of the ecclesiastical raiment, only in part reduced to greater simplicity by the Reformation. At first Luther suffered the garb for the observance of the mass to remain, even after the German mass had succeeded the old Romish one; in the Anglican Church too the old leaven continued to work in this respect, even as in the present day Ritualism in England does not deny its often childish love for the bright raiment of ecclesiastical tradition, and Irvingism betrays on this point also its crypto-catholicising tendency.³

¹ *Adv. Pelag.*, i., p. 274. *In Ezech.*, c. 44.

² *Epist.* 337.

³ As regards Holland, in the seventeenth century there was no distinction of dress between ministers and laity in the Protestant churches. Even the garb of office worn by the preachers of the Netherlands Reformed Church up to the beginning of the second half of the present century had originally no liturgical character, but was simply a relic of a now

The Puritanic aversion for every form of liturgical garb, which still prevails with some, is in conflict with all ecclesiastical tradition; and as well the æsthetic as the religious feeling seems to demand that the sacred action be accomplished in other attire than that of every day. It is thus not to be approved in principle that the youthful preacher should suffer himself to be induced, by the bigotry of narrow-minded zealots in the congregation, to abandon that which in his own estimation and that of many others is allowable and becoming. We have no right to give needless offence; but he who yields every point on which offence is taken by those devoid of intelligence, had better consider where he will end. We are of course speaking on the supposition that this appropriate garb is worn with true propriety of character, and commended by a scrupulous walk. In the opposite case the warning of Mark xii. 38a would be of humbling application. "Vestis non facit ordinem, sed ordine vestis ornatur."—The same may also be said of other subordinate matters. The question of wearing a ring, and others of the same order, belong in our estimation to the number of those things which are indifferent. Only we may remind, by way of superfluity, that gloves with the gown are at least a luxury to be dispensed with, and that a long heavy beard with appurtenances cannot by any means be reckoned, in the estimation of the more spiritual members of the congregation, among the adornments of the liturgist. That moreover, for him too, no other garb can replace "the clothing with humility," the true liturgist has unquestionably already often impressed upon his own mind. "Holiness consists not in long coats and other ceremonies, as men have invented contrary to Holy Scripture, but in the Word of God and true faith."¹

Comp., in connection with this section, the abundant literature existing on Sunday consecration and observance, as also that on ecclesiastical architecture; among others, the article of HENKE in Herzog's *R. E. i.*, and his oft-mentioned *Vorlesungen*, § 16—19; to which add HARNACK, *a. a. O.*, s. 330 ff. Excellent directions with regard to the construction of Protestant churches, specially Lutheran, were given by the "Dresdener Conferenz" of 1856, and are to be met with in HARNACK, s. 347 ff. See further C. J. D. SCHOTEL, *De openbare Eeredienst in de Ned. Herv. Kerk van de 16^e, 17^e, en 18^e eeuw* (1870). CL. HARMS, *as before*; and with regard to many particulars, the works of Bingham, Rheinwald, Augusti, Moll, and others. On the ecclesiastical language, K. HASE, *Handb. der protest. Polemik*, s. 576 ff.

POINTS FOR INQUIRY.

Earliest history of the Christian Sunday observance.—The Reformation and the ecclesiastical festivals.—The pre-Christian and the Christian temple structure.—Nearer description and comparison of the various styles of church-architecture.—The Church spires.—

antiquated style of dress. Even during the first half of this century great importance was attached to the public wearing of this garb in daily life; the pastor and teacher who appeared in the ordinary garb of the civilian was looked upon as one with the officer who was ashamed of the uniform of his king. By a mandate of the Synod of the Netherlands Reformed Church in 1854 the use of the cap and gown was recommended to the pastors in that Church, and this recommendation was very widely complied with. Now pretty generally adopted as "grave, becoming, and convenient," this costume answers—naturally only within the walls of the church edifice—the end thus contemplated in its choice.

¹ LUTHER.

The organ, before, at the time of, and after the Reformation.—Should pulpits be done away with, or might they be more conveniently constructed?—Must plastic art and the symbol of the cross remain inexorably banished from the Reformed Church edifices?—Is kneeling in churches to be disallowed?—Difference between official dress and pulpit garb.

§ XLV.

LITURGICAL ACTIONS.

THE liturgical actions are to be distinguished into those which must be performed in the ordinary engagements of public worship, those in the administration of the sacred ordinances, and those in the conducting of the other public religious rites. In connection with the first-named, we have, after the common reading of Holy Scripture, specially to consider the subject of Common Prayer and Christian Song.

I. The Liturgist is usually called to the house of prayer by the solemn notes of the church bell: by way of introduction to the treatment of liturgical actions, a single word upon the *bell*. Certainly the bell too has a voice and sings a song, which, as was unhappily forgotten in Schiller's "Song of the Bell," invites templewards, for the purpose of speaking or hearing the Gospel, and for the well-attuned heart—think, for instance, of the *Glockentöne* of Fr. Strauss—these notes have their own abundant meaning. It ought the less to be overlooked, because the church bell, properly so termed, is found only on Christian soil. Without sufficient ground has its introduction been ascribed to Paulinus, Bishop of Nola, in Campania († 431). Its ecclesiastical use was probably first enjoined by Pope Sabastianus in 604; while until then only larger handbells (*tintinnabula*) served here and there for the assembling of believers. Very soon did the bells (*cloca, campanæ*) become the ornament of every church, first in the West, later also in the East, during the course even of the eighth century devoted in the most solemn manner to their sacred object. On the baptism of bells, and all the other superstitions which only too quickly attached themselves to the notion and use of church bells, archæology has not a little that is interesting to communicate. It is a cause for gladness, however, that the Reformation did not condemn the bells also to silence, and it is desirable that they should continue to make their impressive voice heard in connection with the opening of public worship—if possible also, as is the case in many parts of Germany, should peal forth late on Saturday night, for the inauguration of the Lord's-day. Where the voice of the bells is still heard, let the Church do what she can that the "vivos voco, mortuos plango" lose not its old power. Specially in the quiet country, before or on the sacred Sabbath morning, does the church bell sound forth so beautifully; at least where it summons a multitude, thirsting for salvation, to the pure proclamation of a full and free Gospel.¹

¹ See further on this point, Augusti's *Denkwürdigkeiten*, xi., s. 406 ff.

II. As a rule the special *reading of Scripture* forms part of every meeting for public worship—in Holland this forms the opening act of worship—and there is in reality every reason for assigning thereto a definite place in every worshipping assembly, which without this would be deprived of a most essential and important element. The origin of this practice is lost in very early times, even of those before the founding of Christianity. Soon after the return from the Babylonian exile we meet with the public reading of the Scripture among the Jews (Neh. viii. 1—13). Hardly had synagogues and houses for prayer begun to arise, side by side with the restored temple, before definite portions of the Law and Prophets—the so-called Parashes and Haphtharas—were appointed for every Sabbath day; in the time of Jesus and the Apostles the practice of public reading is absolutely universal;¹ and when presently the Apostles deliver their Epistles into the hands of the Churches, they will that a communication thereof be made from the one to the other;² while the public reading of the Word is particularly enjoined by Paul,³ and he who leads the congregation in this reading is by John pronounced blessed.⁴ Justin Martyr⁵ expressly testifies that on a Sunday, in the assemblies of the Christians, “the memorials of the Apostles and the Scriptures of the Prophets were read, so far as the occasion admitted;” and also the *Apostolic Constitutions*⁶ make mention of this practice, and distinctly commend it. In the writings of various Church Fathers there are in like manner to be found proofs of the actual prevalence of this custom, alike in the East as in the West; while the comparatively early appointment of ecclesiastical lectors shows that the work was prosecuted with care and reverence. With attention was the reading of the Scripture listened to by the congregation, for the most part in a standing posture; later, during the time of the reading, tapers were lit and placed in the hands of the believers, as symbols of that light shed by the Word of life. Even in the mass the reading of the Gospel and Epistle for the day continued to be observed, although no longer in the language of the people; and when at length the Reformation restored to the people the Bible in their own tongue, a place of honour was assigned to the reading of Scripture definitely in the public worship of the Reformed Churches. The Synod of Wesel (1568) ordained “that one or other elder or deacon, or some one else out of the congregation appointed thereto, should first read to the people one or two chapters;” but at the same time reminded that the readers were to abstain from expounding, “in order not to put the sickle into another man’s harvest.” Very quickly, in country places at least, the task of prelector and precentor was entrusted to the schoolmaster, or one of his helpers. In a Synodal instruction of 1817 it was directed that so far as possible only those should be chosen to the office of prelector or precentor who had been ecclesiastically examined and appointed to be teachers of religion.

Considering the instances which have presented themselves of incapacity and unfitness on the part of prelectors, specially in earlier times, it is

¹ Luke iv. 16 ff; Acts xiii. 15.

² Col. iv. 16.

³ 1 Tim. iv. 13.

⁴ Rev. i. 3.

⁵ *Apol.* i., c. 67.

⁶ *Constit. Apost.*, ii. 57; v. 19, and elsewhere.

certainly desirable that the choice to this office in the Church take place only with great circumspection; and that where the liturgist does not himself perform this part of the public ministry, he should devote his special attention to its supervision. Naturally the portion of Scripture to be read should be deliberately chosen, as being in definite harmony with the subject to be handled for the occasion. The lessons thus chosen ought to be of such nature that, while moderately extended in length, they present a unity of thought; and the reading, from no other than the authorised translation, must especially be conducted in a reverential and becoming manner. If the reader—where, as in Holland, this is a member of the congregation—is able also to some extent to carry on the worship in default of a preacher, the so-called “reading church,” entrusted to him upon due consideration, will derive therefrom desirable fruits.

III. In Holland it is customary, either immediately before or after the reading of the Scripture, to pronounce the *Votum*, i.e., the devotion of the solemn worship to Him in whose sanctuary the congregation is assembled, with the invocation of His help and blessing. The words, “I will lift up mine eyes unto the hills from whence cometh my help,” or the words, “In the name of the Father, and of the Son, and of the Holy Ghost,” as a rule suffice for this purpose. Where this invocation is made, it is suitably followed at once by the Apostolic benediction; the latter a salutation addressed to the Church, as the former was addressed to her God and Lord. Immediately after follows the *Singing*.

IV. 1. No one can be surprised that Liturgics concedes a special and comparatively large place to the doctrine of *Church Song* (Hymnology). For it is not easy to estimate too highly the value of Christian song in public worship. It is, with prayer and thanksgiving, the noblest expression of the awakened religious feeling; a solemn accord in words and feeling on the part of the assembly, in the domain of the highest and holiest; a common homage to God and the Redeemer, well pleasing unto Him and of inestimable blessing to the singers themselves. Conceive of a religious assembly in which a systematic silence was permanently imposed on psalm and hymn, and who does not at once feel the greatness of the want? No wonder thus that in every form of religion in any degree developed the voice of sacred song is heard. In Israel we already meet with it before the erection of the tabernacle;¹ even in honour of the golden calf was it raised;² and before the wilderness was forsaken, the religious song of blessing had already become the expression of national joy and thankfulness.³ The song of Moses, composed as a farewell to his people shortly before his death;⁴ that of Deborah after the defeat of Barak;⁵ the ardour with which in the so-called schools of the prophets sacred music and poesy was studied,⁶ all this shows the value already attached by the noblest and best in a hoary antiquity to this expression of the religious life. Nor can we feel surprise that David, who might be called the father of sacred song in the Israel of later times, has for ages subdued more hearts with his harp, than ever with sword and sceptre; and that the great care by him bestowed upon the

¹ Exod. xv.³ Numb. xxi. 27—30.⁵ Judges v.² Exod. xxxii. 18.⁴ Deut. xxxii. 3 ff.⁶ 1 Sam. x. 5; 2 Kings iii. 15.

arrangement of the temple music, remained long after in blessed memory.¹ If during the Babylonian exile the voice of song in praise to God was also silent,² with the restoration of city and temple it revived anew in the hearts.³ Definitely did the raising of the so-called greater Hallel, Ps. cxiii. — cxviii., become a universal practice, followed by the Saviour Himself in the most touching hour.⁴ Thus has the Church of the Lord, in this domain too, predecessors on whom she can look only with reverence and confidence; and that the ancient custom of thus praising God with songs is to be regarded as not only a venerable, but also good and blessed one, who will deny that has ever experienced the effect upon his own heart of the Christian Church song, resounding (in the words of Ambrose) "like the mighty roaring of the ocean's waves"?

2. The history of that Church song can here naturally only be indicated in broad outline. Even in the Scriptures of the New Testament we meet with some traces, few indeed, but unequivocal, of its nature and character. The Apostle, who himself sang psalms in the night,⁵ expressly exhorts the Church to praise the Lord, not only with these, but also with hymns and spiritual odes,⁶ naturally to the edification of the Church, as to one's own refreshing.⁷ Of these songs, the first free utterances of the Christian spirit in a metrical form, there appear to be already distinct traces in the Pauline epistles;⁸ and very soon too we hear from Pliny,⁹ that the Christians had a regular custom "of singing with one accord a song to Christ as God." In the Christian household there was, according to Tertullian,¹⁰ as it were a sacred rivalry in regard to it between like-minded married couples; and, where in such a contest nature might perhaps fall short, the precepts of art were very soon heard and obeyed. There is no doubt but the whole congregation took part in the oldest Church song, and in proportion as the at first so simple Liturgy by degrees made its appearance in more copious forms, the Church song also began to take a higher flight, lauded with ardent encomium by an Ambrose, a Basil, and others. According to the *Confessions* of an Augustine, whose testimony is later almost literally repeated by Isidore of Seville († 636),¹¹ the Church-song appears, at least in the West, to have been at first intoned with a very moderate inflexion of the voice, "ita ut pronuncianti vicinior esset quam canenti." From the time of the fourth century, however, we see a change taking place in this respect also; Church singers (*ψάλται*, *Cantores*) begin to make their appearance, and to lead the singing of the congregation; as also singing in parts, probably introduced by Ignatius at Antioch in Syria, becomes more and more generally prevalent, and is most powerfully advanced, especially in the East, by Chrysostom and Basil of Cæsarea. Transplanted into the West, it quickly caused the fame of the Ambrosian Church song to resound in the ears of all. When, in the conflict with the Empress Justina,

¹ 1 Chron. xv. 16—22.

² Ps. cxxxvii. 4.

³ Neh. xii. 27.

⁴ Matt. xxvi. 30.

⁵ Acts xvi. 25.

⁶ Eph. v. 19; Col. iii. 16.

⁷ 1 Cor. xiv. 26; comp. James v. 13.

⁸ Eph. v. 14; 1 Tim. iii. 16; [2 Tim. ii. 12.]

⁹ Lih. x., Ep. 97.

¹⁰ Tertull., *ad Uxor.*, ii. 9.

¹¹ Aug., *Conf. x.*, c. 33. Isidor. Hispal., *de Eccles. Off.*, i. 5.

the church edifice at Milan was besieged by the Arians, the bishop caused the people to intone after the Oriental fashion psalms and part songs, "that they might not suffer too much with sorrow and weariness." A pity only that the Arian heresy likewise very soon availed itself, *inter alia*, of melodious song as a weapon for assailing the truth; while also the vanity of a Paul of Samosata did not shrink from having psalms intoned to his own honour in the sacred place, and that on a Christian Easter festival.

In answer to the question *what* was sung by the ancient Church, the psalms of Israel naturally come first under notice, inasmuch as these were at a very early period universally known and pre-eminently loved, even among the Christians of the Gentile world. So soon as the third century, the sixty-third psalm had become the morning song, and the hundred and forty-first the evening song of many believers, while presently the hundred and sixteenth was a favourite burial psalm (on account of ver. 15), and in the time of Augustine the twenty-second was chanted in the African Churches on Good Friday. But other songs too came into use, derived from the Canonical or Apocryphal books of the Bible, such as the song of the three youths in the fiery furnace, expressly commended by Chrysostom in particular; later also the *Magnificat*, or song of the Virgin Mary, and already much earlier the *Trisagion* (Isa. vi. 3). One of the earliest Church songs was unquestionably the "greater Doxology," a poetic expansion of the song of the Angels, known to us, *i.e.*, from the "Apostolic Constitutions."¹ But besides this it was already an early custom to sound forth the joy of faith in hymns of one's own composition. The well-known "Song of Praise to Christ," to be met with in the *Paidagogos* of Clemens Alexandrinus, is the earliest instance of this kind of composition; and where the greater Doxology just mentioned was withheld from the catechumens, a "lesser Doxology" was on their behalf sung at the end of the Psalms: "Glory be to the Father, through the Son, in the Holy Ghost." Hardly is the age of persecution past before we see poets arise in the East and in the West, who consecrate the gift of song with sacred enthusiasm to the service of the sanctuary. Of Ambrose († 397) we have already spoken, to whom, though without sufficient grounds, the composition of the famous *Te Deum* is attributed, whose name is moreover encircled with a radiance of imperishable splendour on account of a number of hymns ascribed to him. But he was already preceded by Hilary of Poitiers († 368), who enriched the Western Church with the hymnologic treasures collected during his travels in the East; not to speak of his contemporary, Damasus I. († 384), who also by influence and example contributed his part to the advancement of Church poetry and music. Specially however must here be mentioned Aurelius Prudentius Clemens († 413), renowned not only on account of his didactic poems, the *Apotheosis*, the *Hamartogeny*, the *Psychomachy*, but also on account of his hymns, combined in a separate collection, *Kathemerinon*, for the service of believers, and afterwards to some extent employed for Church use. We have only to repeat the opening words of some of these, such as the *Salvete flores martyrum*, the *Lux ecce surgit aurea*, or his well-known *Jam mæsta quiesce querela*, in order to see

¹ *Const. Apostoll.*, lib. vii., c. 47.

the image of a Church poet rising before our eyes, such as had not hitherto appeared in the West; his *Peristephanon*, too, a garland of hymns in honour of Christian martyrs, deserves to be mentioned with distinction. Besides him the following are worthy of attention: the Irish Presbyter Caius Caelius Sedulius, composer of the well-known hymn of the fifth century, *A solis ortus cardine* (year of death unknown), Arator, Felix Ennodius († 521), Venantius Fortunatus († 609), composer of more than one celebrated hymn, as the *Agnoscat omne seculum*, the *Pange lingua gloriosi*, and the *Vexilla Regis prodeunt*, etc. Specially Gregory the Great († 604), spiritual kinsman and follower of Ambrose in the hymnologic domain, whose hymn *Rex Christe, factor omnium*, is greatly landed by Luther among others, and is unquestionably one of his best songs of praise. He it was who replaced the highly celebrated Ambrosian chant by a severer method of chorale, the so-called "Gregorian chant" (*cantus firmus*), and founded the first school of song; but also limited the participation of the congregation in the Church-song, by letting the choir take its place.

In the East we see Church song, after the first efforts of the heretic Apollinaris and the two Guostics, Bardesanes and Harmonius, specially developed by the influence of Ephraëm Syrus († 380), "the Harp of the Holy Ghost," whose hymns, to this day very highly esteemed by the Maronite Christians, were later translated into ecclesiastical Latin. The hymns too of Synesius, Bishop of Ptolemais († 430), wholly penetrated by the spirit of the Alexandrine philosophy, found a loud response in many; while among the poems of Gregory Nazianzen († 390), specially a triad of sacred hymns is mentioned, distinguished by purity of language and poetic flight. On the whole, however, the Eastern stands rather below than above the Western ecclesiastical poetry. The first-named we see yet once more attain to a certain height in the eighth century, in the persons of Cosmas of Majüma, Theophanes, and John of Damascus († 780)—the latter saluted with the name of "the clear-singing nightingale, the melodious Cicæde"—but only after a time to go down amidst the mists. In order to speak of a real history of development of the Christian Church song, the glance must be directed by preference towards the West. For it cannot be denied that as well the Latin or monastic poetry as the popular poesy of the Middle Ages has, under the influence of the Hierarchy, taken a flight which testifies of many-sided development and vigorous life.

The history of Church song in the Middle Ages has, as was only to be expected, its darker shadow sides, which must not be overlooked. We have already seen how the earlier congregational singing became more and more rare, and how the great host was at last reduced to entire silence. The growing Mariolatry, moreover, led to many more hymns being devoted to the mother of the Lord than to the glorified Son. The melancholy degenerating of the language could, besides, only injuriously affect the form of the Church song, and scholastic dogmatism made its depressing influence only too greatly felt. What shall we say also of a taste which could lead musical composers and choir-masters to select, e.g., the whole book of Jonah or the Saviour's genealogy in Matthew as the text for the Christian song, and, on the other hand, to consign to oblivion the fairest hymns of an earlier period? A collection of these last, recommended for Church use

by the Council of Toledo in 663, came into but very few hands, and also the sacred music which accompanied the song acquired, specially during the second half of the Middle Ages, a much too worldly character. Yet, in opposition to all this, the organ increasingly rendered a service of which the early Church had not dreamt; and if, even in the Carolingian age, the properly so-called hymn poetry was but extremely seldom practised, in England the influence of the venerable Bede († 735) made itself beneficially felt. His Hymn of the Ascension is reckoned among the best of this period, while his Hymn *De Nativitate Domini* here and there reminds of Prudentius and Paulinus of Nola. In the monastery of St. Gall, in Switzerland, Notker the elder († 912), as well as the monks Werembert, Hartmann, Ratpert, and Tutilo, took up the lyre in the service of the Church. To the first-mentioned she owes the introduction of a new order of songs, the "Sequences," called also "Proses," intoned after the reading of the text of the Epistle for the day. In this kind of composition he found many imitators, among whom Odo, Abbot of Clugny († 943), deserves special mention. To Robert II., King of France (996—1031) the Church owes, among other hymns, the deeply affecting *Veni Creator Spiritus*, sung also by the Protestants in Germany long after the Reformation. A yet deeper impression was unquestionably made later by the *Dies iræ, dies illa*, of Thomas of Celano († 1255) "the hymn whose triple rhyme as with three hammer-strokes, makes the depths of the soul to tremble." A gentler note is heard from the more mystic poets of this period, from Bernard of Clairvaux († 1153) most of all, whose glorious *Salve caput cruciatum* was imitated, but hardly surpassed, five centuries later, in the *O Haupt voll Blut und Wunden* of Paul Gerhardt. In the same way was presently the Holy Cross glorified, *i.e.*, by Cardinal Bonaventure († 1274) in his touching *Recordare sanctæ crucis*, while on the opposite side the mystery of the Holy Communion was sung by Thomas Aquinas († 1272) in his *Lauda, Sion, Salvatorem*, in a way so melodious that here and in his glorious *Pange lingua gloriosi* we are almost disposed to forgive the poet his sharply formulated doctrine of Transubstantiation. There is certainly in this rhythmically rhyming Church Latin a charm so seductively sweet that admiration for the form makes one ever afresh inclined to pass a lenient judgment on the contents. Who has not here already involuntarily thought of the *Volat avis sine metâ*, composed in honour of the Apostle John? But specially when the ecclesiastical poetry devotes its homage to the Mother of the Lord does it assume an indescribable smoothness of form and tenderness of tone. Among the hymns consecrated to Mary, the touching *Stabat Mater* of the Franciscan monk Jacoponus († 1306) unquestionably merits the crown, a hymn translated by the most distinguished poets of different nations, and set to music by Pergolesi in a manner which sets vibrating the finest chords of the soul. But that also from unknown authors have precious treasures come down to us may be shown, among others, from the Christmas Hymn, *Altitudo, quid hic jaces*, and the Easter Hymn, *Pone luctum, Magdalena*. In connection with this subject, the treasure of spiritual hymns composed in the language of the people, specially towards the close of the Middle Ages, must not pass entirely unobserved. As an instance we take only the renowned *Weihnachtslied* of John Tanler († 1361), "Es

kommt ein Schiff geladen," and point to a number of smaller popular songs in use even before the Reformation, such as "Christus ist erstanden, Gelobet seist du Jesu Christ," and others. Now and then Latin and the vernacular are mixed together in an amusing way, e.g., in the hymn, "In dulci jubilo, nun singet und seid froh." "As a chicken newly hatched may be seen running about with broken pieces of the shell on its feet, so here the song of the people with the remains of the Church Latin which it has broken through." (Lange.) If the people was condemned to silence in the church, on the streets and in the homes it sang with good heart its *Kyrie eleison*. Equally did Church song, specially in the mouth of Bohemian and Moravian Christians, serve to keep alive the knowledge of Early Christian tradition, as also to prepare the way for the Reformation of the Church. Even the Flagellants of the fourteenth century did not carry out their gloomy enterprises without a spiritual song upon the lips; and hardly was the art of printing discovered before small collections of hymns saw the light, in great part translations of Latin Church hymns, for the benefit of the ignorant laity.

With the Reformation the history of Church song was able, first of all in Germany, to enter upon a new period. As early as 1524 some Christian songs from the hand of Luther saw the light, which later drew from the Jesuit Canisius († 1597) the involuntary panegyric, "*Hymni Lutheri animos plures quam Scripta et declamationes occiderunt*." Not only did he restore to the congregational singing its rights too long ignored, and recast different psalms in the spirit of the new dispensation, but also a number of old Latin hymns came forth from his hands to appear in a rejuvenescent form. Among his original hymns, we mention above all his undying verses, "Ein fester Burg ist unser Gott," springing up, together with its martial and victorious melody, at a critical moment, "as one creation out of the innermost heart of the great man of God." But then, also, the "Nun freuet euch, liebe Christen, gemein," which brought afresh among the people the great central truth of the Gospel, and became the means of leading countless numbers to the faith, or of strengthening them therein. Not less the Christmas Hymn, originally composed on behalf of his own children, in 1535, "Vom Himmel hoch, da komm ich her;" the spiritual battle prayer, "Erhalt uns Herr, bei deinem Wort," printed in 1542, to which appertains moreover a fuller history than can here be even indicated. Melancthon, too, composed some few hymns, i.e., not long before his death (1560) a "Kurzes Gebet vor dem Ende," and a song in praise of the angels, lauded by Erasmus as the work of another Orpheus. No wonder, accordingly, that we see sacred song developed in the Lutheran Church of Germany to a height with which no other may be compared. Among the happiest imitators of Luther we mention Paul Speratus († 1554), composer of the familiar "Es ist das Heil uns kommen her;" Nicholas Decius († 1529), to whom the Evangelical Church owes the stanzas, "Allein Gott in der Höh sei Ehr," not to speak of Paul Flemming, B. Ringwaldt,¹ and other singers of the sixteenth century who only distantly approached him. If, under the influence of these men and others, the Lutheran Church song had thus far preserved

¹ Author of the hymn, "Great God, what do I see and hear?" etc., composed in 1550.

a moderately objective character, with the beginning of the seventeenth century more subjective and on that account more deeply affecting notes were heard from the harp and heart of Phil. Nicolai († 1608), singer of "Wachet auf, ruft uns die Stimme," "Wie schön leuchtet uns der Morgenstern," and other hymns, renowned far beyond the limits of Germany. Above all, however, here the immortal Paul Gerhardt († 1676) attracts our eye, "the child of trust," as he calls himself with such inimitable naïveté and tenderness in his "Befiel du deine Wege." In his hymn not only does the redeemed Church worship and rejoice as with Luther, but the individual Christian stands before the manger with the question "Wie soll ich dich empfangen?" and before the cross with the salutation, "O Haupt voll Blut und Wunden." Shall we further speak of the touching "Thue als ein Kind und lege dich?" or of "Warum willst du dich grämen?" or of the lovely evening hymn, "Nun ruhen alle Wälder?" but where shall we find an end? In his shadow we must not lose sight of the venerable forms also of Mich. Schirmer († 1673), composer of the profoundly edifying "O heilger Geist, kehr bei uns ein;" George Neumark († 1681), singer of "Wer nur den lieben Gott lässt walten," a hymn to which an affecting legend of the poet's own life attaches; John Frank († 1677), who enriched hymnologic literature with songs like "Jesu, meine Freude," and "Schmücke dich, o liebe Seele." We should even have to mention some persons of princely rank, were a complete account here either necessary or possible. Of Gustavus Adolphus, however, who, with his "Verzage nicht, du Häuflein klein," went to meet a hero's death, the name must not be omitted from our list.

It may be looked upon as cause for joy that like notes were heard from not less melodious instruments also in the Reformed Church of North Germany. At the head of this venerable succession does the Netherlander place with affectionate reverence the name of the Brandenburg Electress Louisa Henrietta († 1667), who in "Jesu, meine Zuversicht," and "Was willst du dich, o meine Seele, kränken," breathed forth her innermost life of faith. Further, Joachim Neander († 1680), preacher at Bremen, who, at an earlier period of his life, being persecuted for the faith, had made the Neanderhöhle near Dusseldorf resound with the mighty "Lobet den Herrn, den mächtigen König der Erde," before whom he presently bowed in deepest humility in the "Sieh, hier bin ich, Ehrenkönig." His successor, too, at Barmen, the excellent theologian F. A. Lampe († 1729), sent forth not long before his death a "Bündlein 26 gottseliger Gesänge," which testified of poetic talent and ardent piety. Higher yet stood the noble practicer Gerh. Tersteegen († 1769), who, though not wholly free from mystic leaven, yet in point of profoundness of contents and beauty of form, sometimes rivals even a Paul Gerhardt, as witness, *i.e.*, his "Gott ist gegenwärtig," but also the "Kommt, Kinder, lasst uns gehen," which, whether in the original or in a translation, ever continues to speak to so many hearts. In South Germany the song of the Reformed Church at this period is represented by J. J. Spreng, who died Professor of Elocution at Basle in 1768.

Under the influence of Pietism we see only a few hymn poets of any eminence arise. The well-known hymn of C. F. Richter († 1711), "Es

glänzet der Christen inwendiges Leben," is worthy of mention, as is that of G. Arnold († 1714), "So fuhrest du doch recht selig, Herr, die Deinen." The breath of a noble Mysticism is borne to us from the hymns of Benj. Schmolck († 1737), E. Neumeister († 1756), and E. G. Woltersdorf († 1761). The Moravian Brethren, too, afforded estimable contributions on the part of Count von Zinzendorf († 1760), *i.e.*, in his "Jesu, geh voran," and "Christen sind ein göttlich Volk," also "Herz und Herz vereint zusammen," and Spangenberg († 1792), composer of "Heilige Einfalt, Gnadenwunder." Pity only that the Blood and Wound Theology frequently asserted itself in this circle in only too sensuous a way, *e.g.*, in the "Seitenhölchen, Seitenhölchen, allerliebstes Seitenhölchen," and others of like character.—Much more detrimental, however, was the influence exerted upon Evangelical Church song at this same time and later by the rising spirit of Rationalism, which no longer allowed "Die ganze Welt" of P. Gerhardt to rest in quiet, but very prudently reduced it to the "halbe" or else the "müde Welt." Of this chilling influence some trace is already to be found in C. F. Gellert's († 1769) song, less in the usually orthodox contents, than in the logical form and seldom rising tone; a kind of composition pursued also in a meritorious way by B. Munter, Chr. Neander, Funk, Sturm, Rambach, and others. The one-sided moralising proved evidently fatal to the "Schwung" of the Church hymn; what writer could become inspired by such a subject as "the praise of virtue," or "the Christian's duties with regard to his body"? "Kleinstaaterei" (the spirit of provincialism) too did its part for the clipping of the wings of song; separate hymnbooks for insignificant states, *e.g.*, Reuss-Greiz-Lobenstein, advanced the spirit of the most prosaic provincialism, and the growing complaint of a dearth of hymnbooks called forth streams of but rarely living water. On the other hand, only too often an unnaturally inflated pathos was displayed, which hindered the popularity of otherwise meritorious poets. Even a Klopstock († 1803) was not free from this, however praiseworthy his compositions in other respects, such, *e.g.*, as the hymns "Auferstehn, ja auferstehn wirst du," "Preis dem Todesüberwinder," and others, in which his memory lives. In the spirit of Klopstock was the lyre attuned by J. A. Cramer († 1780), J. C. Lavater († 1801), and J. G. Herder († 1803), while each retained his own characteristics. Through their influence the taste was purified and a new period prepared for, in which Christian feeling recovered again its rights too long ignored; a period at the beginning of which the name of Novalis (Friedr. von Hardenberg, † 1801) sounds forth to us attractively. Hymns like "Wenn ich Ihn nur habe," or, "Was wäre ich ohne Dich gewesen," or, "Ich sag es jedem, dass Er lebt," although not actually composed for the Protestant worship, were destined to prove a source of abundant blessing for more than one generation. Along with Novalis, the Moravian Brother Albertini († 1831) deserves to be mentioned, although in imagination less daring; further, K. J. F. Spitta († 1859), the sweet singer of "Psalter und Harfe," and above all Alb. Knapp († 1864), who not only gave to the Church an "Evangelischer Liederschatz für Kirche und Haus" (1837), in which the choicest of earlier and later times was collected, but also himself enriched this collection with a select number of new hymns, of which it may suffice to mention the "Eines wünsch ich mir vor

allem Andern," in order to establish for him a claim to the lasting and grateful reverence of many. It is impossible to name all the poets and poetesses living and dead, who have contributed to the augmenting of a "*Liederschatz*," which in the second half of our century had been enlarged to the number of something like 100,000 hymns, and of which the Evangelical Church, not alone in Germany, enjoys the abundant profit. They will be found mentioned, for earlier times, in Richter's *Allgem. Biograph. Lexicon alter u. neuer geistl. Liederdichter* (Leipzig, 1804), and, for later times, *i.e.*, in the *Verzeichniss*, at the end of Knapp's *Liederschatz* above referred to. As regards other lands of Europe, we must, considering the overwhelming abundance of the material, content ourselves with a few hints.

In *Denmark* the spirit of song came upon the Reformer Hans Tausen († 1561), as during the seventeenth century a collection of hymns was published by the poet Th. Kingo, while at the command of King Christian V. a general Hymn Book was prepared for the Lutheran Church. The example of Kingo was followed in the eighteenth century, not only by the Danish poets Brorson and Munter, but also by others in Norway and Sweden. In the last-named land a collection of hymns was introduced in 1697, upon which high commendation has been bestowed, and which was judiciously recast at the beginning of the present century. Among the most excellent poets of that land are reckoned Wallin and Hako Spegel.

In *England* appeared in the year 1563, "The whole Book of Psalms collected in the English metre by Thom. Sternhold, John Hopkins, and others," expressly designed, according to the preface, to be sung in all churches, by the whole congregation, before and after morning and evening prayer, as also before and after the preaching, and in families. For more than one reason, however, the age of Elizabeth and that immediately following was unfavourable for the cultivation of sacred poetry, and it was only in consequence of Milton's powerful influence that in the second half of the seventeenth century and in the course of the eighteenth a higher life displayed itself also in this domain. To the improved version of the Psalms, introduced during the reign of William the Third (N. Tate and N. Brady, 1698), was added a collection of four and seventy more or less appropriate spiritual hymns; and very soon did the sweet notes of Richard Baxter († 1691), Thom. Ken († 1711), and specially of Isaac Watts (Psalms and Hymns, 1719), "the Asaph of England," as he has been termed, awaken increasing response in numberless hearts and mouths. Their song was taken up and continued, among others, by Philip Doddridge († 1751), John Cennick († 1755), Samuel Davies of Princeton († 1761), Augustus Toplady († 1778), Charles Wesley († 1788), John Wesley († 1791), Samuel Stennett († 1795), Joseph Hart, Benj. Beddome († 1795), Joseph Swain, Thomas Haweis (1734—1820), Robert Robinson († 1790), M. Madan († 1790), William Cowper († 1800), John Newton († 1807); as also by Jonathan Evans († about 1784), whose hymn, "Hark, the voice of love and mercy sounds aloud from Calvary," is still a favourite with thousands.¹—That

¹ A touching hymn of this period, by Admiral Kempenfeldt (1777), acquires additional pathos from the lamented fate of the writer in 1782.

also in Scotland, where the poet G. Buchanan († 1582) had already made an admirable Latin translation of the Psalms, sacred song in the language of the people rose at a comparatively early period to a high state of development, is a matter of general notoriety.¹ [The version of the Psalms by Francis Rous († 1659), which is still held in such affectionate reverence in Scotland—as once in Puritanical England, and even in New England—was recommended by Parliament to the consideration of the Westminster Assembly on Nov. 20, 1643. After approval by the Assembly it was ordered by Parliament to be printed and circulated in 1646. In 1649 it was appointed by the General Assembly to be the only paraphrase of the Psalms sung in the Kirk of Scotland; and the use of all other versions was prohibited, not only in congregations, but also in families, from the year 1650.] Among the most eminent sacred poets of Old and New England in the first half of our century are to be reckoned Henry Kirke White († 1806), Reginald Heber, Bishop of Calcutta († 1826), Rob. Hawker († 1827), John Kent, Joseph Irons, Thomas Kelly (1769—1855), James D. Burns († 1864), R. M. McCheyne († 1843), John, Edward, and Edward Henry Bickersteth, J. G. Deck ("Psalms and Hymns," 1846), James Montgomery († 1854), H. F. Lyte († 1847), Sir E. Denny, Josiah Conder († 1855), James Edmeston († 1867), Richard Mant († 1848), S. P. Tregelles, Harriet Auber, Henry Alford († 1871), Ray Palmer, Hugh Stowell († 1865), John Keble († 1866), Henry Hart Milman († 1868), J. M. Neale (published his "Mediæval Hymns and Sequences" in 1851).—Among those who continued to enrich the hymn poetry of the second half of this century must be specially mentioned Charlotte Elliott († 1871), J. S. B. Monsell, B. W. Kennedy, Frederick Whitfield, and others; while among many still living may be also mentioned with distinction Christopher Wordsworth, William Walsham How, Albert Midlane, R. Massie (translated Spitta's *Lyra*, 1864), Horatius Bonar,² Ridley Frances Havergal, and Catherine Winkworth, the gifted translator of a number of hymns from the German Evangelical Church. Among the sacred singers in the land of Wales, William Williams († 1791), and specially Ann Griffiths († 1805), take the highest flight. In addition to the comprehensive hymn-books of the various denominations, a choice "Collection of Psalms and Hymns, for Public, Social, and Private Worship," was compiled by C. H. Spurgeon in 1872. In 1862 appeared "The Book of Praise," edited by Lord Selborne, then Sir Roundell Palmer; and a few years later the "Songs of Grace and Glory" by Charles B. Snepp, a work which has already proved a source of inestimable blessing to the Church of God;

¹ Jas. Wedderburn's (b. in Dundee about 1500, d. in exile, 1564 or 1565) "Godly and Sacred Songs" are supposed to have been in use in the Church of Scotland before 1549. They were replaced by Sternhold and Hopkins' version of the Psalms in 1564, and this by Rous's version in 1649. A century later than Wedderburn, Zachary Boyd published sixteen or seventeen "Scriptural Songs for Church Use" (1648). On the whole subject see Dr. Bonar's work on the Catechisms of the Scott. Ref., before referred to. For some touching fragments of Reformation Poetry, pp. xxxiv.—xxxvi. of the preface to that work. For the earlier poets of Scotland in general, compare a series of articles on "The Early Poetry of Scotland," by Principal SHAIRP, beginning in the August number of *Good Words* (1878).

² Published a few years ago his "Hymns of Faith and Hope," in two series.

while in America the spirit of Evangelical Catholicity was advanced by the publication of the "Hymns of Immanuel, selected from all ages, with notes," by Philip Schaff (N.Y. 1869).

In *Switzerland* there was introduced in the year 1573 a moderately defective German metrical version of the Psalms by A. Lobwasser († 1585), which is in some parts retained in use even to our own day. From 1743, however, Evangelical Hymns, edited by the Antistes Merian, were made use of at Basle and elsewhere. These were superseded in 1809 by another Hymn Book, which in its turn has had there and elsewhere to give place to something better. Beside and above the official Church Hymn Book, there came into deserved honour, in the course of the present century, the "Cantiques de Sion" of Malan, the powerful revivalist. His gifted countryman, Félix Bovet, published an "Histoire du Psautière des Eglises Réformées" (1872), which is not only in a biographical respect, but also as regards the whole history of Church song, of permanent value. On the whole, the Swiss Reformation has been far less favourable than the German Reformation to the free development of Christian Church song. The spirit of Zwingli and Calvin was not so poetically attuned as that of Luther, and the sternly Scriptural principle cherished by their followers at first tolerated no other hymns than the metrical rendering of those which, besides the Psalms, were found in the Bible. It even seemed for a moment as though sacred song were on the point of being entirely banished from public worship: at Zurich at least this consisted, so late as 1558, exclusively of preaching and prayer. Calvin, however, had expressly commended the Psalms of David, as adapted above all other hymns for Church use, and when thus these were rendered by Theodore Beza and Clem. Marot into French metre, it could not but be that very soon they were welcomed by the French-speaking children of the Reformation, and enthusiastically sung, at first in a merry worldly manner, but presently in a churchly spiritual mood. Psalm-singing at once occupies a glorious place in the history of the sufferings and conflicts of the Huguenots; and it continued to retain it, when at the beginning of this century (1801) a collection of "Cantiques" of varied origin and different value was added thereto, a few years ago (1854) augmented by a "Recueil Supplémentaire."

In the *Netherlands* the Reformation in some sense made its entry with Luther's hymn "on the death of the first two Martyrs of the Reformation at Antwerp," Esch and Voes (1523). But even before this time there was awakened among the Christian people a sacred passion for singing, and the so-called "Souterliedekens," popular rhymings of many Psalms and Biblical songs of praise, were already on the lips of countless numbers, even among the adherents of the Papacy. In proportion, however, as the light of the Reformation rose higher, the need also of other songs was felt; and one has only to take a glance at the "Lieder der Niederl. Reformirten aus der Zeit der Verfolgung im 16en Jahrh.," by Phil. Wackernagel (1867), in order to distinguish the most touching notes of pain, but also of the courage and victory inspired by faith. Think of the "ik arm schaep aan de groene heyden," singing which a martyr at the Hague perished at

the stake in 1530; of the "Broeders en Susters, en vrees toch nict," or "och vrienden al te zamen" and others, which one can hardly read through without tears. But we must limit ourselves to the Church song, and then it is especially the metrical version of the Psalms which attracts our attention, as this was attempted by W. van Zuylen of Nyevelt (1539), Joh. Utenhove (1553), who appended thereto the "Bedezaag voor de predikatie," the first Church hymn spontaneously suggesting itself in the Netherlands Reformation, presently far surpassed by that of Marnix van Aldegonde (1580), but all in the popular estimate far overshadowed by that of Pieter Datheen (1566), in which for two centuries our nation found contentment, nay edification, so that also "Nova Zembla has heard the Psalms of Datheen" († 1590). Even the much better metrical version of John Six (b. 1618, d. 1700), in the seventeenth century, could not rival in popularity Datheen's halting verses, which it is true were approved and recommended for congregational use so early as the Synod of 1568; while also the Ten Commandments set to rhyme, and a metrical version of the Lord's Prayer and the Creed, the Morning and Evening Hymn, and the Songs of Mary, of Zacharias, and of Simeon, were employed in public worship. Other Church hymns were prohibited at the Synods of 1578 and 1581, and their introduction was carefully guarded against. This, however, did not prevent the want of additional hymns, specially on Christian festivals, being already early felt, or even an attempt, well-meaning indeed, though not very successful, being made at the beginning of the seventeenth century for the meeting of this want. We refer to the appearing of the earliest hymn-book for public worship in the Netherlands Reformed Church,¹ which was prepared in accordance with a decree of the Provincial Synod of Utrecht in 1612, and first saw the light in 1615, contained fifty-eight hymns, for the most part of very moderate worth, and only came afresh into notice after a long obscurity in 1814. When, however, an attempt was to be made to introduce the same into congregational use, the people left the precentor to sing alone, and the dread of novelty, as so often afterwards, obtained an easy triumph. Only in the northern provinces of Holland were already at an early period some hymns held in honour side by side with the Psalms, such as the "Kyrie Eleison," the "O Lam Gods onschuldig," sung at Groningen and elsewhere before the Lord's Supper, and probably adopted from the Romish or Lutheran communities. Only by slow degrees could the way be prepared for a better period as regards the Church hymn, and that mainly through the labours of various more or less distinguished Christian poets.

Inestimable services were rendered to Church song in the Netherlands, either by the invigorating influence or by the immediate co-operation of poets like D. R. Camphuisen († 1626), Jod. van Lodensteyn, the Spener of Utrecht († 1677), William Sluyter († 1673), John Vollenhove († 1708), Jan Luiken († 1712). The Amsterdam preacher, R. Schutte, published a "nieuw bundeltje uitgekijpte gezangen;" his "Stichtelijke Gezangen" (Hymns for Edification), published in 1762 and following years, inaugurated a new period, alike for sacred poetry and improved Church

¹ Edited by Dr. A. v. d. Linde, the Hague, 1869.

song, and this prospect was not a little assured by that which was contributed in 1771, in a "Proeve van stichtelijke mengelpoëzie" by P. L. van de Kastele and H. van Alphen († 1803).

In the year 1775 the new metrical version of the Psalms, long desired, and prepared with the greatest care, was finally placed in the hands of the congregation. Judiciously selected from the existing versions of J. E. Voet, H. Ghijsen, and the society of the friends of poetry, "Laus Deo, salus populo," and so far as possible revised, it might be termed a last fair fruit of the co-operation of Church and State in the spiritual domain. Its "history was described by one appointed to this task, the Zeeuw preacher, Jos. v. Yperen (1777), with a completeness and accuracy which renders all further enlargement unnecessary. As to its excellence, compared with Datheen's rhyming, there can be no question among competent and impartial judges, and upon that which was at once accepted by the best with joy, a century which has passed since then has set the distinct stamp of approval. The poetic value of single compositions, *e.g.*, Ps. civ. is unanimously and justly extolled, and even takes rank above many Evangelical hymns of a later age. Its utility, however, for the Christian congregation would have been immensely increased, if the composers had not rested content with a sufficient historic faithfulness in the rendering of the Old Testament song, but had aimed at a more free poetic elaboration thereof in the spirit of the Gospel, as this was attempted, *i.e.*, in 1793 by the Ven. Jorissen of the Hague, on behalf of the German congregation. As the Dutch metrical Psalms now are, they are found to be—notwithstanding all poetic value—for the greater half, altogether unusable, and also actually out of use in the Church of the New Covenant; which can indeed *read* all these Psalms, but can only to a very partial extent *sing* them in public worship.

Thus there continued to express itself the want, after a better collection of Psalms and Psalm tunes, also for a freer Church hymn, in which the Christian heart should find the satisfying expression of its holiest emotions. *This* want was met, in a manner comparatively successful, at the beginning of the century (1803—1805) by the publication of a collection of "Evan-gelische gezangen," which, placed in the hands of the congregation with the beginning of 1807, has found its way "through good report and through evil report" to very many hearts, and houses, and churches. Nothing is easier than now, after so many years, and with so great a change in point of taste and mode of thought, to subject this collection to a criticism which would result in a verdict anything but favourable, but at the same time wholly unjust. But the man who, blinded by no prejudice, will in truth judge fairly, and duly takes into account the condition of poetry at the beginning of this century, and the unfavourable state of the times, will rather feel surprise that here so much that is good, even that is excellent, has been brought together, and will preserve in grateful remembrance the names of the men who have contributed precious stones to this building. As a whole, evangelically orthodox in tendency, and heartily attached to the Reformed confession, they throw up in advance a bulwark against later errors and denials which is not to be lightly valued, and which happily—after more than one fruitless attempt at the modernising of the contents—

has not yet been dismantled. An evidence beyond suspicion for the value attached to great part of its contents, is the abundant use made thereof for the filling up of the hymnbooks of other Protestant churches in Holland. On its introduction there at once manifested itself with considerable vigour, in many places, an "anti-hymnbook" spirit, which presently (1834) found in this very collection occasion for raising the banner of ecclesiastical separation—a spirit which, here and there respected and fostered by those who minister to the diseases of the congregation, has made manifest progress even within the most recent times. In opposition to this, however, stands the unquestionable testimony of heart and conscience, on the part of countless believers now living, or already departed; although it has long been acknowledged that this collection of evangelical hymns displayed on more than one point considerable gaps. It has been sought to fill up these in a supplementary collection (1866) of two and eighty hymns; in many respects a child of the age, which has yet to stand the test of age, but in the meantime sees a way opened to it through the Church of our Fatherland. An appendix thereto added, consisting of translations of ancient hymns, as also of hymns of Luther, Leo Juda († 1542), Paul Gerhardt, Tersteegen, and others, is an essential augmentation of the treasures of the Netherlands Hymnology.

Other smaller denominations too in the Netherlands did not leave themselves without witness. The Evangelical Lutheran Church and the Baptist community laudibly took the precedence over the Reformed Church in this respect; the "Book of Martyrs" of the last-named contains the hymns with which their first heroes of the faith went to death for the sake of the Gospel. Almost a century before the Reformed (1684), the Mennonites came into the possession of an improved metrical version of the Psalms, to which in the course of the eighteenth century more than one selection of hymns was added, presently (1801) combined in one under the title of the "great collection." Of this, as of the "little collection" thereto appended, the Remonstrants continued to make use for a considerable time, notwithstanding the moderately rationalistic spirit which expressed itself in a sufficiently prosaic manner in many of these hymns, until, in the course of the present century, a more sufficient provision was made to meet the existing want.—The same was the case with the Evangelical Lutheran Church, which owed to the care of its Synod in 1827 a collection, in many respects improved, of 376 hymns, of which no fewer than 162 were entirely original. A number of five and twenty Psalms, deemed serviceable in the worship of the Christian Church, was included in this collection. Above this was distinguished, not so much by originality as by poetic merit and Christian worth, the hymnbook given in 1844 to the Baptists, and in 1848 to the Remonstrants, in which the best in the Reformed and Lutheran hymn treasures was carefully gleaned. The best hymnbook is unquestionably that introduced by the restored Lutheran congregation towards the end of 1857.

That Church song in the Romish and Greek Churches should, even in modern times, manifest a tolerably stationary character, can surprise no one. The famous Hymns, Sequences, and Antiphonies of the Middle Ages remained in honour, and even found here and there imitators, but

were not as a rule surpassed, and the worldly character of much of the Church music was adapted rather to charm the senses, than in reality to lift up spirit and heart to the subject. Yet even from the Protestant side the name of the Sixtine chapel cannot be mentioned without unfeigned homage, nor can that of more than one poet who attuned his lyre to that which is sacred, and gave forth melodious notes to the praise of God and the Redeemer, such as Calderon, Velasco, v. Schlegel, Görres, and others. The endeavour which manifests itself in some cases to replace the singing of the choir either by the song of children or of the congregation, can from our standpoint only be regarded as a gladdening sign of progress. The excellency, moreover, of the singing in the Greek Church, in point of art and execution, is a matter of general notoriety.

Comp. the articles "Gesang," "Kirchenlied," etc., in Herzog's *R.E.*, and the * *Hymnologie* of C. PALMER (1865). Further, the literature of hymnology and its history is so exceedingly copious, and has besides been so often given, that we may here confine ourselves to a brief indication only of that which is most important. For the whole history of Church song, *M. GERBERT, *De cantu et musicâ sacrâ a primâ Eccl. ætate usque ad præsens tempus* (1774). A. J. RAMBACH, *Anthologie chr. Gesänge aus allen Jahrh.* 6 Bde. (1817—1832). A. KNIPFER, *Das Kirchl. Volkslied in seiner geschichtl. Entwicklung* (1875). For the hymn in the early Church, *W. MOLL, *Geschied. van het kerkel. leven der Chr. gedurende de zes eerste eeuwen*, 2nd edit. (1857), ii., p. 175 ff, with the literature there introduced. On Arator, little known but very interesting Christian poet of the sixth century, *LEIMBACH, *Stud. u. Krit.*, 1873, ii., s. 225 ff. On Prudentius, CLEMENS BROCKHAUS, *Aur. Prudent. Clemens in seiner Bedeutung für die Kirche seiner Zeit* (1872). For the Middle Ages, *A. H. DANIEL, *Thesaurus Hymnologicus*, 5 vols. (1841—1856). "Lauda Sion," Auswahl der schönsten Latein. Kirchen-Hymnen mit deutscher Uebers. von K. SIMROCK, 2^o Aufl. (1868). J. M. NEALE, *Medieval Hymns and Sequences*, 3rd edit. (1867). For the period before and after the Reformation, *H. JACOBY, *Die Liturgik der Reformatoren*, i., Luther (1871). PH. WACKERNAGEL, *Das deutsche Kirchenlied von der ältesten Zeit bis zum Anfang des 17^{ten} Jahrh.*, Th. i., 1862 and following. For Holland, W. MOLL, *Kerkgesch. van Nederl. voor de Herv.*, i., p. 396 ff. *R. BENNING JANSONIUS, *Geschied. van het kerkgez. bij de Herv. in Nederland*, two parts (1860, 1861), with its valuable annotations and manifold literary apparatus. For England, JOHN HOLLAND, *Records of the Psalmists of Britain*, 2 vols., 8vo. (1843); JOSIAH MILLER, *Singers and Songs of the Church*, 2nd edit. (1869); S. W. CHRISTOPHERS, *Hymn-writers and their Hymns* (1866); for Scotland, ANDREW R. BONAR, *Poets and Poetry of Scotland, from James I.* (1864); and finally, as regards details belonging to various periods, specially those having reference to German Church song, TH. HARNACK, *a. a. O.*, s. 479 ff; E. L. TH. HENKE, *a. a. O.*, s. 126 ff.

3. The theory of that Christian Church song, of which the history has thus far been reviewed, "à vol d'oiseau," is for the Liturgist a point of such indisputable importance, that also with regard thereto a single word must be spoken. With regard to the contents, form, and melody (tune) of the Church hymn, demands are to be made such as have their ground in the nature of the subject, and cannot be overlooked but to the serious loss of the congregation.

As regards the first-mentioned, the contents of the Church hymn are of necessity defined by its peculiar design. The Church song must be the animated and worthy expression, not merely of the religious feeling, but of the Christian faith of the Church, confessed in the spirit of the Gospel and the Reformation. It is thus necessary, but by no means in itself sufficient, that it display a general religious character; the central idea of the Christian-Reformational conviction of faith must be therein at least pre-

supposed, or better still, clearly and vigorously expressed. Confessional in the strictest sense of the word the hymn need not be: Christian-churchly and Denominational character are two things. Rather should the Hymnologist gladly see his treasures augmented with whatever of an excellent nature is afforded by the Christian hymn poetry of all ages and lands, and also eagerly introduce into the song of the congregation the expression of the holy universal Christian faith of the Church catholic. Polemics against Christian professors of another view must for this reason be sedulously banished out of Church song, and the confession of truth therein be rather of a thetic-irenic nature. The true Church hymn can thus be composed only by a poet in whom there is independent Christian Church life, in the œcumenical sense of that word; and it was, to say the least, an unbecoming piece of flattery, explicable only from the influence of an æsthetic Rationalism, when in the first half of this century hymns, e.g., by a Goethe, found a place in some German collections. Goethe is out of place there; not so, however, Klopstock, although far inferior as a poet. Even though the verbal expression is open to no exception, so soon as the hardly concealed doubt is to be read between the lines, the hymn is lost to the edification of the congregation, which, as a believing and confessing congregation, can only join in the hymn consecrated to God. That in connection therewith all dogmatism is to be avoided, but at the same time essential accuracy and purity in didactic assertions is to be preserved, we need hardly remind. An excess of personifications, as also docetic ideas, is not without reason offensive to many, and the constant confusion of the Son of God with the Father, which is now and then also to be met with in the hymns of our British and American neighbours, can hardly tend to advance the solid edification of the Church.

The *form* of the Christian Church hymn ought not to be dramatic or epic, but lyric, and in this the didactic element especially must not be suffered to preponderate. A Church hymn is the better in proportion as there is the less reasoning or moralising in it. Since it is not designed in the first place for use in the private chamber or in the family, but in the common assembly, it must be appropriate and adapted to this last also in point of form and march. Many a Church hymn, in itself admirable as a piece of Christian poetry, is in the lips of a mixed Christian multitude entirely misplaced, and remains therefore by tacit agreement forbidden to them. For the same reason it is to be desired that the tone be just as little too highly lyrical as too flatly prosaic. "All *Geistlosigkeit*," says Henke, "however well meant, all that is feeble and prosy, which nevertheless in this place sets up a claim to be poetry, is opposed to the dignity and solemnity of Divine service, because it acts with a depressing rather than animating and edifying effect." The so-called middle note must be struck, which can serve to express the feeling of a praying and thanksgiving, bewailing and rejoicing Christian host, at the holiest moment. Intelligibility and accuracy of expression is on this account a main requirement; archaisms and solecisms must be relentlessly excluded. A few Old Testament expressions, such as "Zion, Immanuel, Jehovah," have obtained a place by naturalisation in the song of the Christian Church; but innocent naïvetés of an earlier time are apt in our critical age to affect the risible

nerves, (e.g., "Wie bin ich doch so herzlich froh, Dass *mein Schatz* ist der A und O," etc.) The Church hymn, whether of more subjective or of more objective colouring, has its right of existence, and its value; but the merely individualistic had better remain excluded from the house of the Lord. Rhymed descriptions, too, of "the Christian at his best," as they have been jestingly termed, made in the second or third person, merit here no other reception than that of an inexorable Veto. Very much more might be mentioned; for there is only too much ground for the complaint, "The Old Testament congregation could offer to the Lord only creatures without fault or blemish: with regard to the calves of the lips, which the New Testament congregation offers, this law appears at present in many congregations to be not so very scrupulously observed."¹

Rather, however, yet a word on the *melody* (air or tune), because this too is so intimately connected with the congregation's edification by means of Church song. Certainly it would be unsuitable to give in this place precepts with regard to the tune; although we may be permitted to utter the wish that many composers of the present day would only bear in mind the sacred and churchly character of the tunes to be sung, would spare the congregation neck-breaking operations in its singing, and above all would set themselves to produce the truly flowing, liquid, and melodious. Above many modern tunes some of the older ones carry in this respect the palm. However this may be, the liturgist has no choice but to accept the tune which is once assigned, but he has certainly, in the selection of the hymns, to have respect to the tunes which will be sung to them, and this in connection alike with the subject of the hymn and of the sermon. Let all, so far as possible, be carefully avoided which would overtax the powers either of the congregation or of the precentor or organist. Some psalm or hymn tunes can be sung by the congregation only under the leadership of an able organist; others hardly, or not even at all, with such leading. A reliable list of good, mediocre, bad, and absolutely unusable tunes ought on this account to be at every one's disposal, and this not "in futuram oblivionem."²

4. We have already begun, in what has been said, to treat of the question what may be accomplished by the liturgist for the *guiding* and *raising* of the Church song. In the first place, he has to devote careful attention to the selection and arrangement of that which is to be sung on each occasion; the time bestowed on this work is by no means lost. The choice should be made as well from the hymns as from the psalms; he who systematically excludes the hymns, or uses them as seldom as possible (as sometimes in Holland), fosters indeed the diseases of the congregation, but can he also retain the name of a consistent and independent servant of the Gospel? The varying use of psalms and hymns, on each occasion, must be regulated, not by habit and custom, but by the nature of the subject, and the need of the Sunday or festival. In the treatment of an Old Testament subject, the psalms will be likely to hold the first place; in that of a New Testament subject, the hymns. Wisely is now, after an earlier synodal

¹ LANGE.

² Such list, for Dutch tunes, is found, *id.*, in Bennink Janssonius, *l.c.*, p. 343.

restraint, absolute freedom permitted in this respect, which, however, brings with it an increased responsibility.—Where there is, as a rule, singing three or four times at each meeting for worship, there the “Hauptlied,” generally the first hymn, may and ought to be of somewhat greater length than the others, and the closing hymn the shortest; and let the preacher himself join in the singing, whether aloud or in silence; not, as usually in Germany, withdrawing after the hymn is given out, finally to become visible again before the eyes of all, “like an apparition out of a better world,” during the singing of the last verse. The “main hymn” may display the most general character; it serves at the same time for the opening of the whole worship, and for the consecration of the whole rest-day [e.g., Ps. lxi., lxxv., lxxiii., or lxxiv.]. Intervening and closing hymns, on the other hand, stand not merely in a more remote, but in immediate connection with the subject to be treated on this occasion; and the highest note of song must usually be the closing one. With a little liturgical tact one will also very quickly discover what is to be avoided in this domain: the *Te Deum*, for instance, is not in place in Passion Week; the *De Profundis* (Ps. cxxx. 1) ought not to be placed on our hymn list in connection with the thanksgiving after the Lord’s Supper. Sometimes the limited choice of material for song may be augmented by the transposition of the verses, or by coupling part of one verse with part of another (as is sometimes done in the case of the Scottish version of the Psalms); but too much is not to be expected of the majority of congregations in this respect. The standing up to sing on solemn occasions, as also the taking up of the singing in parts, may tend to a greater degree of edification, at least where the church is filled, the congregation interested, and the prejudice against these and other laudable practices not too deep rooted. In the opposite case the liturgist will perhaps do better to refrain from attempting that which can hardly be imposed as a yoke upon the congregation, and can succeed only with its cheerful co-operation. “Beneficia non obtrudunter.”—The singing also of other, e.g., national hymns on national memorial days, such as took place in Holland in 1863, is, as a rule, anything but desirable in the church; the boundary line between sacred and non-sacred must not *there* be effaced. For the same reason also the use of any other musical instrument than the organ is not to be commended. A principle worthy of respect, and one to which the liturgist must not run counter, certainly underlies also the aversion for worldly vocal and instrumental performances in the house of prayer, however often unsuitably expressed. With purely spiritual Church music, the Passion music of Bach, for instance, the matter would be something wholly different, namely, in the case of a public sufficiently unprejudiced, and having a cultivated taste for Christian Church music.

Without great tact and patience, *very* much which in this domain too calls for improvement will certainly never be altered. The liturgist may and will contribute his part if the “*musica sacra*” counts him among its warm and at the same time intelligent friends and students. Even the good and impressive reading of the hymns in itself does something. The catechete can contribute not a little to the same end by making part of his instruction bear upon the learning and singing of appropriate verses of psalms and hymns, and by emphatically urging the training of the school-

children in this respect. Perhaps he may have the happiness in this way of laying the foundation of a choir which shall support the song of the congregation, and at the fitting moment succeed it.¹ Specially here will the homilete be able to do much, perhaps most of all. Who has not observed that where there has been preaching with life and inspiration, the singing too, as if the accord and response of the congregation thereto, is more animated and better than where the preaching drags itself out indolently and mechanically? If it remains defective also with and after all this, let the lesson of Thomas à Kempis be listened to and taken to heart: "If you cannot sing so sweetly as the lark and the nightingale, then sing as the raven and the frog in the pool, who sing as God has given them; only do not raise your voice too greatly." Col. iii. 16 contains the epitome of the principal points to be constantly inculcated upon the congregation: "Singing—as well spiritual hymns as psalms—to the Lord—with grace (Dutch: *pleasantness*)—in the heart." That ideal, however, will be first approached only when the Psalm Book in its totality ceases finally to be looked upon as a Christian Hymn Book, and the hymn collection is purified from everything which disfigures it, from a definitely Christian-æsthetic point of view. Both must be combined in one volume, in which Gerhardt and Watts have a due claim to be heard, *along with* David and Asaph, and also the expression of the song of these last is hallowed by the spirit of the Gospel. If the Church of the future should one day rejoice in the possession of such a hymnbook, in which the noblest of that which is ancient and that which is modern, that which is born on our own or on foreign soil, is gathered together to that end and object, it will be the realisation of one of the dearest wishes cherished by pastors and members of churches.

Comp. C. I. NITZSCH, *a. a. O.*, ii. 2, s. 351 ff. *J. P. LANGE, *die Kirchl. Hymnologie* (1843). HAGENBACH, *Grundlinien*, u. s. w. (1863), s. 51 ff. Greatly to be commended, as regards Germany especially, is the work of L. SCHÖBERLEIN, *Schatz des liturg. Choralen und Gemeindegesangs* (1869). **Siona*, Monatschrift für Liturgie und Kirchenmusik, zur Hebung des gottesd. Lebens, 1876 and following years. The endeavours too of the Netherlands Choral Union at Amsterdam deserve to be known and esteemed.

POINTS FOR INQUIRY.

Elucidation of obscure points in the domain of the history of Christian Church hymns.—The relation of the Church in the Middle Ages to the then developing congregational singing.—The singing in the Greek Church.—The *pro* and *con* for a regular choir in the worship of the Reformed Church.—In what way, at once legitimate and practical, may we arrive at a better state of things?

V. 1. The common song is succeeded by the solemn act of prayer; after the hymnology it is thus in order to treat of *Euchetis*. On the *importance* of the subject it will certainly be unnecessary to enlarge. For the liturgist himself, who here arises as leader; for the congregation whom he leads; above all, for the glorification of God and the Saviour, public and

¹ Luther particularly favoured the singing in four parts in the congregation (now developed to a rare height, *i. a.*, at Zurich, where formerly the organ was forbidden), and called the "Unisono" an "Eselsgeschrei."

solemn prayer is a matter of the highest concern. But that which constitutes the Holy of Holies can on that account none the more be spoken of as easy. So to pray and give thanks, that it shall truly deserve this name; to do that in the name and really in accordanc with the need of so great and diverse a multitude; ever afresh, and in such wise that the congregation may reckon with confidence upon receiving an answer—who that reflects on all this, but feels that prayer is to be regarded as a *main* constituent of public worship, and the doctrine of prayer as a matter of the most serious import? Liturgics is not in a position to teach one single leader in reality to pray; it must leave this to a Higher One.¹ But it can certainly give hints and precepts, which—where only the right tone of spirit is present—promote its becoming expression, and thereby augment the impressiveness and the fruitfulness of the common worship of God.

2. The *origin* of Church prayer may be termed equally ancient as that of the social worship of God. That which already existed among the heathen, and in Israel was tended with scrupulous care, must, when “the worship in spirit and in truth” was brought in, receive a yet higher consecration. The Saviour Himself uttered great principles with regard to it,² principles sealed by His faultless example,³ and illustrated by the model of the Prayer of Prayers.⁴ The Book of Acts contains equally numerous as striking instances of this manifestation of the communion of the Holy Spirit,⁵ and the Apostles, with their fellow-labourers, left no want of manifold important precepts with regard thereto: James, i. 5—8, v. 13—16. Peter, 1 Pet. iii. 7, iv. 7. John, 1 John iii. 20—22, v. 14, 15; comp. Rev. viii. 3, 4. Paul especially, 1 Thess. v. 25; Rom. viii. 26, 27; Col. iv. 2; Phil. iv. 6; 1 Tim. ii. 1—3, and other places. It is affecting to observe what value Paul also attaches to the common prayer of believers for him and his fellow-servants. From everything which we know of their earliest form of worship, it is moreover convincingly apparent that prayer never occupied therein any other than a very leading place. According to Justin Martyr,⁶ the common prayers followed immediately after the Scriptures and the homily. Tertullian expressly affirms that in his time the prayer was made without any formulary: “Sine monitore, quia de pectore oramus.”⁷

» Not before the third century do formularies, at first shorter, afterwards longer, appear to have been introduced, of which the earliest examples occur in the “Apostolic Constitutions.” The desire for greater solemnity and harmony probably here co-operated with the experience, now and then made, that some leaders were but little adapted duly to fulfil this part of their task. Definite prayers were composed and recited for the catechumens, the possessed, the candidates for holy baptism (*competentes*), and the penitents, at least in the Eastern Church. Now first began the proper mass of the believers, preceded by one silent prayer and two audible prayers, usually poured forth on bended knee, and with the face turned to the east; on Sundays and festivals, however, this was done standing, as an

¹ Luke xi. 1.

² See, e.g., Matt. vi. 5 ff; Luke xviii. 1 ff.

³ Matt. xiv. 23.

⁴ Matt. vi. 9—13; Luke xi. 2—4.

⁵ Acts ii. 42, iv. 23 ff, xli. 5, xlii. 3.

⁶ *Apol.* i., c. 67.

⁷ *Apol.*, c. 30.

expression of joyful communion by faith with the risen Saviour. In distinction from the Jews and other Orientals, and in imitation of the Greeks, the believers were wont to pray with uncovered head and uplifted hands, the women however being veiled. Of very early origin was the custom of inviting and arousing the congregation thereto with a solemn "Oremus" or "Sursum corda."

If in many respects there is already to be observed a growing departure from the primitive simplicity, with the approach of the Middle Ages we see the mechanical character increasing with the uniformity. As early as the sixth century we meet with Prayer Books (*εὐχαλόγια*) in the Greek Church, very soon also introduced into the Western, and more and more is the Church prayer in the one and the other debased to a form without a reality. If thus far the leader had prayed with the congregation, now he does so for the congregation, and in its place, without the multitude being able to understand or follow him. The opinion gains ground, that the prayer of a priest is heard much more readily than that offered by an ordinary Christian; and just as much the irreverence with which the address of the former is listened to. The boundary line between adoration and reverence is in practice entirely lost sight of; not only God and the Son of God, but also the Mother of the Lord and the departed saints are called upon in worship. From the time of the eleventh century the "Ave Maria" became pretty much the favourite prayer, as well for public as personal use. The Rosary, a number of *Paternosters* and *Salutations* strung together, is older, and points back to the fifth century, when, according to Sozomen, a certain abbot Paul in the desert of Pherme, intent on repeating three hundred Our Fathers, had taken up an equal number of pebbles in his bosom, and, in order not to make any mistake, had cast one of them away at each Amen. The present form, however, originates only with the later Dominicans, and the name is derived from the epithet of Mary, "rosa mystica." Confraternities which divide the labour of praying the fifteen Pater Nosters and hundred and fifty Ave Marias, bear the name of "living rosary," and certainly—not the precept of the Saviour, Matt vi 7, upon their escutcheon. Comp. the art. *Rosenkranz* in Herzog's *R. E.*, and many particulars there mentioned.

Upon the sacred ground of Church prayer also did the Reformation abolish scandalous abuses, and brought in the beginning of a new period. Simple and touching are some single prayers, dating from critical moments in his life, which have come down to us from the tongue of Luther. From the Church prayers appointed by him and the other Reformers in place of the Romish, was banished with the Latin language everything which in their estimation detracted from the honour due to the only and all-sufficient Saviour. Luther's German Mass (1526) was followed by that of Zwingli (1532), while the "Book of Common Prayer" of the Anglican Church appeared during the reign of King Edward (1547—1553), and the Liturgy of Calvin appeared in 1543. The peculiar difference between the Lutheran and the Swiss Reformation was very soon to be perceived also in the domain of Church prayer. The Responses, Litanies, Collects retained in honour in the circle of the former were in that of the latter very quickly set aside as papistical and unbiblical, while free prayer was there more than

anywhere else restored to its primitive honour. That it was during the time of free preaching, at the introduction of the Reformation, absolutely universal in Holland, we need hardly remind. "The composing of the prayers for oneself according to the suggestion of the Holy Spirit" was still permitted to the leaders by the Synod of Wesel (1568). In proportion, however, as the need for ecclesiastical organisation was the more felt by the youthful congregations, we begin to hear more of prescribed and appointed prayers, as well for domestic as for congregational use. The Liturgy of the Netherlands Reformed Church bears, as regards this portion also, a more general Reformational than special Genevan-Calvinistic character. In great part of Palatine origin, and commended and introduced by P. Datheen (1566), it was revised and completed by the Synod of Dort (1618, 1619). It is greatly to be lamented that the excellent "Confession de péché," composed by Calvin, and still in use in the Walloon churches, is not therein brought into due prominence: as "a short prayer before the preaching on week-days," it occupies only a subordinate place in the Liturgical Prayer Book. Gladdening, on the other hand, is the fact, that even in the age of the strictest ecclesiastical orthodoxy the freedom of liturgical practice constantly asserted itself to a certain extent here and elsewhere. Precisely by the rigid Calvinists were some of the liturgical prayers condemned as much too universalistic in tone. In general, the state was in favour of the regularly prescribed liturgical prayer, the congregation rather opposed to it; so that the preachers in some cases saw themselves on this point reduced to a difficult position. By degrees falling into disuse, we see the fixed and prescribed Church prayer, in connection with the public religious service in Holland, in the course of the eighteenth century almost everywhere tacitly abolished, while in the course of the nineteenth it has here and there anew been to some extent raised to honour. In Germany too, as elsewhere, we see the conflict between free and prescribed prayer waged with varying fortunes. The question as to the precise number of prayers to enter into each service was there very earnestly discussed, while the answers returned were diverse. And as regards the contents, we see reflected also in the Church prayer, whether free or prescribed, the different periods which were passed through in the sphere of Church and theology. Orthodoxism petrified it; Formalism lengthened it; Rationalism diluted and watered it; Crypto-Catholicism restored it in a form harmonising with its own aspirations; but happily also, sincere devotion animated and raised it, in accordance with the wants of the time, to be the worthy expression of the highest life of the soul. From a consistent Modern-Naturalistic standpoint alone can there no longer be any word of Church prayer in the original sense of the term, and least of all of that which is properly speaking Christian intercession.

Comp. further on the history of Church prayer the article "Liturgie" in HERZOG's *R. E.*, viii. The archæol. works of Bingham, Augusti, Rheinwald, Moll, and others. As regards the public prayer of the Romish Church, J. SCHUCH, *Handb. der Pastoral-Theologie* (1876), s. 452 ff. For the Ancient Church and the Reformed Churches of England and Scotland: C. E. HAMMOND, *Ancient Liturgies*, with Introduction, Notes, etc. (Clarendon Press, 1878). "The Two Books of Common Prayer, set forth by authority in the reign of King Edward VI., compared with each other" (3rd edit., 1852; Clarendon Press). *John Knox's Liturgy: the Book of Common Order*, and

the Directory of the Public Worship of the Church of Scotland. With Introductions and Illustrative Notes by Rev. G. W. SPROTT and Rev. THOS. LEISHMAN. On the liturgical prayers of the Netherlands Reformed Church, the prize dissertation of *J. A. M. MENSINGA, crowned by the Society of the Hague (1851), p. 385 ff. and the literature there given.—Among the earlier theorists, H. RAVESTEYN, *De Nazireër Gods in de bidkunst onderzoeven*, 3rd edit., 1743, is worthy of attention.

3. With regard to the desirable *mode of conducting* the public prayer of the congregation on the part of the leader, we not unsuitably begin the treatment of this point with an indication of that which is to be specially *avoided* in connection with it. To be avoided then is (a) all *mechanicalism*. The praying-machine, which is met with in some of the heathen religions of the East, must never even in thought be transferred to Christian evangelical soil.—(b) All *overcrowding* and inflatedness. There is no need for acquainting the Supreme Majesty with all His perfections in a profusion of verbal display. With the piling up of countless rocks the giants do not after all attain to heaven; here, if anywhere, the “sancta simplicitas” is the “veritatis sigillum;” our praying must in reality be a speaking to God, no declaiming in His presence.—Equally to be censured is (c) all needless *prolixity*. In solitude a certain plerophory (abundance) of the spirit of prayer, which can hardly find an end,¹ may freely express itself; in public it must learn to practise self-restraint. The longest prayers preserved in holy Scripture, supposing them to have been verbally so uttered, could hardly have lasted more than ten minutes, and must in that respect at least be followed as models. Though the spirit is willing, the flesh is weak, and the precept of Matt. vi. 7 is seldom overlooked save to our own loss and that of others. Many a one seeks to make up in breadth that which is lacking in point of depth; and what the inhabitants of stony Arabia often testify with uplifted eye and a deep-drawn sigh, with regard to more privileged districts, “They have as much water as they want,” the congregation might testify of more than one leader in public prayer. Have I not myself in my youth—true it was a day of prayer—listened to a public prayer which lasted fully three-quarters of an hour? and, to make matters worse, it was read. The Modern spirit inclines to the opposite extreme; yet even from this less harm is to be expected than from the fore-named. The defect indicated usually has its ground in the fact that the leader has made too little preparation.—Yet less to be approved is (d) that unhallowed *familiarity* which arises perhaps still more from a lack of culture than from a want of reverence, but at the same time overlooks that wide distance of which even the praying patriarch was sensible.² That which Luther presumed to do in the naïveté of his faith when at Melancthon’s sick bed he “dinned into the ear of God His promises,” is not on that account open to every one by way of experiment.—To be avoided is no less (e) all *argumentation* in prayer, wherein much is brought before God, of which He has no need to be reminded, and which is rather the fruit of intellectual reflection than the outpouring of the deeply moved heart. Many a one continues his preaching even in the act of prayer, and in his addressing God allows a sterile nomenclature, rather than

¹ 1 Sam. i. 15, 16.

² Gen. xviii. 27.

the spirit of what is properly speaking adoration and entreaty, to constitute the leading strain.—Closely akin to this is (*f*) that dead *uniformity*, which disfigures the public prayer of so many another. When he begins, people know beforehand how he will end; for on each occasion all is presented again in the same form, frequently in the same words. Not every prayer ought, as usually our prescribed liturgical prayers in imitation of the Romish Church, to conclude with the “Our Father,” or else to have an eschatological ending. “*Varietas non tantum delectat, sed etiam ædificat.*” Be on your guard finally (*g*) against all unsuitable *delivery*. No gesticulation or noisy clapping of hands; no indolent leaning over the pulpit, or needless twisting of the body; no useless mention of the “humble” and “unworthy” servant, as which the speaker does not after all wish to be looked upon by the congregation; nothing, in a word, which is opposed either to the sacred earnestness of prayer or to its unaffected sincerity.

What, on the other hand, is *to be regarded*? Let us separately consider—inasmuch as we have already spoken of the *Votum*—the free *Prayer before the Sermon*, and the solemn *Concluding Prayer*.

That the *Prayer before the Sermon* occupies a highly important place in the liturgical part of the service, we need hardly remind. It serves not merely for the imploring of a blessing upon the preaching of the word, but has—apart from this—its own special aim. Even before being called to listen to His word, the congregation comes solemnly and with one accord into the sacred presence of God, to offer to Him the *sacrifice* of its thanksgiving and adoration, and to hold spiritual communion with Him in whom is the source of its life. Three elements are thus here peculiarly in place. Before all things the showing forth of *Praise*, for the glory of God’s nature and the greatness of His benefits; in other words, Adoration and Doxology. That element must never be wanting, even as also it stands first in the Lord’s Prayer: it is thanksgiving which insensibly attunes the heart and leads the way to entreaty. The conception of the majesty and holiness of God naturally awakens the sense of our littleness and unworthiness, and thus is called forth Humility, the unanimous acknowledgment of our guilt, the *Confiteor*, already of old time held in rightful honour in the Christian Church. In connection therewith the difference between one’s own chamber and the house of prayer must of course never be overlooked, but still less must be wanting the tone of deep earnestness and penitence in presence of the Searcher of hearts. Only when guilt has been confessed and grace has been implored, is there place for the *Supplication* properly so called, first of all for forgiveness, renewal, and sanctification, but afterwards also for those more particular spiritual gifts, of which the heart of pastor and people feels the special need. This last is of necessity modified by the nature of the subject for discourse on a given occasion, and thus appropriately passes over into the seeking of a blessing upon the word and its proclamation, in connection with which one may fittingly make remembrance in few words of the sick and the absent.—Some will have yet a fourth element, that of Dedication or Vow (*vota*, in distinction from *preces*), added to those already mentioned; and certainly this also must not be wanting, nay, deserves on some occasions to crown the solemn prayer. On the other hand, however, every true prayer may in itself be termed a renewed dedi-

cation; and for the man who desires something more, the reminder of Eccles. v. 1, 2 is not a superfluous warning. The liturgist who knows the congregation and himself will not too often lead it to vow and "swear." Of unfaithfulness to sacred resolutions and promises there is already more than enough without this.

As the Prayer before the Sermon may be termed to some extent an introduction to the word of preaching, so may the *Concluding Prayer* be called a response to that word, to which it usually in fact attaches itself. It embraces for this reason first of all Thanksgiving for that which has been heard, sometimes with a brief recapitulation thereof, and a petition for a blessing thereupon. This, however, very soon passes over into particular Intercessory Prayer for the general interests of the cause and kingdom of God, for land and Church, the subjects of special trials or benefits, who on this occasion have sought the consolation of prayer or thanksgiving for themselves personally. With this is naturally associated the presentation of all that which further lies particularly upon the heart, to the highest Wisdom and Love; while, in concluding, the praying spirit, returning without difficulty to its starting-point, once more rises from temporal burdens and cares to the one thing needful, and thus will frequently find the orderly transition to the Concluding Hymn, in which the total impression of the service now almost concluded is harmoniously gathered up.

As regards yet more definitely the *petitions* offered on behalf of public or private interests, here more in place than in the earlier Prayer, in which they are sometimes less happily introduced: the subjectivity of the liturgist is here from the nature of the case restricted within certain limits. He may offer no requests but those to which he has reason to believe the praying congregation can and will add its hearty Amen. No political confession of faith or ecclesiastical partisanship may thus ever find its expression here; and equally little covert hatred or fawning adulation of men. In connection with petitions of a more personal nature, it is to be recommended that previously the eye run down for a moment in silence the so-called sick-list (in large congregations), and that too great diffuseness be avoided in the mention of that which affects only a few. On the other hand, however, this part also of the prayer is not to be lightly esteemed or neglected, although it may seem for the heart of one wearied with preaching, in a position of entire unacquaintance with persons and circumstances, not so particularly attractive. The Early Christians were already wont to attach a special value to the petitions offered for each other, as also for the sick and suffering, and there are perhaps among us hearers who feel the urgent need of such prayers. Specially in smaller congregations is this the peculiar expression of communion of faith and love: would the ecclesiastical and spiritual life stand higher in the estimation of any one, if faith in the power of intercessory prayer, and the desire of enjoying this blessing, were entirely destroyed and quenched? Sometimes also the intercession may be brought without constraint into connection with the subject of the discourse, and thus made also to minister to the edification of the congregation. In any case let the concluding prayer in ordinary worship be short, after so much has already been heard and spoken. On single occasions, for instance, after an angel's song in sublime notes, one might even be

content with a simple comprehensive Doxology, such as Eph. iii. 20, 21; 1 Tim. i. 17; Rev. v. 13b. Care must be taken that the congregation does not say Amen some time before the leader, for the rest of the time to look irreverently around. That further, while retaining the main elements, the prayer in the principal service will display a more solemn and objectively liturgical character, in the subordinate services and week-day meetings a more subjective and sacredly familiar one, follows from the very distinction between these services, and is moreover confirmed by the practice of the ablest liturgists.

4. There are nevertheless, also as regards Eucharistics, some more *general questions* to be dealt with, which in the interests of a thorough treatment of the subject must not pass without mention. "There is also such a thing as a Dogmatics and Ethics of Church Prayer," says Nitzsch. First of all the question, who is here properly to be thought of as the *petitioner*. It is not the liturgist, who speaks for or in the place of the congregation, but the congregation itself, which by his mouth worships and gives thanks. For this reason the first person plural, "we entreat, we praise," etc., is here the only suitable one for use, rather than the third person singular, to which now and then the preference is given. "A company of recipients of Thy blessings thanks Thee, a company of sinners acknowledges to Thee;" this has much of the air of an official presentation or introduction to Paradise, in which the heart may easily have no part. If it is further asked whether, in connection with the praying "we," one has to think exclusively of believers, or also of non-believing, we reply, the congregation is meant, as this is actually present, a mixed company of professors of the Gospel. In the name of actual unbelievers and persons of hostile disposition the liturgist can hardly be supposed to approach the throne of grace; but on the other hand a high key of exulting in the faith is equally little in place in church prayer, which must so far as possible express the state of mind and the need of all. It is not possible in the name of all to repeat language like that of 1 Pet. i. 3, Rom. viii. 1, without making even a semblance of distinction between man and man. It is better to bring out in prayer the great difference, at least as tacitly presupposed: "if there are among us those who are still afar off, if there are others," etc. The liturgist must speak equally little in the name exclusively of believers, as in that of baptised heathen. His word must be pitched in the key of the social worship, in such wise that every heart truly longing for salvation may readily join in it.

The *subject* of the prayerful and thankful appeal can from the Evangelical Reformed standpoint be no other than the only true God, as He has revealed Himself in the fulness of His adorable nature, as Father, Son, and Holy Ghost.¹ More definitely is prayer directed to God, the Father of our Lord Jesus Christ, and in Him also our Father. Thus has the Saviour Himself taught us; thus have the earliest and best confessors of the Gospel preceded us, and certainly it is worthy of remark that all our (Netherlands) liturgical prayers are addressed to the Father, of whom the whole family in heaven and earth is named. From this, however, it is far from following

¹ Matt. xxviii. 19.

that it would be unreformed, much less unchristian, to render the adoring homage also to the Son of the Father, the Lord of the Church. The man who in accordance with Holy Scripture recognises the Divine nature and dignity of the Saviour, can with confidence render this homage, and the Christian heart will, in connection with the lively conception of His voluntary humiliation and peerless exaltation, be constantly disposed and animated thereto. The Lord Himself demands and accepts this homage;¹ the early believers presented it to Him;² yea, it redounds to the glorifying of the Father, in which it must end.³ If here and there in practice, as among the Moravian Brethren, the Church is not free from onesidedness, nor renders full justice to the maxim, "by the Son to the Father," yet certainly the reproach of creature-worship may be rejected as out of place in connection with the worship of the incarnate and glorified Son. That which is here adored is not the human nature in itself, but the Divine personality which appeared in human flesh, and lives and reigns as the God-man. He who demands for the Father alone worship; for the Son only reverence, or indeed a calling upon His name precisely upon a level with the homage rendered to Mary or the departed saints, certainly exposes a Christology other than that of the writers of the New Testament.—If there exists in Scripture neither precept nor example for the separate adoration and invocation of the Holy Spirit—although the invocation, *Veni, Creator Spiritus*, will surely be condemned by no one—this is unquestionably for the reason that it is He Himself who prays in the believers. In unity of the Spirit, the Church of the Lord approaches by, and as it were with, the Son unto the Father, and thus renders to God the full glory of His Name. In doing so it is not to be approved that the leader should address his prayer now to the Father, then to the Spirit, and presently to the Son, or conversely; by which only a confusion of ideas is brought about: he should continue in the tone in which he has started. Yet less suitable is it (as sometimes takes place) to address in prayer death or sin, in the spirit of 1 Cor. xv. 55; all other forms, specially forms of terror, vanish when one stands in spirit in presence of the everlasting life. That, moreover, no invocation of angels or of the departed can be tolerated, since these are just as little almighty as omnipresent, is already evident from Col. ii. 18; Rev. xix. 10.

A not less important difference of principle is it, further, whether a prayer entirely *free*, or one in accordance with a fixed *prescribed* form, merits the preference from a liturgical point of view. To that which has already (§ XLII. 3, 4) been more generally enunciated, we have now only to add the following. Unquestionably not a little may be adduced in favour of appointed and prescribed liturgical prayers in public worship, as accordingly this practice obtains in the Anglican, the Lutheran, and the United Lutheran and Reformed churches of other lands. The universal Church-tradition; the need of order and unity; the beauty of many of these prescribed prayers, and the defectiveness of not a few free prayers, all this

¹ John v. 23, xx. 28.

² Luke xxiv. 52; Acts ix. 14; 2 Cor. xii. 8.

³ Phil. ii. 10, 11; Rev. v. 13, 14.

pleads emphatically in favour of the practice. Yet it is evident that, rightly regarded, still more may be advanced against it, of a nature to make manifest the preferableness of wholly free prayer. The prescribed form of prayer which regularly recurs, can hardly be at all times the expression of the soul's feelings. It is more likely to be merely delivered, read off, recited, than prayed with the whole heart. The congregation often manifests its indifference for the stereotyped Church prayer, in some cases [although not to any extent in England during recent times] by coming only after the close of the prayers, for the hearing of the word. The preacher himself, who has just spoken animated and animating words, must often experience an unwelcome chill, when immediately after the Amen he must betake himself at once to the book of Agenda. Happy, for all these reasons, the almost boundless freedom enjoyed in this respect amongst us! It is a sound feeling on the part of the congregation, which declares itself as a rule even more strongly against read prayers than against read sermons. Nevertheless, if anywhere, the liturgist has here ground for rejoicing with trembling. It speaks not a little in favour of the man who must often repeatedly lead the worship, that he can always on each occasion so present the petitions of the congregation, that his utterance shall be truly worthy of the name of prayer. Not all have in this respect a special charisma; many experience, even with the willingness of the spirit, the painful weakness of the flesh. We cannot therefore object if the old liturgical "prayer before the teaching of the Catechism," or "before the preaching on the week-day," be now and then employed, as it is unquestionably well that, in the administration of Baptism and the Lord's Supper in particular, everything should not be left to individual freedom. Where, with the observance of this limitation, free prayer continues to maintain its place without restriction, at least in the main services of Sundays and festivals, there it is to be maintained only on condition of a careful preparation, of which more presently.

The question also as to the liturgical use of the *Lord's Prayer* here demands our attention for a moment. Must that all-perfect prayer necessarily occur once or more times in every service? Ought the Church prayer on each occasion to be concluded therewith, or not? In the theory and practice of many these questions are variously answered. If we listen to the voice of history, we find already Tertullian and Cyprian making mention of the Lord's Prayer as the "*oratio legitima et ordinaria*" of the congregation. As a constituent part of the "*disciplina arcani*," it was communicated to the catechumens, as the prayer of believers, *προσευχὴ πιστῶν*, only shortly before the reception of baptism: "for the unconsecrated cannot yet call God, Father."¹ According to the *Breviarium Romanum*, it must occur in every service; specially was it repeated by preference at the celebration of the Lord's Supper, because in connection with the fourth petition they were wont to think more particularly of spiritual bread. In the Greek Church, moreover, the prayer was recited by the whole people; in the Latin, only by the priests; in Spain, each petition was responded to by the congregation with an Amen. From the Romish

¹ CHRYSOSTOM.

Church the stereotyped use of the Lord's Prayer was adopted at the end of most of the liturgical prayers in the Reformed Church, and this usage was specially in earlier times followed by most of its teachers. In the Dutch Formulary for the observance of the Supper it even occurs twice, and in some of the larger congregations of Holland it was still a practice during the first half of this century, in the evening service and at the weekday services, to make use of the Lord's Prayer by way of brevity, in place of a free and more lengthened prayer. With many younger pastors the repetition of this model of prayer has fallen in great measure into disuse, with others it has begun to be received again into honour : what course is here to be chosen ?

The question can be answered only by an inquiry into the end for which the Lord originally gave this prayer to His disciples. If we consult Luke xi. 1-4 (comp. Matt. vi. 9-13), there can be no doubt but the disciples desired a *formula* of prayer, and this request, as little disapproved of as denied, was answered by the Lord with this glorious model. The "after this manner therefore pray ye" must certainly imply that with this or similar prayers His disciples ought henceforth to approach the throne of grace, and the use of the Lord's Prayer as a formula in praying is thus to be justified by an appeal to the letter of the Saviour's answer. Had He designed in principle to oppose the use of every formula on the part of those who desired to learn how to pray, He must have otherwise expressed Himself. Nevertheless, the Church of the Lord, founded and guided by the Holy Spirit, stands by no means entirely upon a level with these incipient disciples of John and of Jesus in the Messianic age, and her vocation can certainly not be that of holding herself for ever bound to a fixed definite sound of words. Unquestionably the Our Father is used most in the spirit of the Lord, when one has in the first place learnt therefrom what and how we must pray, in order to be assured of God's favour and answer. It is equally certain that this prayer has been countless times repeated without meaning, when it has recurred in every service ; and the resolution of the Presbyterian Church of Scotland *entirely* to banish it as a stereotype element therefrom, is perfectly explicable as a reaction against such abuse. Yet even this reaction may proceed too far, and lead to the opposite extreme. The practice of the Bogumils in Russia (with an appeal to the words, "*when ye pray, say*") of never praying in any other words but those of the Lord's Prayer, must certainly make that prayer, in the words of Luther, "*the greatest of Martyrs.*" Yet none the less is the greater affection for this model, on the part of many believers, perfectly explicable from its antiquity and beauty. It is brief, complete, intelligible for the plainest man, and suitable and adapted to all circumstances of life. It entwines moreover a fair bond of fellowship around Christian worshippers of all ages and lands. Even the effect of a less happy free prayer is excellently recovered and the prayer itself supplemented by this form of conclusion. For all these reasons we would advise that as a rule at least one, preferably the main prayer, should be concluded with the Our Father. The requirement too of a minimum of stability at any rate in the Cultus is thereby most suitably met. In a service liturgically complete must be equally little wanting the *Our Father* as the *Confiteor* or the *Credo*. The

custom in Rhenish Prussia and elsewhere of tolling the bell when the Lord's Prayer is being offered, in order that the absent and sick may join therein in silence, has about it something in our estimation very attractive. It is true, this also may become mechanical; but are then our wholly free prayers always and by all followed in spirit and in truth? Naturally, as regards the edification also, not a little will depend upon the manner in which this prayer is uttered by the liturgist. Not from the book, but from the head and heart; without any jolting, without flaws of language, without arbitrary modification, without diluted paraphrase. Schleiermacher was disposed to drive from the pulpit or altar the man who could paraphrase these sacred words; instead of this the old prayer must become in our lips ever afresh new. Occasionally the congregation may with advantage repeat the Amen in song (Ps. xli. 13, lxxii. 18, 19, lxxxix. 53).

5. Must the liturgist make express *preparation* for the work of conducting the prayer of the congregation? The affirmative answer to this question, after all that has been said, no longer calls for extensive confirmation or elucidation. It is more than strange that men should spend hours and days in preparing to speak to the congregation in the name of God, and should hardly consider moments of preparation necessary for speaking in the name of the congregation to God and the Saviour. The prayer wholly improvised has unquestionably great advantages, and may sometimes be admirably appropriate to the occasion, but is at the same time imperilled with dangerous rocks, such as tautology, battology, etc. From this, however, it by no means follows that the Church prayer should be composed and committed to memory word for word, much less that it should be read from the paper. Against this last applies in a much higher degree all that can be advanced against the reading of the sermon. The best course is to let one's thoughts expressly range, during the last hours of the preparation, over the contents, form, and course of the free prayer to be offered; note, if this is thought desirable, the main points by a single word; call forth and keep alive within oneself the right tone of mind, and then speak forth our petitions in a manner so unfettered and free that our pleading may deserve to be called "a truly praying prayer." On this account it will be advantageous to speak, too, under the sense of one's own wants and aspirations, no less than in harmony with the hymn just sung or the words just spoken, as is recommended by the Synod of Wesel.

6. Thus it becomes, in conclusion, the question what is to be done for the *raising* and *perfecting* of the Church prayer. As far as the liturgist is concerned, it is before all things necessary that he learn *himself* to pray, and we know where and how this is taught. But with regard also to the tone of mind and mode of expression, aids may be pointed out, the use of which is not to be lightly esteemed. The study of venerable liturgical formularies of prayer of our own or other churches, the consultation of certain models appended to the published discourses of renowned preachers, familiarity with excellent eucharistic writings, as, e.g., the "*Elans de l'âme vers Dieu*" of Napoléon Roussel (1852), may render services of the highest importance. The reverent reading aloud, too, of printed prayers within narrow circles of friends is to be recommended to beginners. Would it be too much to expect that God-fearing students and young

ministers should from time to time join in holding fraternal converse in the sacred work of prayer, not without a modest criticism, preferably expressed at a subsequent meeting? The matter is of sufficient importance for such exercise, although it is evident that practice and daily experience must here do by far the greater part. In proportion as the glory of God and the salvation of souls, in connection with the sense of our own defects, press more and more upon our heart, will our public prayer also display more and more the traces of this deep concern. Instinctively will then be avoided the bad taste which at an earlier period led men occasionally to offer prayers in rhyme—a mode of procedure by which the true spirit of prayer must inevitably be driven from the sanctuary. Many a leader has best learnt to pray in the school of an inner conflict of soul.—And as far as the congregation is concerned, every word of the homilete, catechete, and pastor, on the requirement and value of prayer, here turns indirectly to the advantage of the liturgist. Sometimes he may call upon the congregation by a single word, *e.g.*, that of Ps. xciv. 6, 7, to join with lowly spirit in united prayer, and may accustom it on occasions of special solemnity to pray reverently standing. The unbecoming practice, here and there still prevailing on the part even of men, nay, of the elders of the Church, of remaining sitting during the prayer, should be reproved with gentle wisdom, but at the same time with emphasis. If, alas! there is in our churches no opportunity for praying kneeling—the reproach of some of the old Lutherans, that “the Reformed have stiff knee-joints,” is not in this respect unmerited—the uniform practice of standing to pray, which is witnessed elsewhere, deserves appreciation and imitation. Where the deep stillness is disturbed, let the leader pause for a moment, until order is sufficiently restored. Further, let him oppose the practice, on the part of some, of leaving the church immediately after the sermon, before the concluding prayer, and let him be sparing in the mixing up of prayers with the preaching itself. With the exception of a single *suspirium* at the end of the introduction, the didactic and the liturgical parts of the service must not, in this respect either, flow too much the one into the other. Above all, let the liturgist seek to awaken in the congregation and himself an ever higher spiritual life; the less this is wanting, the better will the Church prayer become. See further our *Christian Dogmatics* (Engl. tr. 1874), sections cxiv. and cxxv., and the literature there mentioned.

VI. If we here treat in few words, after Church song and Church prayer, of the *Contribution of the Gifts of Love*, it is because, regarded from a liturgical point of view, this, not less than the two before-named actions, belongs to the sacred offering with which the congregation comes to meet its God and King in the house of the Lord. As such it is presented in the Gospel,¹ and was regarded by the first believers when they laid down the gifts of their love as offerings upon the sacred communion table. Poor and sick, strangers and prisoners, became very soon the objects of the special care of love: institutions of benevolence arose in the fourth century in the towns and villages of East and West, and if presently, under the influence of the Hierarchy, the Church's care of the poor suffered percep-

¹ 1 Cor. xvi. 2; Heb. xiii. 16.

tible and lasting injury, yet by the Reformation the glorious principle that "the ministry of the poor is the ministry of God"¹ was again brought into prominent recognition. The names of Massillon and J. Saurin may suffice to remind with what eloquence their wants and interests were sometimes laid upon the heart of the congregation, and many a gladdening experience of later times serves to show that, whatever else may have changed, the crown of beneficence has not fallen from the head of the Church. Formerly it was customary in the Netherlands Reformed Church, as it is still in the Walloon churches, to make the collection of the alms at the end of the service. Regarded from a liturgical point of view, it is unquestionably preferable that it be conceived of as a peculiar element in the actual Cultus, and be previously recommended with a single word on the part of the liturgist himself. Why? In order that the gift be not niggardly or mechanical, but abundant and God-glorifying. When? Best immediately after prayer and singing, in order that the act of sacrifice may be followed up by the labour of love; in any case before, or in connection with, the singing (which precedes the sermon), in order that interruption be thus avoided, and the whole matter be not possibly overlooked. How? Not too much at length; not always in the same phraseology; not in every case with impetuous urgency, that one may reserve some power for extraordinary occasions; further, not with heathenish or Jewish motives, but with Christian ones; where it may be, in connection with the season of the year, with the text or hymn; always in such wise that the congregation may, from this act too, derive edification. (Comp. J. Saurin, "Sur l'aumône," Tome i., p. 353.)

VII. And now the last hymn also has been sung; the congregation, however, does not depart without the last solemn *benediction*. Something more than the "ite, missa est," which is elsewhere heard, it is the comprehending and crowning of the whole service in one prayerful salutation, whether the Aaronic, Num. vi. 24—26, or the Apostolic, 2 Cor. xiii. 14, for which also 1 Thess. v. 23 may be used by way of variation. [Heb. xiii. 20, 21, is also appropriate as a benediction in the more private meetings of the church, and at the table of the Lord.] More simple still was that in the ancient Church, "The Lord be with you," or, "Depart in peace," which words were originally pronounced by the deacons, while the high-priestly blessing was given only by the bishop. The preference of many liturgists in the present day for the last-named salutation is, in the case of some, associated rather with an Old than with a New Testament spirit; in the case of others again with oratorical ceremonies, in connection with which the distinction between liturgist and priest is not always sufficiently observed. With the purer conception of the matter, as a Christian evangelical *invocation* of blessing, the Apostolic words, provided they are employed without alteration, are seen as a rule to merit the preference. Even when this blessing is pronounced with outspread hands, as in sacred priestly spirit, it is nevertheless self-evident that this action possesses no other than a symbolical significance. We do not bestow the blessing, but pronounce it in the name of Him who alone is able to make the word into a fact, and has given

¹ ANGELUS MERULA.

us the ministry of reconciliation and of blessing. With wisdom accordingly was the pronouncing of the benediction formerly denied by ecclesiastical legislation in Holland to the man who had not yet received the consecration to office. Of the youthful candidate, modesty at least demands that he simply *invoke* the benediction upon the congregation, with the inclusion at the same time of himself. Let the liturgist always wait before pronouncing the benediction until all are standing, and an audible silence has been obtained. A beautiful custom is it here and there in other lands that the benediction be uttered by the congregation in song, or be responded to by an Amen. Nor is the custom less praiseworthy which also prevails elsewhere of passing a moment in silent prayer after the benediction, before departing—a custom the general introduction of which is most desirable.

VIII. If we now review the service in its totality, the following order will sufficiently commend itself: With the last notes of the bell, beginning a quarter of an hour before service, the congregation assembles, as is to be desired, under the inspiring strains of the organ, in the house of prayer. Punctually to the hour the leader arises, pronounces the *Votum* and salutation, and then has the appointed portion of Holy Scripture read in his presence, or himself performs this task.¹ After that, singing, the first prayer, commendation of the poor, the second singing. Now the sermon, relieved, specially on festal occasions, with once more singing of psalm or hymn of praise, and followed by the last prayer, concluding hymn, and benediction. Administration of Holy Baptism, or other solemn actions, is most in place after the sermon and before the final prayer. With the last blessing the circle returns, as it were, to its point of departure, and all forms a whole, simple indeed, but none the less harmonious. That which momentarily disturbs the order may usually be overcome or removed with wisdom by the true liturgist. The total impression must be such that something of the key-note of Gen. xxviii. 16 continues to ring in the devout heart on departure from the house of prayer.

Comp. MUURLING, *l. a. p.*, §§ 124—128. IIAGENBACH, OTTO, NITZSCH, on this point. HENKE, *a. a. O.*, §§ 28—30. HARNACK, *a. a. O.*, § 22f. SHEDD, *l. l.*, ch. xii. (pp. 259—275). DALE, *l. l.*, ch. ix., pp. 263—271. GEORGE HERBERT, *l. l.*, ch. vi.

POINTS FOR INQUIRY.

What do history and experience testify as to the value of free liturgical, as compared with prescribed Church prayers?—What may be said in favour of using a formulary of prayer in connection with the administering of Baptism and the Lord's Supper?—Is a religious service complete from a liturgical point of view, in connection with which the "Christian benevolence" is systematically excluded or neglected?—Is it desirable that in the same service the homiletical and the liturgical task be divided between different leaders of the congregation, as is frequently the case in Germany?

¹ "I like to whet my own scythe," was the saying of an English preacher in reference to the introductory reading and prayer.

§ XLVI.

CONTINUATION.

To the number of the Sacred Institutions, to be administered by the Liturgist at the appointed time, can from the Christian-Reformed standpoint no other be assigned, than Holy Baptism and the Holy Communion, both conceived of in the genuine spirit of the Founder of the New Covenant.

We have hitherto contemplated the Liturgist in the ordinary service of the congregation: we must now seek to guide him as respects the administration of the solemn Rites of the New Testament. If here also the difference between the Romish, Greek, and Protestant Liturgics cannot be denied, it is at the same time evident how precisely from the last-named standpoint the matter gains in importance, inasmuch as the power and efficiency of the sacred signs is by no means determined by the *opus operatum*, but is entirely dependent on the manner in which these are administered and received. Great responsibility is thus laid upon the shoulders of the "steward of the mysteries of God," in order that the sacred action may not, by his remissness or unfitness, lose its significance. In connection with the precepts for Liturgics we here naturally take for granted all that has been advanced and proved, with regard to the so-called "Sacraments" of the New Testament, in the Christian Dogmatics. We pause for a time expressly at each of these Sacraments separately regarded.

I. 1. The *point of view* whence the Liturgist has to regard Holy Baptism is defined by his Christian-Reformed standpoint itself. Baptism is for him no less than the own institution of the Lord of the Church, who before His departure from the earth gave commandment to His first witnesses to preach His Gospel to all peoples, and to baptise all who confessed it, "into the name of the Father, and of the Son, and of the Holy Ghost." The sense, the genuineness, the credibility, the abiding validity of the "baptismal formula"—within the most recent period constantly assailed, but also more than once powerfully defended—is a question of Exegesis and Criticism, of which the results are, so far as necessary, attested and thankfully accepted by Liturgics. On good grounds the Christian-Reformed liturgist retains the conviction that Holy Baptism was ordained by the Lord of the Church, not merely for the contemporaries of the Apostles, but also for the following ages; that by this sacred sign the main promise of the Gospel regarding the forgiveness and cleansing away of sin is signified and sealed—in no sense however the grace of God mechanically communicated or regeneration in principle effected; that it ought moreover to be administered to the children of believers, and to be desired by the parents for their children. The question, not seldom raised in our day, what is to be said in favour of, and in opposition to, the continuance of the administration of baptism within

the Christian Church, may be one of scientific interest: the liturgist who had no other than a negative answer to give would be under obligation, in the name of honesty, to renounce a ministry in which teaching and baptising are inseparably linked together.

2. As concerns the administration of baptism, *history* teaches that it is as old and as universal as Christianity itself, but also that at a very early period it degenerated from the primitive simplicity. Originally administered, in connection with immersion, by the Apostles and their fellow-labourers, we see Holy Baptism in the ancient Church already indicated by names which testify of a high degree of appreciation, but at the same time lend countenance to the superstitious view which we see beginning to make its appearance already in the second and third centuries. Baptism was very soon termed "anointing, seal, illumination, salvation;" also, "the spiritual gift, grace, the garb of immortality," etc. In proportion as infant baptism became more general, did also the notion gain ground, that in baptism one was cleansed from sin, whether hereditary or actual; a consideration which led not a few to delay the reception of baptism as long as possible. By preference was the sacred action administered by the bishop, yet also by presbyters and deacons, even in case of necessity by laymen, a course which, among others, Tertullian and Jerome declared to be admissible, provided it was performed in a becoming manner. Shortly after the close of the second century were also special seasons and places deemed peculiarly appropriate for the administration of this sacred rite, in particular Passover and Pentecost; and in addition to Christian churches there arose at first more simple buildings, afterwards more imposing ones, for the administration of baptism (*Baptisteria*), wherein the catechumens were wont to descend into "the bath of regeneration," in order to become associated with the church of the Lord. It is only after the beginning of the fourth century that we hear them, with face turned to the west, renounce the kingdom of darkness, while afterwards, with face directed eastward, they plight their troth to Christ as His soldiers. After the solemn *Credo* they received the anointing with mystic oil, and the consecration of the baptismal water was performed under the reading of the prescribed prayer. Now followed the laying aside of the garments, symbol of the putting off of the old man; the going down to, and the immersion in the water, not once, but thrice, at the pronouncing of the different names in the Holy Trinity;¹ a new anointing, most probably emblem of the sacred priesthood of believers, into which the catechumen also was now received, the imposition of hands, as the indispensable seal of Baptism; the clothing with white raiment, whence the name *Dominica in albis* for the first Sunday after Easter [and the English name of *Whitsunday* for the Sunday of Pentecost]; the solemn entry into the sanctuary with burning tapers in the hands of the baptised, the kiss of peace, finally the first common observance of the Supper, here and there preceded by the symbolical administration of milk and honey, later also by that of a little salt, the "sal sapientiæ,"² given to the neophytes. New names, ordinarily of fair historic and Christian import, were bestowed in place of the old ones, and

¹ TERTULLIAN.

² Matt. v. 13.

special witnesses of the baptism (*sponsors, fidejussores*) must stand as surety for the strict fulfilment of the baptismal promise. These "patrini et matrinæ," as they were termed in the Middle Ages, were deemed to stand in a relation to the baptised, spiritual indeed, but so intimate, that at least during and after the time of Justinian the thought of a marriage between the latter and one of the first-named could not possibly be entertained.

The limits of our work do not admit of our enlarging to any extent upon the various baptismal forms among different sects and churches before, during, and after the Reformation. Just as little can we pass in review, and pronounce judgment upon, the divers errors which gradually arose with respect to the nature and effect of Baptism. Least of all are we called to wage war against the earlier or later Baptists, or the Quakers; the latter of whom underrate the value of the sacred sign, overrated by the former. Only it must be observed, so far as Holland is concerned, that Baptism here too was at first administered by immersion, and has been administered by sprinkling only from the time of the later Middle Ages, with all the appropriate and inappropriate formalities added thereto by the hand of tradition. That thus the Reformation found not a little which called for purification, in this domain also, is evident; and equally must it be acknowledged that the ecclesiastical precepts, quickly substituted for the old ones, testified in many respects of great wisdom and conscientiousness. At the Synod of Wesel (1568) it was decided, that "baptism must be administered according to the usual formulary, expressed in the Church's ordinance;" while further, "the employment of particular witnesses, called Godfathers and Godmothers, and the form of baptism," was "to be left to the free choice of each person." Yet there was gradually formed a certain established "rite," for which that of the Dutch Reformed congregation in London served as the model. The "Formulary for the administration of Holy Baptism to the little children of believers," still in use, is the abbreviation of an earlier one adopted verbally by Datheon from the Palatine Liturgy, and reduced to its present form by the Synod of Dort (1574), which as such, notwithstanding its unquestionably weaker sides, presents an admirable impress of the spirit of the Reformation. While the indisputable right of the liturgist is reserved of availing himself of this formulary with the necessary independence, or of omitting from it that which is generally recognised as less essential or untenable, it still continues to form the basis and standard for the administration of Holy Baptism.

3. The appropriate *mode of conducting it* is already in principle defined by what has been said. Baptism may and must be administered only by the duly called and ordained pastor and teacher; only once, inasmuch as one is received by baptism not into a particular denomination, but into the universal Church of Christ; with pure water, without one of the ingredients added thereto by the arbitrary ecclesiastical usage of a later age. It must take place, according to the ecclesiastical precept, "in the most impressive manner," therefore with sacred reverence, without over-haste or mechanical performance: the contempt into which the administration of baptism has in many places fallen is connected to no small extent with a melancholy lack of reverence and dignity which is to be observed in this respect in many

liturgists. With reason therefore is it insisted that this sacred action should only take place at the common gatherings of the congregation, preferably on the day of rest, and within sight of all. Separate baptismal services, without the preaching of the word, attended almost exclusively by the persons to be baptised and the baptismal witnesses, are as little in harmony with the doctrine and practice of the Reformed Church, as is baptism in the house, with regard to which so great freedom of action is conceded in other communions. In ordinary cases this last must be refused, even where it is occasionally sought with a superstitious urgency. Under special circumstances, *e.g.*, on the occasion of a baptism of adults, particularly of Israelites, which might sometimes call forth excitement and opposition, it may be permitted; not however otherwise than in the presence of witnesses and elders, who may be regarded as forming together a little "church in the house," at the meeting of which accordingly the poor must not be forgotten.

But we return to children's baptism. That in the administration thereof the use of the words of the institution, "in (or unto) the name of the Father, and of the Son, and of the Holy Ghost," may be regarded as alike morally as ecclesiastically obligatory, even after the melancholy conflict waged with regard thereto in Holland within the last few years, can hardly be considered doubtful. It is true the Lord did not appoint these words as a fixed baptismal formula in His Church: they are rather the expression of that faith to which Baptism pledges us, and would on that account be more appropriate in the lips of the candidate for baptism than in those of the administrator. But precisely because the former is impossible in connection with *infant* baptism, is the latter reasonably demanded; and the man who, in the name of an arbitrariness without bounds, sets himself in opposition on this point to all Church order, had better wholly dispense with the use of baptism, unless he chooses to baptize "in the name of liberty," the liberty among other things of making daily changes with regard to his doctrine and practice. Even where in the Apostolic age the converts were baptised only "in the name of the Lord Jesus,"¹ we are warranted in holding that the more explicit confession of Father, Son, and Spirit was either tacitly understood in connection therewith, or was audibly repeated. Let it then be pronounced by the liturgist over the child to be baptised, of course without abbreviation, but also without needless addition. He who baptises "in the name of God the Father, and God the Son, and God the Holy Ghost," or who repeats the "in the name" thrice, falls into heresy under the flag of hyper-orthodoxy. As regards the question of thrice or only *once* sprinkling with water, judgment has been variously given, even in the Ancient Church. In defect of preponderating arguments in favour of the one practice rather than the other, our liturgical feeling is free to express itself in favour of the last-named opinion. Is it necessary to add that this sprinkling is to be administered only to a really living child? Only superstition can desire it otherwise, only mechanicalness can perform that which is thus desired.

¹ Acts xix. 5.

4. The question, what is to be done for the greater elevating of this ministry, is the more appropriate, inasmuch as so very much, if not everything, is at present wanting to its just appreciation in the Church. What a difference between the reverent shrinking with which many look forward to the observance of the Lord's Supper, and the stolid indifference with which the hour of baptism is awaited and attended. So long as this sacred sign is received by almost every one in childhood, and is straightway recorded in the book of oblivion, this cannot be entirely otherwise. Yet the liturgist may here effect something, nay, even comparatively much, in his character as homilete, pastor, and catechist, and experience shows that faithful zeal in this respect does not always plough upon a rock. *Before* the administration of baptism, it is of the highest importance, and withal specially in smaller congregations, not difficult, to speak with parents or candidates, and to convince oneself that they form, at least in general, a just conception of the nature and importance of this holy ordinance. No baptismal witnesses (sponsors) of suspected name and habits must be admitted; no parents *who are not yet members* must be received at the font, save under the express promise that they will at once receive Christian instruction for themselves,¹ in order that they may be in a position duly to instruct and set an example to their children. To parents who are notably unbelievers, perhaps mockers of that which is sacred, the token of the covenant must be without hesitation refused for their children, rather than give occasion for thinking of a mockery of baptism, at which malvolence sneers. Children of other congregations are not to be baptised, except upon a testimony of good moral character, given in the name of the kirk session of the place where they dwell, and of a nature not to be set aside, save upon preponderating grounds. Where children born out of wedlock are to be baptised, one must previously speak compassionately and faithfully to the mother, often more sinned against than deliberately sinning, in preference to administering a general and public rebuke, such as usually awakens more bitterness than amendment. The word and example of the Lord (John viii. 7) affords in many cases of this nature a model not to be surpassed.

In the administration of baptism, the liturgist must, we have already observed, in the main employ the Church's Baptismal Formulary, while the consideration is not to be lost sight of, that he reads it not as the best possible expression of his own dogmatic views, but as the minister of a Church which by preference makes use of this formula, and expresses therein her peculiar conception as to the nature of the sacred rite. Nevertheless, the reading of the Formulary cannot be the principal thing, much less the only thing, which precedes the baptism. A free, lively, varying address, whether while still in the pulpit, or presently after, at the foot of the pulpit, must serve to impress the deep importance of the matter, not only on the heart of parents and sponsors, but also of the congregation. Let the latter also be itself active, with prayer and appropriate song (e.g., Ps. lxxxvii. 4, cxxxiv. 3, and certain suitable hymns); the beautiful model of Thanksgiving, too, in the Formulary, should not remain unused, with

¹ [And even then, would it not be better to wait for the fulfilment of this promise before administering baptism to their children?—Tr.]

which the further concluding prayer may, for brevity's sake, also be easily combined. Care ought, moreover, to be taken that the fathers, too, may, so far as possible, be present at the baptism; and careful attention should be paid to the fact that, and the manner in which, the questions are answered. Now and then also may a brief special baptismal discourse (§ XXVIII. c. 1) be given for the augmenting of the solemnity, and in no case must be wanting, in connection with the thanksgiving for the mother's restoration, the deeply earnest Intercessory Prayer on behalf of both the parents who have been made the recipients of God's benefits.

If, in conclusion, we yet make mention of a few points of apparently less importance, this is done in the conviction that nothing is absolutely insignificant which can advance the appreciation of such an institution of the Lord as this, and increase its fruit in the congregation. Where the limited extent of the congregation admits of this, do not baptise too frequently. Better once a month than once a week, and then not without giving special importance to it. Do not always baptise at the close, but at least now and then at the beginning of the service, while the attention is yet fresh. Where local circumstances admit of it, the mothers with their little ones should enter only immediately before the solemnity, during the reverent singing of the congregation. Care should be taken that all the material here necessary be in due order, and that the weak women be not kept too long standing. Do not baptise, except with the due oversight of the kirk session, and yourself exercise that oversight, specially where Holy Baptism is sought for children of mixed marriages.¹ Do not delay to speak a word of earnestness and love, where this is possible, in the families *after* the baptism, and be on your guard against all that may ever give rise to the impression that, in our estimation, the whole matter is only a less significant appendix to the public service of the sanctuary. Accustom the congregation, on the other hand, to think of baptism in immediate connection with the confession later to be made, and constantly seek above all for the congregation and yourself the baptism of the Holy Ghost. In this way the fruit of baptism will become from time to time more abundant, for family, congregation, and society, and the baptist be at the same time one who prepares the way for the kingdom of heaven.

Comp. the literature on Holy Baptism referred to in our *Christian Dogmatics*, § cxxxviii., to which add J. W. HÖFLING, *Der Sacrament der Taufe nebst den anderen damit zusammenhängenden Acten der Initiation, dogmatisch-historisch-liturgisch dargestellt*, 2 Th. (1847, 1848). On the Exorcism, still connected with Baptism in some parts of the Protestant Church, the art. in HERZOG'S *A. E.*, iv.

POINTS FOR INQUIRY.

Influence of the notion of the Sacrament upon the liturgical practice.—Is that of the Romish and Greek Church altogether to be rejected?—What crypto-catholic elements have lingered behind in that of the Lutheran Church in Germany and elsewhere?—History and criticism of the Formulary for the baptism of children and of adults in the Netherlands Reformed Church.—What liberty may be taken in the use of the Baptismal Formulary, and what not?—Would it be desirable to have a choice of different formularies, by way of variation, in the administration of the same sacred action?—Must baptism as a matter of fact remain almost exclusively children's baptism?—How to act in cases of manifest rebaptism.

¹ Marriages between Protestants and Roman Catholics.

II. Much which has been already said with regard to *Holy Baptism* may also be applied to the *Holy Communion*, of which we now treat the liturgical side in a manner almost entirely similar, referring the reader at the same time to that which has been explained more at large *à propos* thereof in the *Homiletics* (§ XXVIII.), and otherwise in the *Dogmatics* (§ CXXXIX.).

1. The liturgist is called upon to administer the Lord's Supper *in the original spirit of the institution*. The account of this institution is to be found alike in the Synoptical Gospels (Matt. xxvi. 26—28; Mark xiv. 22—25; Luke xxii. 19, 20), as in the teaching of the Apostle Paul (1 Cor. xi. 23—29), and gives rise to critical, exegetical, and harmonistic questions, towards which the scientific theologian must quickly assume his own position, before the practicist can think of entering upon this part of his sacred task. Thus much, then, is at once apparent, that the Sacred Supper was instituted by the Saviour Himself on the last evening of His life, for the solemn commemoration of His atoning sufferings and death, not only in the circle of the Apostles, but also later by all believers. And not less so, that this commemorative meal displays for the eye of faith a striking symbolic character, so that the broken bread and the poured-out wine are the representation of the body and blood of the crucified Redeemer, and the eating and drinking thereof the indication of the closest community of life. And above all, that the Supper may be termed a meal of personal communion of each believer with Christ as the Saviour and Lord who has died for him, and of all the guests with each other and with their glorified Head in heaven. As concerns *this* sacred institution also, there may exist difference of opinion on many points, without the edification of the Church necessarily suffering detriment therefrom. Where, however, anything of that which has been above mentioned is denied or gainsaid, there the gainsayer no longer occupies the same ground as the Christian Church, which through all ages has, in connection with the bread and the cup, shown forth the Lord's death. The man who degrades the Holy Communion to a meal in memory of the departed Rabbi of Nazareth, a simple repast of love, a banquet of the purest humanitarianism, or something of that kind, invites the congregation to a festival of his own invention, but no longer celebrates with it the old simple Supper of the Lord.

2. Where the genuine liturgist thus holds fast to the original spirit of the institution, he has, however, none the less, from the Evangelical-Reformed standpoint, to *avoid*, in his observance of it, *the error and abuse to which later ages have given rise*. It is impossible here to sketch, even in broad outline, the history of the ecclesiastical observance of the Lord's Supper, but not unnecessary here to remind how comparatively early the primitive simple idea of the Supper was lost from the Church's consciousness. To the number of the *errors* here intended belongs (*a*) the conception of the Supper as a *sacrifice* (Eucharist), which from the communion table, as an altar, is presented to God—a mode of thought of which the traces are to be met with as early as the second century, but one which is without any foundation in the words of the Lord and of His first witnesses, and in its logical development has led to the doctrine of the Mass. The doctrine (*b*) of *Transubstantiation*, which, as it was developed under the influence of the scholastic sophistry of the Middle Ages, made the Lord's

Supper, in point of fact, the opposite of that which it was intended to be according to its original design. The doctrine (*c*) of *Consubstantiation*, "a theological oxymoron," as it is termed by David Strauss, which stops halfway, but incapable, however regarded, of being reduced to perfect clearness, always concedes either too little or too much. And (*d*) the exclusively *Zwinglian* view, which contents itself with the purely mnemonic character of the meal, without going one step farther into the sanctuary of the hidden communion of life with Christ, to which the Calvinistic, at least in its main idea, points forward. And lastly, (*e*) the *mystic-theosophic* theory, according to which there takes place in the Supper an actual communication of spiritual bodily food in the proper sense of the term, basis of the future heavenly corporeity, a conception which can be maintained as Scriptural with any semblance of justice only when in an evil hour the key to the explanation of the meaning of the Supper is sought by preference in John vi.

To the number of the abuses, strictly so termed, in earlier and later times, we reckon—not even to speak of the conferring of the sacred tokens upon members of the Church actually dead—especially (*a*) the so-called *children's* communion, which existed in the West so early as the third century, and continued in Gaul until the twelfth, and is practised in the Greek Church to our own day; (*b*) the Communion under *one* form, in consequence of the withholding of the cup from the laity, which has obtained from the time of the Middle Ages—having arisen out of a superstitious dread of losing some of the consecrated wine—gave rise to the bloody war of the Hussites, and, spite of so many a protest from within the bosom of the Romish Church itself, is still practised to the present time in that Church; (*c*) the employment of a wafer in place of the broken bread, even yet prevailing in the bulk of the Lutheran Churches, without its advocates being able to advance anything in its favour, beyond an appeal to an unbiblical, hierarchical tradition; (*d*) the *separate* communicating, which is ordinarily connected with a more or less unevangelical view as to the efficacy of the Sacrament in itself, and is in conflict with the original social character of the Supper of the Lord; (*e*) the refusal of communion, or arbitrarily encompassing it with difficulties for those who, while occupying with us the same ground of Scripture and Confession, differ only in the theological interpretation of the words of the institution—a spot upon the banquet of love, from which, alas! in Germany many Old Lutherans do not shrink, but in regard to which the principle, "Not union *or* Confession, but union in a new Confession," must be earnestly maintained. In general (*f*), we must regard as an abuse within our own circle, on the one hand, the increasing neglect of communion, and, on the other, all irreverent, thoughtless, unhallowed observance of the Supper, by means of which the blessing is debarred from the sacred table, and the loving design of the Lord is frustrated.

3. With the avoiding of all this, the liturgist has to conduct the observance of the Lord's Supper, *in accordance with the principles and the rites of the Church to which by conviction he belongs*. Just as little in connection with the observance of the Supper, as in connection with the administration of Baptism, is the liturgist left to his own pleasure or whim. "The congregated members must be led with silent earnestness to that table,

to which generation after generation has drawn near." This is true, but in this way we observe no other Supper, even as we proclaim no other Gospel, than that upon which the former generation has reposed its dying head. We do not necessarily owe allegiance to every letter of the Calvinistic theory of the Supper as such; but that which renders it precious for every believer, the idea of the exercise of personal communion with the invisibly present and now glorified Lord, as the One who died for *our* sins also, this must on every observance of the Supper be constantly brought into the foreground, if this observance is not in our estimation and that of others to be wanting in all vitality. Of course we may presuppose in the liturgist the necessary acquaintance with earlier and later ecclesiastical rites, practices, and customs in connection with the Lord's Supper. Of the right (now granted in Holland) of yet further limiting the usual number of four observances of the Lord's Supper in the course of a year, certainly no one will avail himself who knows by experience the consolation and the power of the Communion. Rather is it incumbent on the faithful liturgist to call forth in the Church the need of a more frequent observance of the Supper, and in a suitable manner to meet this need.¹

It has long been a practice in the Netherlands Reformed Church to address a few *questions* to the communicants, in connection with the preparation for the Lord's Table, to be heard and answered by them reverently standing, and to be followed by a hearty benediction on the part of the teacher. (In the seventeenth and eighteenth centuries there was added thereto, in the northern districts of Holland, the following beautiful invocation of blessing: "Now, beloved, if we are faithful, and will to be faithful with all our heart, although much weakness and sin still cleave to us contrary to our desire, the Lord is faithful, who will also complete His work in us. He will bless and strengthen us; He will lift up His countenance upon us, and enlighten and sanctify us; He shall preserve our whole being, spirit and soul and body, unblamable unto His appearing. Amen.") The feeling which would object to the asking of such questions cannot arise from a sound Reformed Church consciousness, any more than the feeling which would object to answering them can be termed a happy frame for the observance of the Communion. Those now in use, prescribed in 1817, are in our estimation not only blameless but also very suitable and efficient, and are even to some extent to be reckoned among the Symbolical writings of the Dutch Reformed Church of a later period. In following the ancient usage of our Church, dating from the year 1563, at Emden, let the liturgist thus boldly ask these questions, wherever ignorance or aversion does not render it impossible for him to do so, and let him respond out of the fulness of his heart, to the Amen of the congregation at this solemn hour, with prayerful salutation. The answer may also be sealed on the part of the congregation, either in its song or in a

¹ [A reference is here made in the original (ii., bl. 109) to the Netherlands "Formulary for the observance of the Lord's Supper," taken from the ancient Liturgy of the Palatinate. The first part, the self-examination, is derived from the Formulary of Calvin. The author attaches indisputable value to it, as an expression of the continuity of faith with past generations and of the communion of saints.—Tr.]

solemn closing prayer, which must then however be very short, and confined to most general terms.¹

4. In occupying this position the liturgist has not a little to consider, with a view to the advancement of a truly impressive, blessing-fraught, and God-glorifying observance of the Supper. That the time previous to the Supper must be for him a time of quiet self-examination and renewed devotion to the Lord and His work, can here only be indicated. To the congregation the approaching observance of the Supper is expressly announced one or more weeks beforehand, that they may earnestly seek preparation for the same. Pastoral visitation, confidential conversation, appropriate preparatory address—all these must prepare the way for it. A confessional, properly so termed, as this obtains in the Romish Church, and partly also in the Lutheran, we could not in accordance with purely Reformed principles possibly wish. But why should not the teacher who possesses the confidence of his congregation afford the opportunity, during the days immediately preceding the communion, for private conversation with him in his own house, on that which is holiest and best? Of course it could be a question only of a perfectly free choice in coming, and probably there would be at first but exceedingly few who would come. Gradually, however, the number of those longing for salvation, who come to unburden their anxious heart before their spiritual father, would be augmented; and though by this course the stone of stumbling should be taken out of the way of but one foot, yet the communion-blessing would become more abundant at least for some, perhaps also for many.

At the observance of the Supper, as we have before said, no extended discourse, but only a concise, heart-stirring address, is in place. After the liturgical prayer, the leader, during the singing of the congregation, leaves the pulpit, and takes his place, after having offered his gift of love, with a silent prayer at the as yet vacant table. In sufficient quantity he visibly breaks the bread before the congregation, pours forth the wine already present into the cups, or has it brought to him by the elders, and now with a brief loving word—e.g., Luke xiv. 17b, John xi. 28b, Rev. xxii. 17b—invites in the name of his Lord to the meal. Without distinction of rank or position, the office-bearers and members of the congregation, old and young, first the men and presently the women, flock on either side of the table of reconciliation. It is a sacred moment: even strangers² have envied us the peculiar beauty and impressiveness of the observance of the Supper in the Netherlands Reformed Church. After all are seated, the leader rises to implore, with solemn invocation of the heavenly Host, a blessing upon His gifts. After a short pause he hands forth first the bread, afterwards the cup, to the guests on the right hand and on the left, and himself communicates as a brother among brethren, with the guests at the first table. He employs in connection with this action only the

¹ [Those who have had the privilege of listening to a communion address by the late Samuel Martin, of Westminster (d. July 5, 1878), or the asking of the questions before the communion by the venerable Dr. Steinkopf, formerly pastor of the Lutheran Church in the Strand, will know what is the power of tenderness in preparing the spirit for the observance of this sacred act.]

² Among other occasions, at the gathering of the Ev. Alliance in August, 1867.

Apostolic words of 1 Cor. x. 16, to which is usually added the "Take, eat; this do in remembrance of Him;" "Drink ye all thereof; this do in remembrance of Him." After a brief stirring address the guests rise to make room for others, for whom the same is repeated on each occasion, until finally the table fills for the last time. Having convinced himself that no one has remained behind, who perhaps wished to approach the table, and the sound of his last Amen having already died away, the minister returns to the pulpit, or speaks from the table now afresh vacated, to conclude the solemnity with a brief prayer of thanksgiving and a hymn.

During "the changing of the tables" perhaps some soft notes upon the organ would be most appropriate, could we be assured of their being really beautiful and becoming. Ordinarily the preference is given to the reading of a chapter previously announced, or the singing of a short verse of a psalm or hymn, on which the liturgist may fitly base the word of his address which succeeds.—As regards this last, experience teaches that it is not easy therein entirely to satisfy the congregation or oneself. Many addresses are too objective, too much sermonettes, and roll too much over the heads, in place of descending deep into the hearts. Let our word at the table be short, subjective, warm; so that it may be felt there is a soul speaking therein; no matter even though the voice is a little choked with emotion. But do not aim too much at producing fleeting emotion, and abstain from allusions to personal concerns, which are for some painful, for others only half intelligible. Here no polemic, no apology even, but a word of peace, of solace, and of power, linking itself to a never-to-be-forgotten word of Scripture. Let the address of a few minutes bear the character of a Christian table talk, which is not only heard, but responded to by the silent prayer of the guests. Suffer them also to enjoy a moment of unbroken meditation and supplication; and speak rather too little than too much, only so much as is necessary without wearying to give the right direction to the thoughts and desires.

In former days, specially in large towns, where the sacred table was filled afresh as many as twenty or thirty, nay, as many as forty times, it was not easy to consult due brevity. With a greatly diminished attendance at the Supper this is now much less difficult, but yet the liturgist will still have to lop off everything which, in connection with the proclamation of the Lord's death,¹ would unduly extend the length of the service. For this reason are large Communion tables desirable, and unnecessary digressions are with all earnestness to be deprecated. As much as possible, on the other hand, is everything to be avoided which would tend to interrupt the order or disturb the worship, such as irreverent crowding, contention about the first seats, noise or whispering on the part of the guests. It is best that the church door be closed before the sacred solemnity begins, and all that might cause disorder removed upon a sufficiently intelligible hint. In address and prayer aim as much as may be at the desired diversity; and, if it be practicable, let the new members sit by themselves, with a view to once more, as at the foot of the cross, addressing the

¹ [1 Cor. xi. 26.]

discourse as powerfully as possible to the hearts of the newly received communicants.

After the Communion, no dissipating conversation with members of the Kirk session or of the family, but a solitary hour in the private chamber, devoted to calm self-examination and after-meditation. Presently towards the congregation enhanced pastoral fidelity, keeping in view the desired fruit of the Communion; and with the approach of each new observance of the Supper, the proof, to the congregation and to the Lord, that we have not asked in vain what was in any respect wanting in the previous one. And further, on each occasion an intelligent use of the many aids afforded by the abundant ascetic literature on this point, as by the Christian art of earlier and later ages, for the elevating and consecrating of the heart—where all this is accompanied with constant watchfulness, conflict, and prayer, who can doubt that there the liturgist at least will be free from merited reproach, if the Church has still to bewail a fruitless observance of the Supper?

Comp., on the questions in use before the observance of the Supper, a dissertation by H. E. VINKE, in the *Archief voor Kerkgesch.*, Deel vi., bl. 2 en verv. On the Supper and sacred art, our article in the volume *Redevoeringen*, etc. (1857), bl. 91 en verv. On the neglect of the Communion, what we wrote in *Voor Kerk en Theol.*, i. (1872), bl. 22—44. A fine description of the observance of the Supper in the Scottish and in the Swedish Church is found in HÜFFELL, *as before*, ii., bl. 295—306. For the practically unlimited treasure of Christian hymnology on this point, one may draw from the well-known writings of DANIEL, of RAMBACH, and of ALBERT KNAPP. "The Children of the Supper" of E. TEGNER, so admirably translated by Ten Kate (*Dichtw.*, vi., bl. 253 en verv.), is unsurpassed in point of beauty; specially where Confirmation and observance of the Supper are combined. But also the *Nachtmahl des Herrn* from the *Glockentöne* of FR. STRAUSS merits not to be overlooked. Yet the subject is inexhaustible.

POINTS FOR INQUIRY.

What may be derived and adopted from the history of the Communion liturgy for the elevation of the observance of the Supper? History and critique of the Formulary for this observance in the Dutch Reformed Church.—The observance of the Supper in the smaller Protestant denominations.—Neglect and desecration of the Ordinance; how to be opposed. Would it not be better to observe an entire silence after pronouncing the words of the Institution?—History and criticism of private communion.—Is there anything of a questionable nature in the fact that the liturgist himself takes the sacred tokens, without any one administering them to him?

§ XLVII.

CONCLUSION.

IN the conduct of the other public rites of religion, such as the confirmation of the new members of the Church, the ordaining of its teachers and elders, the Church's consecration of marriage, and the due sepulture of the departed members of the congregation, the liturgist has to manifest his fidelity to the tried principles of the Gospel and the Reformation.

I. Among the fairest moments in the life of a minister of the Gospel is certainly to be reckoned that in which he has the happiness of publicly uniting to the Church the children whom he has trained, and thus of seeing the fruit of the seed sown attaining in its first degree to maturity. But also for the young members themselves the hour of their public entrance into the Church of the Lord is a turning-point in their outward life, and must also become so in the history of their inner life. No wonder that during all ages special importance has been attached to the *confirmation* (*Inzegening, Einsegnung*) of new members. It forms that transition between baptism and the Supper on which we have already dwelt, and as it may become for the liturgist a source of exquisite enjoyment, so does it at the same time impose on him precious, but also weighty obligations.

1. In connection with the question as to the *origin* of the rite, the eye returns to the earliest days of ecclesiastical antiquity. It is well known that so early as the Apostolic age the laying on of hands was regarded as the condition for the reception of the gifts of the Holy Ghost,¹ and that this was already in the days of Tertullian ordinarily combined with baptism.² Occasion for the separation of the two was given by the controversy as to the validity of heretical baptism, inasmuch as the party which deemed a later repetition of baptism superfluous, nevertheless continued to require laying on of hands upon the return to the orthodox Church. While baptism was also administered by the lower clergy, the imposition of hands was always regarded rather as the prerogative of the bishop. Already Jerome felt compelled, in opposition to the over-estimate of this rite, expressly to enter the lists in defence of baptism; and Augustine was obliged to oppose the superstitious notion of its sacramental efficacy. As a result of the development of the hierarchical system, this episcopal consecration of those earlier baptised was raised to the dignity of one of the seven sacraments, and recognised as such by the Synods of Lyons (1274) and Florence (1439). This consecration, now known by the name of Confirmation, and on account of the anointing practised in connection therewith, also called Chrisma, was looked upon as the sealing of the grace received in baptism, in consequence whereof it impressed upon the recipient a "character indelebilis." In order to receive it at the bishop's hands one must at least have attained the age of seven years, and be provided with competent witnesses. Anointed and consecrated with oil, by preference on the Thursday in Passion week, the child receives on his forehead the sign of the cross, while the words, "Signo te signo crucis, et confirmo te chrismate salutis," are pronounced upon him. In the Greek Church, which in this respect too has wandered less far from the earliest tradition, this confirmation takes place immediately after baptism. When then the Reformation, in its doctrine of the sacraments also, returned to the Apostolic simplicity, it was naturally compelled to reject confirmation as such; but yet it very speedily felt the need of a solemn action, whereby those who entered the communion of the Church might be received as members into the congregation. The Church of England continued to assign the right of consecrating the new members expressly to her bishops; and where the

¹ Acts viii. 14-20; 2 Tim. i. 6.

² TERTULL., *de Baptismo*, c. 6.

Lutheran Church rightly demanded a public confession of faith on the part of those who join her communion, she authorised in more than one Church ordinance of the sixteenth century the continuance of the laying on of hands, not as a sacramental action properly so termed, but yet as a significant symbolical action. Particularly by Spencer, in the seventeenth century, was the public confirmation of new members brought into higher estimation. He attached special value thereto, as an independent taking on oneself and renewing of the baptismal covenant, and expressly introduced it into Frankfort in 1666. During the first half of the eighteenth century it became an established custom in other parts of Germany also, usually preceded by an ecclesiastical examination, and in many places immediately followed by the observance of the Lord's Supper. The Prussian Agende of 1829 definitely prescribed the questions to be put to the confirmands on this occasion; and at the same time determined the rite, in accordance with which the confirmation must take place after the answering of these questions.

Within the Netherlands Reformed Church a very great degree of freedom has always prevailed on this point also. In following the precedence of Calvin, as that of the *Confessio Helvetica*,¹ she rejected the ecclesiastical confirmation, and in her liturgical writings deemed no formulary necessary "for the establishing of new members." At first all that was connected with the reception as such, after attendance at religious instruction, was left to be accomplished by the preacher in presence of the elders of the congregation, and the new members then, without further service of consecration, approached the Lord's table on the first celebration of the Supper. Only in a few congregations was anything practised during last century bearing a resemblance to the present public confirmation of members. By the Synod of 1816 it was first appointed as a regular ecclesiastical action, and the questions defined, which are to be put by the liturgist in the name of the congregation on the occasion of its observance. In the year 1861, these questions were modified in their present form, and were usually put without alteration, until, after a fierce opposition on the Modern side, they were, by the Synod of 1876, declared obligatory, and emphatically maintained as the expression of the confessing character of the Church. They demand the solemn declaration of a confession of faith "in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, the only begotten Son of God, and in the Holy Ghost;" and the no less solemn assurance that the young member is "minded and wishful by God's grace to persevere in this confession, to forsake sin, to strive after sanctification, and in prosperity and adversity, living and dying, faithfully to follow his Saviour, as becomes His true confessors." Rightly has it been comprehended that at this solemn hour no declaration of devout-mindedness is sufficient, but a confession of personal belief in the essential contents of the Gospel is demanded, and no other liturgists or members are to be desired for the Church, than such as can with a good conscience propound and answer these or similar questions. The man who regards the congregation of the Lord only as a union for the fostering of "free devotion," in which

¹ CALV., *Inst.* iv. 19. *Confess. Helv.* ii. 19.

as an ultimate principle no other demand than that of earnestness and good intention is to be made, wherein a place cannot be refused even to the atheist, shows by this conception that he is wanting even in the primary notion of that which has been, ages long, recognised as the *conditio sine quâ non* of the Christian-Reformational idea of the Church.

2. The *point of view* from which, in the light of Scripture and of history, the consecration of the young communicants is to be regarded, cannot be doubtful. It is neither more nor less than the solemn reception of new members into the communion of that Church, to which they are already placed in the most intimate relation, by virtue of birth, baptism, and confession, and of which they henceforth enjoy the privileges, as they personally enter for themselves into the engagements of their high vocation. It is thus to no extent a mere empty formality, justified by custom, and necessary in order to be admitted to the table of the Lord; much less in order to be regarded as of mature age in worldly society. It is on the contrary the important conclusion of a previous period of development, and at the same time—if it corresponds to its design—the beginning of a new period of life; the sealing of infant baptism, which without it must be looked upon as uncompleted; the entering upon the rights and duties of the membership, by those who are now no longer looked upon and guided as children. Properly distinguished from the Reception, strictly so termed, it necessarily calls as well for public confession of the faith as for an expression of the disposition of the heart, in order that the congregation may not remain for a moment in uncertainty, on the question whether there can be in reality *communion* between it and those who wholly of their own accord seek reception into its bosom. But thus too the confirmation, conceived of in its profoundest significance, becomes nothing less than a personal consecration to the Lord, whose name one now openly confesses with his brethren; and no conscientious liturgist will undertake the consecration of those with regard to whom he has reason to fear that all seriousness of confession and even the first principles of a really good choice are wanting.

3. The *demands* to be made upon those who are welcomed as new members of the Church must, however, not be raised so high that the wise rule "*de internis non judicat ecclesia*" be altogether lost sight of. If one would only confirm those with regard to whom it is positively evident that we may speak of a life of personal faith and true conversion, one must entirely surrender the principle of a mixed church (*église de multitude*), and would have to pass over to an American Church system, with all its bright sides, but also all its shady sides. So long as we retain the former we must see that young shoulders are not laden with too heavy burdens, and that one does not expect of the spring that which only the summer can yield. Thus much nevertheless is beyond doubt, that no one ought to be admitted to confirmation, concerning whom it is not evident that in proportion to his capacity and development he has a satisfactory knowledge of the way of salvation, and in sincerity desires to seek his salvation in Christ alone, and to walk according to the rule of the Gospel. Looked at from this point of view, it is a happy thing that in the Reformed Church the new members are not, as in the Romish Church, and elsewhere in the Lutheran, introduced

into the membership at an almost childish age, but only at a somewhat more advanced period of life, that they may at least be able to know what is declared and promised by them. Under the age of eighteen no one ought to be admitted, and it were even preferable that the confirmation took place later than that. This at least may be demanded by each of those seeking confirmation, that the last months which precede the consecration and first communion be characterised in the sight of God and man by gravity and holy earnestness. But—in connection with catechetics the opportunity will present itself for returning to the one and the other of these considerations.

4. Here the great question is, in what way the consecration of the new members may be most fittingly *conducted*. That the whole rite must bear a highly earnest churchly character from beginning to end, and not as in some places abroad end in a sort of festive joviality in which the preacher also takes part, we need hardly remind. It must of course be held at a principal service on the Lord's-day, by preference at the season of the high festivals of the Church, in the midst of the numerous assembled congregation. With regard to the sermon to be delivered on this occasion we have already spoken (§ XXVIII. c. 3); now only as to the task which the liturgist fulfils towards the young members, who are separately seated in greater or smaller number before his face. Can he help his heart becoming full at the sight of so many for the most part young persons, in the most sacred moment of their lives, his own scholars, perhaps his nearest relatives? This feeling will then manifest itself in the tone of his prayer, in the choice of his hymn, and especially in the warmth of that address, in which so many an earlier exhortation is now summed up in one last appeal. A public examination in the strict sense of the term is not held in the Church of Holland, and, however much wished, could not be introduced without encountering paramount objections. The laying on of hands too is omitted; while elsewhere this takes place, accompanied by the beautiful words: "Receive the Holy Ghost, shield and shelter against all evil, help and strength unto all good, from the gracious hand of God the Father, the Son, and the Holy Ghost." What would many say if the Church were, as in other Protestant lands, festively arrayed, decorated with foliage and flowers! Considering the insuperable aversion of the majority for any such forms, the liturgist with us has to seek his strength exclusively in the living word, the eloquent hymn, the glowing prayer. Here too the homiletic and hymnologic literature affords not a little which may serve, if necessary, to bring him into a right frame, and to strengthen him therein. But the congregation too must co-operate, most of all by united and fervent supplication. In the Early Church it was an established custom with the congregation regularly to offer the prayer appointed on behalf of its catechumens. Why has, with the precept, the practice also fallen into disuse, and does the congregation pray for its new members at most only in the hour of confirmation? If this were done days and even weeks before, systematically and earnestly, the minds of old and young would be better prepared, the bonds be more closely drawn. By the church members, parents, and relatives of the new communicants, let moreover their deep obligations in these respects be laid to heart, and, to this end urged upon them by the liturgist. And, once more as regards the con-

firmed themselves : not in accordance with *our* individual questions, perhaps arbitrarily put or modified, but in accordance with those of the confessing Church, have they of their own free-will loyally to range themselves under her banners. This must be set before them so clearly and earnestly that it cannot at least be brought as a reproach against the liturgist, if it must still be said of some, "They know not what they do." It is a beautiful custom in some other churches, to give each of the confirmands also a sacred motto, which they may recal to mind their life long. If this can hardly be introduced amongst us, (yet why not, at least within smaller circles?) let us at any rate take care that the word of the consecration itself has its "goads and nails." It is desirable that it be spoken as shortly as possible after the reception into the fellowship, and before the first observance of the Supper, which sets the seal upon both. An interval of two or three weeks between the one and the other will prove anything but favourable to the sustained tone of feeling and the depth of the impression.—It yet remains to be observed that the baptism of adults, which is sometimes deferred to this hour, must precede the consecration itself; in order that these also may unite with those earlier baptised, in one confession and engagement.

Comp. the article *Consecration*, by WEISSAECKER, in Herzog's *R. E.* iii., s. 110—114¹ BACHMANN, *Die Confirmation in der Evang. Kirche* (1852). R. STIER, *Privat-Agende* (1854), s. 217—240. B. L. VOLZ, "Ueber die Anfänge des Christl. Gottesdienstes," in the *Stud. und Krit.*, 1872, i.

POINTS FOR INQUIRY.

Is there a difference of principle between the Romish, the Lutheran, and the Reformed view of Confirmation? Its inseparable connection with the confessing character of the Church?—Must Confirmation and first Communion remain permanently separated by an interval of some days?

II. 1. To a task somewhat akin, but yet of another nature, does the liturgist find himself called when he sees devolve upon him, whether by virtue of his office or entirely from choice, the work of ordaining Teachers and Elders of the Church. This ecclesiastical action too has its own fair *history*. The names of fellow-helpers and scholars of the Apostles, consecrated and set apart to the work of the ministry by the first witnesses of Jesus; those of venerable fathers, set apart by equally honoured predecessors; of eloquent exponents of the truth, devoted to this work by ever-memorable martyrs, shine there in letters not to be effaced. Yet this history would display fewer spots, had not the spirit of churchly domination very early attached to the priestly consecration a character wholly in conflict with the spirit of the Apostolic age. But already pseudo-Dionysius in the sixth century received it into the increasing number of ecclesiastical mysteries; and in the Middle Ages the sum of the arbitrary decisions with regard to the degrees and requirements of Ordination had been augmented to such an extent that the gulph between clergy and laity had become almost immeasurable. Valid only when it had been performed by episcopal hands, it was supposed not only to impress upon the man who received it an indelible character, but also to confer upon him supernatural grace. The imposition of hands indicated the communication of the Spirit, the tonsure

the inner manifestation thereof ; and with the qualification for administering the Sacraments, there was conferred upon the man thus consecrated an ecclesiastical power, before which in principle everything must give way. Only too much of this leaven was suffered to continue in the Church of England, which equally demands an ordination of its clergy only by bishops, "*e successione Apostolicâ*." The Lutheran Church in later times sought to occupy a middle course between that which it found carried to excess in the Romish Church, and too little recognised in the Reformed. Luther himself (14th May, 1525) ordained the first clergyman at Wittenberg, in accordance with a formulary which displayed the fresh and free spirit of the Reformation, but the pupils did not always remain true to the principles of the Master. Specially has the Old Lutheran party of our day attached to the imposition of hands a power, not indeed magical, but yet mystical, and asserted that on account thereof the office is conferred on the part of God Himself, not by means of, but yet as it were with, the laying on of hands. From this standpoint—Zwingli would have called it a longing again for the fleshpots of Egypt—the ordination became "a sort of by-sacrament ;" not wholly on a level with Baptism and the Supper, but yet something more than a merely human, solemn action.

2. The *notion* of the Ordination is according to Reformed Church principles of a more simple nature. By a pure application of the doctrine of the universal priesthood of believers is also the leader of the congregation nothing more than a minister of the word, with regard to whom it is and remains the first question, not by whom and how he has been ordained, but whether he is duly called to this ministry by God and His Church (*nile vocatus*). Nevertheless in this case also the application of the principle (1 Cor. xiv. 40) was not looked for in vain ; and so early as at the Synod of Wesel (1568) was determined (cap. ii., art. 12) the order to be observed at the ordination of preachers and elders. The former must take place by option either with public prayer or with the laying on of hands, but not until the new minister had pledged himself in the hearing of the whole congregation to the faithful fulfilment of his task. If in 1574 the Synod of Dort abolished the imposition of hands as a fruit of superstition, that of 1578 already again permitted it, while later Synods maintained it. Between the years 1580 and 1590 was composed by an unknown hand that "Formulary" for this occasion, which still adorns our liturgical collection, and has also passed over into that of the Walloon churches in this our land [of Holland]. It displays a severely scriptural character, and breathes at the same time the spirit of deep affection for the ministry of the Gospel. According to the guiding thread of this formulary has the ordination of pastors and teachers in Holland, specially in the age of strict orthodoxy, been carried out with great exactness ; and even when, in the course of time, greater and greater freedom has been assumed with regard to the form, at least the questions, the invocation of a blessing, and the concluding exhortation have continued to be held in honour to our own time. The ecclesiastical legislation of the present day too has given certain precepts with regard to this "solemn action," by which the liturgist is to be guided ; and the question can only be, what he can further do on his part towards an appropriate conducting and worthy ennobling of the work of the ordination.

3. The mode of *conducting* the consecration of pastor and teacher varies according to the circumstance of his now entering upon his office, or of his being inducted into a new charge. The former of these especially is with all simplicity beautiful, and cannot fail of producing a deep impression. After the ordinandus has replied to the questions proposed to him, "I do, with all my heart,"¹ the leader quits the pulpit and desires the new minister to kneel in presence of the congregation. With the laying on of the hands, not only of the president, but also of the other teachers, grouped in a circle around him, the former pronounces the invocation from the Formulary of the fathers, and extends to him on rising the right hand of brotherhood in the name of all. Usually the congregation repeats the invocation of blessing in the singing of Ps. cxxxiv. 3, or an appropriate verse of a hymn. Formerly it was likewise customary to place a Bible upon the head of the kneeling pastor, probably as a symbol of his subjection to the written word of God, as the rule of faith and life: may only the thing signified itself not disappear with the symbol! Naturally the consecration is not to be repeated when the ministry is continued at a new post of labour. In this case a single repetition of the answer to the well-known questions is sufficient.

It is a manifest advantage that in our Church the teacher is ordained, not as elsewhere, upon the attainment of his preacher's licence, but immediately upon his entering on his charge; for this first awakens real sympathy with the act, and imparts an air of reality to it. Only in case of a call to one of the colonies is the candidate ordained in Holland, in order that he may there without further introduction enter upon his work. That the ordination and imposition of hands may be accomplished only by duly ordained preachers is self-evident; nothing, however, prevents teachers of other recognised and spiritually kindred societies taking part in this act. On the laying on of hands itself we have already spoken (§ IX. 7): in this case too every magical or mechanical theory must be opposed in principle. It symbolises not what one man confers upon another, but what God, in answer to the prayer of faith, will bestow upon the man to whom is entrusted the work of the ministry. For the rest it is desirable that the ordination be followed as early as possible by the actual entry upon the work of the office; in the country this takes place upon the same day, elsewhere in one week. The proposal has even been made to unite both actions in one service, and in districts where the congregation is so scattered that it is hardly possible for it to be repeatedly assembled, the proposal has its recommendation. In such case, however, it behoves the ordainer and the ordained to aim at great brevity of address, in order that the service which embraces so much may not too greatly transcend the ordinary limits. In order to guard against this last danger, and to give to both an opportunity of speaking out of the fulness of the heart to the edification of many, it is as a rule to be desired that the ordination take place in the morning, the entering upon the office in the evening, and that for neither a weekday be chosen.

As regards, finally, the Ordination of *Elders and Deacons*, which takes place at a particular time in the Netherlands Reformed Church, for this too it has a Formulary, dating from an unknown composer of the last part of the

¹ "Ja ik, van ganser harte."

sixteenth century, in which the duties and obligations of both are described in accordance with the Gospel. The contents are of such nature that they can still be employed, as to the substance of them, on this occasion. On the sermon to be delivered in connection with this act we have already spoken (§ XXVIII. c. ii. 3). If a free address is also thought desirable, it must not neglect in our day to call the attention of the persons designated to this service to the demands and limits of their office, and to aim at calling forth in the congregation a just appreciation of a labour, from which so many, who are above others qualified for the discharge of it, often withdraw in indifference or dislike. On the requirements and obligations of the eldership, the liturgist must further consult the ecclesiastical legislation.

Comp. the literature given under sec. ix., to which add, on the Lutheran view of the present day, the treatise (of Vilmar?) "Ueber Ordination und Introduction" (1854). On the laying on of hands, a paper by DOMELA NIEUWENHUIS, in the *Kerk. Ct.* of 1854, No. 54. Specially let not the liturgist neglect to make acquaintance with *H. MARTENSEN, *Hirtenspiegel, Zwanzig Ordinationsreden* (1870). The "Privat-Agende" of R. STIER affords much that is useful also in this province. See further HENKE, *a. a. O.*, s. 317 ff.

POINTS FOR INQUIRY.

History and criticism of our liturgical formularies for confirmation and ordination.—With what right did Calvin (*Inst. R. C.*, iv. 19, 31) term the laying on of hands a "sacramentum"?—Comparison of our ecclesiastical ritual with that of other Protestant lands.

III. 1. In connection, too, with *the Churchly Celebration of Marriage* has the liturgist to maintain his Evangelical Protestant character. Marriage, although instituted by God, honoured by Christ, estimated at its true value by the Apostles, commended with ardent encomium by renowned Fathers, and by the Early Church eloquently set forth under expressive symbols, was first dignified by Augustine with the title of sacrament,¹ and not until the Middle Ages was reckoned by the Romish Church among the number of its seven sacraments. That character it does not sustain according to the Protestant conception, and the ecclesiastical celebration of marriage can thus bear no other stamp than that of a moral and religious action. Yet one must very greatly overrate the value of the civil marriage, or altogether overlook the profound significance of the Christian marriage union, before one could for a moment call in question the fitness and importance of the Church's consecration of this covenant. The Church is not only entitled, but also under obligation to speak her word in the most sacred moments in the life of her members. Hence it is that the churches of the Reformation have done and are doing no less for the religious consecration of wedlock, in particular, than is done in the so-called sacramental action of the Romish community. Luther, as well as Zwingli, gave definite precepts which testified of great wisdom; and the Genevan Formulary of Wedlock became very soon the foundation for that of the Palatinate, to which again attaches that to be found in the liturgical writings of the Dutch Reformed Church. It is impossible here to give a resumé of the various manners in which the Christian wedding service is conducted in the various lands and churches

¹ Comp. Eph. v. 32, *Vulg.*

of the Reformation. As regards the Netherlands, already the assembly at Wesel (1568) issued directions (cap. vii. 1—4) concerning conditions, time, and mode in which the Church's consecration was to be given to the marriage covenant, which were confirmed, modified, or extended by later assemblies. So long as Church and State were united, the ecclesiastical ratification was pretty nearly universal, and a marriage to which this was wanting was looked upon almost in the light of an immoral state of life. When later State and Church were separated, it was only to be expected that the ecclesiastical sanction upon the marriage would gradually assume another character. It became nothing more, but also nothing less, than a sealing and consecration of the marriage already in point of fact contracted and legally constituted apart from this consecration; an action, to the neglect of which no other than moral consequences attach. No wonder that in modern society, here and elsewhere, we see the appreciation and performance of this sacred action decreasing to an alarming extent. This phenomenon, however, can for the true liturgist serve only as one motive the more for considering with the greatest carefulness *this* part also of his ministerial task.

To this end he has, in the first place, emphatically to *commend*, so far as possible or necessary, on every suitable occasion, the ecclesiastical wedding consecration. The homilete, pastor, and catechist has in this case to render assistance to the liturgist. One congregation and district differs in this respect from another; but enough that in many a circle the churchly consecration of the marriage is in the way of becoming rather the exception than the rule, and the preacher must consequently not look upon himself as released from the obligation urging to seek this, specially where he has reason to fear that it would otherwise certainly be neglected. In this case nothing can be effected by compulsion, but very much by earnest exhorting, by loving guidance (specially of former scholars), and by due co-operation and support on the part of the elders of the congregation. The congregation must learn to look upon the marriage consecration not as an empty form, still less as a burden, but as a privilege to which they have to attach a legitimate value, the enjoyment of which must not be rendered difficult, but rather, so far as can be done, made easy of attainment.

2. Specially, however, is it a matter of importance to *conduct* the solemnity as appropriately as possible. According to local usage it may take place *either* in the church, whether at the public service or at a separate hour, *or* in the consistory, *or* in the dwelling, whether of the bride or bridegroom, or at their request at that of the minister himself. The first of these is, as a rule, preferable, as also that the religious act should [where they are, as in Holland, separate] as closely as possible accompany the civil one. Naturally, one must not pass over to the former until he has convinced himself that the other has received its full requirement. In *that* the civil power imposed its laws; now it is the duty of the Church to speak a word of earnestness and love in the name of a higher Lawgiver, and to seek the blessing from above on the covenant entered into. Touching that which must be borne in mind in doing so, there are hints, partly of a more general, partly of a more particular nature, to be given.

In general it is to be observed that a more mobile element, so to speak,

may be distinguished in this action from a more stereotyped one. To the former we refer the word of free address, preferably based on a suitable and pointed text of Scripture, which must not here be omitted, and concerning which we have already spoken (§ XXVIII. c. i. 7). The other consists in the Formulary, which need be just as little followed literally, from beginning to end, as entirely laid aside, but is to be used with discretion. The somewhat sombre beginning, fruit of the troublous times in which it was composed, no one may withhold; the whole merits unquestionably to be designated one of the best pieces of the entire liturgical collection. In accordance with Scripture, the origin, end, and requirements of marriage are here clearly presented in their true light; and even as regards the ritual, it has to fear comparison with no other. The free address may sometimes precede the Formulary, at other times follow it;¹ but in any case the questions here put must be answered in presence of the congregation, a solemn blessing breathed forth, and the kneeling prayer of the newly wedded persons—the only kneeling prayer witnessed by our Dutch churches—not be abolished. Previously the hands are solemnly placed the one in the other, and the ring placed upon the hand of the bride. The whole act must bear the impress of seriousness, tenderness, and modesty.

In details the tone and course of the liturgical address will naturally be determined by the greater or less degree of regard which one feels for the wedded couple; by the circumstances in their lives, whether of a gladdening or painful nature, with which we are acquainted; as also by the nature of the temporal lot which they are about to share together. At a second marriage the liturgical address will of necessity partake of another character than that at a first; experience too of the past will become the natural ally of the preacher. In place of expatiating on sad memories, let him rather direct the mind to the abundant cause for thanksgiving afforded in the amends made by the present. In a mixed marriage even the semblance of intolerance and severity must be avoided, but yet the earnest warning against the danger which here threatens cannot be spared. This warning must not even shrink from the task of correction, where the marriage is contracted or accelerated on account of the already perceptible consequences of a previous immoral life. In this last case, however, the pastor must have already fulfilled his task, before the liturgist can think of beginning his.

3. When he acquits himself of this part of his task in such a spirit, the liturgist may also avail himself with wisdom of that which he sees placed at his disposal, in order to *augment* the impression of his work. Church hymnology affords to this end an aid not to be despised, and also in the offering of benevolence must the grateful frame of mind express itself. The practice already existing in many places of presenting the bridal pair with a Family Bible, accompanied with an appropriate address, deserves universal imitation, even where such does not seem necessary. The language too of non-sacred literature in praise of a God-honouring marriage, need not here

¹ In some cases the marriage ceremony may be preceded by a familiar pastoral conversation with bride and bridegroom, on the important step they are about to take, and on the moral character and dispositions necessary to their true happiness in their new estate.

be slavishly restrained. The hearty salutation of the newly married persons may then without constraint succeed the Amen of blessing, after the completion of the solemnity; and if presently the minister takes his place with the others at the cheerful wedding table, he must take care that he does not as a guest destroy that which as a preacher he has built up.

Comp. MENSINGA, *t. a. p.*, bl. 279 en verv. NITZSCH, *a. a. O.*, §§ 389—391. HAGENBACH, *a. a. O.*, § 64. J. C. MILLER, *as before*, pp. 217—224.

POINTS FOR INQUIRY.

Is it suitable, even at the silver or golden wedding festival, to desire anew the blessing of the Church?—Is it desirable that the ecclesiastical celebration of marriage should be made universally obligatory on the part of the State?—How is marriage and its consecration to be judged of from the modern naturalistic point of view?

IV. To an action of a much more painful nature would the liturgist on some few occasions see himself called, had not two formularies existing in our liturgical writings, that of "exclusion from the communion, and of reception again," long fallen into disuse. That which has to be accomplished in this domain, moreover, falls less under the head of Liturgics than under that of Church discipline. But yet of one additional matter we must expressly speak, namely, of that which is to be done for the advancement of a becoming *internment* of departed members of the congregation. Let no one say that we cannot here do much else but passively look on. Certainly this was not the case originally, and need not, and ought not to be so age after age.

1. It was not so from the beginning. During the first centuries we see the Christian funeral already provided for in such a manner as to afford a striking testimony to the careful love of faith. In three respects Julian the Apostate desired that the example of the hated followers of Christ should be imitated: in their reputable mode of life, their hospitality towards strangers, and their care for the dead. They set great store by the circumstance that the hodies were not burnt, hut hurried; impressed upon the sepulchres and sepulchral lamps the symbols of hope; and accompanied the sepulture with prayers and psalms, in particular the hundred and sixteenth Psalm. Funeral discourses were held during and after the fourth century, at least at the grave of celebrated and beloved dead, occasionally appropriate portions of the Bible read, or else the Holy Communion observed above their dust. Not within confining walls of church or city, but without, under God's free heaven, did that dust return to the earth, and the words "*in pace*," so full of meaning, distinguished the Christian from every other sepulchre. How here too the Church very soon went farther than the Gospel had taught, sought to follow the departed with purchased masses and prayers even into the world beyond, and assigned to the liturgist a definite task to perform also at the open grave, is matter of general notoriety; but sadly would one be mistaken, if one should suppose that the spirit of the Reformation altogether relieved us of that task. Already Luther emphatically insisted on the necessity for a Christian burial; the Wurtemberg Church ordinance of 1536 recalled to mind numerous reasons

why the Church was under special obligations in this respect; and that of Geneva (1541) prescribed, soberly indeed, but yet with emphasis, "qu'on ensepelisse honnêtement les morts au lieu ordonné." The *Confessio Helvetica Secunda* also wrote (cap. 26), "improbamus maxime cynicos, corpora mortuorum negligentes, aut quam negligentissime abjectissimeque in terram abjicientes." What care was devoted specially in the Lutheran Church of Germany to Christian burial, and continued to be devoted to it, may be learnt from various Ecclesiastical *Agendas*, and particularly from the Baden "Kirchenbuch." In our Netherlands Reformed Church, it is not to be denied, a certain panic dread of all superstition has, in combination with the soberly prosaic nature of our people, long maintained itself in this domain. Already the Church ordinances of 1576 and 1578 directed that the interment should take place "with all quietness," that no discourse at the burial was to be introduced where it did not already exist, and further also, "the thanksgiving at the burial of the dead, at the end of the Catechism, to be omitted, and the tolling of bells at the funeral to be abolished."¹ In our liturgical writings there is consequently, in this respect too, an entire absence of everything which might tend to satisfy the wish or requirement of the Christian feeling. Nevertheless, even in opposition to such rigorous measures, nature proved stronger than precept, and the voice of a doctrinal Puritanism did not succeed in reducing entirely to silence the *vox humana*. At the very period of the strictest orthodoxy were funeral addresses held in great number; and, at least in the northern districts of our land, it has always remained a custom that the teacher accompanied the departed member of the congregation to the grave, and was also afterwards present at the funeral meal in the house of mourning. The *Book of Common Prayer* of the Anglican Church contains a Liturgy for the burial of the dead, which is in many respects a beautiful one; also in various parts of Germany are regular forms appointed for this service; and in France—even in great cities like Paris—the pastors, upon being invited to do so, are regularly in the

¹ A "Ghebet by de begravinge der dooden" was found, up to the close of the sixteenth century, with the Psalms and Liturgical writings at the end of different editions of the Bible. [A funeral hymn of the Scottish Reformation is reprinted in Dr. Bonar's volume (pp. 323—325). It consists of twelve verses, of which we subjoin the first three, as a precious relic of the days of the first love of the Reformed Church :—

Our brother let vs put in graue,
And na dout thereof let vs haue,
But hee sall rise on domise-day,
And haue immortall life for aye.

Hee is of earth, and of earth made,
And man [= man] returne to earth againe;
Syne rise sall from the earth and ground,
When that the last trumpet sall sound.

The saule reignes with God in gloire,
And he sall suffer paine no more;
For cause his faith was constantly
In Christes blude allenerly [= Dutch, *alleenlijk*, alone].

Dr. Bonar refers the reader to the "Form of Burial used in the Kirk of Montrois," in the *Miscellany of the Wodrow Society*, p. 298.]

habit of accompanying the funeral procession to the grave. In Holland, too, there are not wanting those who acquit themselves of this task with fidelity and blessing. Whether, however, here and elsewhere the practice might not be more general, and the task more worthily performed, is another question. "O what things have I sometimes listened to!" (Cl. Harms.)

2. It is true our ecclesiastical legislation prescribes nothing to the liturgist with regard to this subject. It determines, indeed, that a "vacancy shall begin with the burial of the preacher," but not that the preacher has anything to perform as often as one of his congregation goes down to the grave. In large towns, moreover, it is equally difficult here to lay down a rule of universal application, as for the benefit of a few to make an exception to many. But in the country at least the heavy note of the funeral bell must not be heard without the pastor and teacher joining the mourning procession which enters the adjacent churchyard. It is a fair custom of the Romish, nay, of the Early Christian Church, to accompany its children with prayer and blessing from the first step to the last upon their life's path. And, on the other hand, it is anything but beautiful when the Evangelical Reformed Church, so far as concerns it, provides for the majority of its children no other burial than that which might be termed, in the words of Jer. xxii. 19, "the burial of an ass." How many a grave at which, in default of all qualified guidance, no single note of faith and hope is heard! And yet the opportunity is so favourable, many a heart opened more than at other times, the absence of that which is best precisely at this hour so painful. Of funeral discourses strictly so termed we are not now thinking. We have already spoken of these at an earlier stage (p. 274), and a fixed liturgical prayer, adapted to all cases, would, in our day especially, be difficult to introduce. But ought it to be so very difficult for the skilful and zealous liturgist, beside every open grave, to thank God for that which He had in His favour given, to pray for submission in connection with that which His hand had taken away, and moreover to speak, as the time and opportunity admits, a brief, simple word of consolation and exhortation? Or if this were in reality absolutely impossible, with the multiplicity of other labour, would it then be expecting too much to ask that the elders of the Church should do so by mutual arrangement? that at least the deacons should regularly show to the poor, supported by them in their life, the last honour in their death? Ought no psalm or hymn to resound at the Christian grave, again under the leading and conduct of the liturgist of the congregation? So long as matters stand with us as they now stand, it would be little appropriate to furnish definite liturgical principles with regard to the one and the other. But well does the subject merit the most earnest pondering of all who, with us, would profoundly deplore that the gulf between the Church and modern society should—from any negligence on the part of the Church herself—become ever deeper and wider.

Comp. *AUGUSTI, *Denkwürdigkeiten*, ix., s. 541 ff. An important article (from the Lutheran point of view), "über Leichenpredigten, Grabreden, und Einsegnen der Leichen," in VILMAR'S *Pastor. Theol. Blätter*, 1861, x.—xii. See also his *Liturg. Abhandlungen* (1870). Further, HAGENBACH and NITZSCH, *s. d. St.*, with the literature there mentioned. Christian Hymnology too, of earlier and later times, here affords its very precious aids.

POINTS FOR INQUIRY.

Comparative view of the different rites of interment in the various Christian denominations.—History of the burying in churches.—What judgment are we to form of the prayer for the souls of the departed, favoured in the Romish, Lutheran, and other Churches?—How are we to act beside the grave of suicides and acknowledged evil-doers?—What position has the liturgist to assume towards the system of incremation of the dead?—Has the Church nothing further to accomplish for the manifestation and defence of the Christian principle in the graveyard?

§ XLVIII.

THE LITURGICAL PERSONALITY.

EVEN the best precepts with regard to liturgical Matters and liturgical Actions run the risk of failing of their object, unless powerfully supported by the liturgical Personality. The higher consecration, harmonious development, and continual perfecting of this Personality is for this reason a matter of significance in principle for the whole theory and practice of Christian Liturgics.

1. Where we have approached the limits of this part of our subject, the importance of the matter impels us once more to remind that, in the words of Goethe, "say what one will, everything turns in the long run upon the person." The liturgist too, not less than the homilete, must be not merely a something, but also a some one; no speaking-trumpet merely of the Holy Ghost, but His inspired mouth-piece and living organ. The claim of the personality is just as little absolutely unlimited in the liturgical as in the homiletic domain, but nevertheless real, and precisely from the Evangelical-Reformed standpoint to be emphatically maintained, in connection with the principle of freedom (§ XLIII.). The one prays and gives thanks, consecrates and blesses, in a wholly different manner from another; and he is free to do so, inasmuch as he is really another man from his more highly or less highly endowed brother. Here too the diversity of charismas is unmistakable, harmless, yea even of advantage to the unity, beauty, and growth of the whole spiritual organism. In order to be a good liturgist, the first requisite is not brilliant talent, but the spiritual bent of the heart, and the presence of a radically moral character. Where this is present, there the personality has a right of existence in the moral domain; the right to assert itself in a becoming manner; the right finally to recognition and appreciation on the part of the congregation also. This right is limited only (objectively) by the nature of the Cultus, which is too sacred for exposing to needless modification at the instance of individual caprice, and (subjectively) by the sense of propriety, beauty, and of his own unworthiness, which will serve to restrain the true liturgist from bringing his personality too greatly into the foreground.

2. The *requirement* which must be made upon the personality of the liturgist is by no means defined alike by all. There is reason for speaking of moderately *arbitrary*, *relatively necessary*, and absolutely *indispensable*

requirements. To the first of these must it be reckoned when one without further qualification raises his own ideal, whether purely æsthetical or severely ethical, to be the standard, to which every leader of the congregation ought so far as possible to correspond. A foreign theologian, *e.g.*,¹ demands in the "model liturgist," among other things, "externally a pleasing conformation of body and agreeable expression of countenance, as also a noble and refined mien." Happy, to a certain extent, the man who is thus distinguished, but of how many illustrious servants would the Church of the Lord have been deprived, if all had been excluded who were wanting in this attractive exterior!—Unquestionably it is in the highest degree desirable that the man who is to speak for the congregation in addressing God should be as far as possible in the widest sense of the term sound in body and soul. There is nevertheless no ground for transferring the *Veto* of the Mosaic ritual, with regard to some physical conditions, without qualification to the domain of Christian worship. Not all is absolutely prohibitive which in some cases acts as a hindrance. But one qualification at least one must possess, the absence of which can be compensated for by no other. One must be a man, a Christian, one taught of God, if not in the highest at least in the genuine sense of the word; an anointed personality, who has become in an initial stage *one* with the sacred office which he occupies. "In all other cases the man is to be distinguished from the official; the clergyman on the other hand stands entirely alone, in one respect—namely, that there is no time, no place to be named, in which he ought not to remain a clergyman. For here all separation of the person from the office is a lowering of the minister's position, which exposes to contempt the occupant of this office, and calls forth satire against the *ungeistliche Geistlichen*." An eye directed, not alone by virtue of his office, but from an inner impulse of soul, to the unseen world; a heart which can pray; a tongue which can praise; a hand which can bless; without all this the external celebration of worship becomes merely a mechanical action, which cannot possibly do good, but in the end does essential harm. This at least the congregation has a right to demand; even as with a spiritual tact, the living portion thereof very soon discovers where this is present, and where it is not. If it be permanently absent, we have lost the right to complain though all kinds of uncalled teachers should arise to furnish the congregation with that which it seeks in vain in its ordained guides. Nor must there be wanting the inner consecration by the baptism of the Holy Spirit; nor the harmonious development of the various powers of the soul, in order that the one may not prove an impediment in the way of the other, but all may be made subordinate to one final end; nor yet the endeavour after continued sanctification, in connection with which one seeks not only always to do equally well, but even on every occasion better. In one word, the genuine liturgical personality must be a regenerate one, in principle a sanctified one.

3. The *forming* of the liturgic personality where the higher principle of life is present, cannot take place by pursuing a mechanical course, but only by the dynamic method. In the former way we can at best attain only

¹ KOSTER, *Lehrbuch der Pastoralwissenschaft*, s. 45.

to a preparation for the discharge of spiritual functions, which in a painful manner reminds of the words of the poet: "Everything is only training, and of a spirit I perceive no trace." The other method the young liturgist may learn to discover, at first in the school of science, better in that of office, and best of all in that of life with its conflicts and sorrows.—Academic instruction can do still less for the liturgical training than for the homiletic or catechetical; a proposal made abroad some years ago,¹ to create a "*Universitäts-Seelsorger-Amt*" in the Universities, even were it feasible, would in our day tend much more to awaken reaction than it would correspond to its end. Equally little can we give our unqualified approbation to the endeavour favoured in the Germany of the present day by the Old Lutheran party, namely, to furnish the Protestant clergy with a Breviary, in which they shall find formularies, and ever again formularies, whereby daily, either alone or in communion with others, their brethren in office, to read or offer their "*Matins, Laudes, Vespers*," etc.² Unquestionably Luther retained throughout life the traditional "*Horæ Canonice*," and he also made an excellent use of them, as even the "*Rétraites Spirituelles*" of the Romish Church have their favourable side. But too deeply is the aspiration for freedom implanted at least in our ecclesiastical character as a people, for our ministers to be able to adapt themselves to such a rule, even though there were room to hope that this service of the latter might succeed in calling forth life. Yet we may fitly repeat and remind that freedom too has its peculiar perils, and that the truly spiritual man cannot for a moment, on the ground of freedom, dispense with the restraint and discipline of order. How many a one who unceasingly repeats that we may always and everywhere lift the heart on high, who nevertheless seldom or never withdraws from the world, to be expressly alone with God, and to hold personal communion with the glorified Head of the Church, in whose service he has voluntarily placed himself! It is at least equally desirable that the freedom should attach itself to rule, as that the rule should not degenerate into lifeless routine. No day therefore without special secret prayer, without definite reading and reflection on Holy Scripture, without, in a word, an inner lavage in the refreshing and invigorating well-springs of a higher life. "We cannot be always on the knees of the body, but the soul should never leave the posture of devotion. The habit of prayer is good, but the spirit of prayer is better. As a rule, we ministers ought never to be many minutes without actually lifting up our hearts in prayer. Some of us could honestly say that we are seldom a quarter of an hour without speaking to God, and that not as a duty, but as an instinct, a habit of the new nature, for which we claim no more credit

¹ In the anonymous tractate, "*Bist du ein Geistlicher?*" (1863), s. 151 ff.

² Compare the "*Evangelisches Hirtenbuch*," edited by G. C. Dieffenbach and Chr. Müller, 2 Bände, Gotha, 1869, and the "*Evangelisches Brevier*" of the same, which appeared almost simultaneously. The latter contains, on behalf of Protestant clergymen, a *Lectionarium*, *Psalterium*, *Oratorium*, and *Hymnarium*, liturgically arranged with *Introitus*, *Responsoria*, etc., for common prayer. Daily, at six o'clock, *Horæ Matutinae*; at nine, *Laudes*; at twelve, *Pro Pace*; at three, *Meditatio*; at six, *Vespers*; at nine, *Contemplatio*; and moreover formularies of prayer for every occasion, as also a litany for the dying, etc. What more would any one have?

than a babe does for crying after his mother."¹ If in this way the sacred fire continues to glow upon our own altar, we shall with God's blessing succeed in kindling it in other hearts, and love itself will render us inventive in discovering and employing that which may lead to further individual preparation. Study of liturgical writings, handbooks, models, conversation with skilled liturgists, consultation of familiar friends, accompanied with a constant criticism of ourselves, will all contribute its part to raise us nearer to the desired height. The rest the *privatissimum* of the Highest Wisdom accomplishes in the school of life and suffering. Many an admirable liturgist would never have so learnt to pray and give thanks, had there not been given him "a sharp thorn in the flesh."

4. The power of the Personality thus formed must not be estimated at a low rate. It is great in the domain of *practice*; inasmuch as both the impression and the blessing of the whole liturgical activity depends, more than anything else, upon the question whether or not the congregation feels it is the expression of a sound and resilient spiritual life. But also—with which we have here to do—as respects the *theory*, which only then will find an audience for its best lessons, when they are as it were translated into the word and deed of a personality filled with the Holy Ghost. But yet least of all is the fact to be overlooked, that, in the domain of Liturgy too, infinitely much calls for revising and improvement. Even though we were in possession of the most admirable liturgical writings and lessons, it is imperatively necessary to awaken the old to new life, and, with the congregation, to glorify God in the language and thought, not only of a long-departed generation, but also of that now living, and of that very soon to succeed it. "We cannot order Formularies, Church rites, and Liturgies for ever or for a long time; we must alter, abolish, and renew them in accordance with the constitution of the times and their operations. If they no longer serve for the advancement of the faith, they must go; and the new shoes, when they wax old, must be cast away, and others bought." Thus wrote Luther, three and a half centuries ago: when and how will at last his faithful word receive its fulfilment? What is to be hoped for Liturgy and Liturgics, in opposition to the destructive radicalism on the one hand, and the absolutely petrified spirit of conservatism on the other? Where is the steersman who shall be able with firm hand in such wise to guide the bark through the rude billows, as at the same time to avoid the perils of Scylla and Charybdis? Amidst the growing troubles of the age, one can hardly desire anything better than that the Lord of the Church should call forth and strengthen persons, who shall in this domain also speak their word in accordance with the need of the present time, and be in such wise supported and trusted by the Church, that they may aid in raising its worship also to the height at which, according to the consciences of many, it must stand, but is at present *still very far from standing*. Wherefore, pray the Lord of the harvest that He Himself will send forth into this His harvest faithful labourers, the true *λειτουργικά πνεύματα* (Heb. i. 14.)

Comp. an article, "Ueber die Kunst sich zu erbauen," in the *Zeitschrift Altes und Neues* of 1869, No. 28. HANNE, *Vortrag über den liturg. Theil des Protest. Gottes-*

¹ C. H. SPURGEON.

diensies (1875). G. H. LAMERS, "Aphorismen uit het gebied der Liturgiek," in the *Nieuwe Bijdr. voor Godgeleerdh. en Wijsbeg.* i. 3 (1877), bl. 239—245. C. H. SPURGEON, Second Series of Lectures to my Students (1877); specially the second lecture, entitled "The Necessity of Ministerial Progress," p. 23 ff. R. BAXTER, *Reformed Liturgy* (1661, 4to). J. BUNYAN, *A Discourse touching Prayer* (Works, ed. Stebbing, vol. i., pp. 260—269). JOHN WILKINS, *A Discourse concerning the Gift of Prayer* (1651, and after). ISAAC WATTS, *A Guide to Prayer* (1715, latest edit. 1849). E. BICKERSTETH, *A Treatise on Prayer* (latest edit. 1871). *Dr. H. ALLON, "Essay on Worship" in *Ecclesia* (1870).

CHAPTER IV.

CATECHETICS.—INTRODUCTION.

§ XLIX.

IDEA AND IMPORTANCE OF CATECHETICS.

CHRISTIAN CATECHETICS is that part of Practical Theology which deals with the theory of Christian religious instruction, to be given in the name of the Church to the young members of the congregation. By the formation of apt Catechetes it seeks to advance at once the good cause of Catechesis, and the true interests of the Catechumens; and is, whether regarded in itself, or in connection with other parts of Practical Theology, of no less importance than any one of these last.

1. The word Catechetics *κατηχητική*, sc., *τέχνη* or *ἐπιστήμη*) is derived from *κατηχεῖν* (circumsonare, to sound in one's ears, to din a thing in), whence *κατηχίζειν*, teach, instruct. In this general sense is the word also used in the New Testament.¹ More definitely, however, to denote the religious churchly instruction,² particularly in the interest of those who are as yet but imperfectly acquainted with the truths of Christianity.³ According to ecclesiastical usage, is also definitely indicated thereby the instruction already at an early period bestowed by the Church upon those who were being prepared for receiving Holy Baptism. The one who gives this instruction is called Catechete (*κατηχητής*); a name reminding of that (*καθηγητής*) which the Saviour on one occasion employed of Himself, pretty much in the sense of Rabbi.⁴ Those who received it, the Catechumens (*κατηχούμενοι*), are as a rule those who desire to be received into the communion of the Christian Church, whether or not they are already connected therewith by Holy Baptism. Catechesis is the means of which the Church makes use for the satisfying of this wish. The subject-matter thereof

¹ Acts xxi. 21, 24 ("informed").

² Luke i. 4; Rom. ii. 18; 1 Cor. xiv. 19.

³ Acts xviii. 25; Gal. vi. 6.

⁴ Matt. xxiii. 8, 10.

is thus not religion in general, as also not the various truths and duties of the Gospel, but that truth unto salvation, revealed in and through Christ, the believing confession of which is the condition, imposed by Himself, of the sinner's everlasting salvation. Catechism, finally, now the name for a book of instruction, denotes originally the instruction itself, which one receives in this way, and which was only later given in the now usual form of question and answer. That instruction then is, by means of Catechetics, regulated in accordance with fixed laws. This science stands in the same relation to Catechesis, as Hermeneutics to Exegesis, as Homiletics to preaching. It thus embraces, in the wider sense, everything which belongs to the theory of the Christian instruction of the young members of the congregation.

2. Not superfluous is the observation that this instruction is given in the name of the Church; one might also say in the name and at the command of her Lord. The Catechesis is an act of obedience to the high command given before His departure from the earth,¹ and to this extent sister to the work of missions. But as this last is directed to those who by reason of their birth or mode of thinking stand entirely outside of Christendom, so does the other, at least in its present form, seek its field of labour within the narrower circle of the Church. As her servant and in her name does the Catechete give his instruction, particularly in those first principles (*στοιχεῖα*) of saving truth, by the confession of which she is distinguished from the unbelieving and unbaptised world. He has thus the task, not of communicating his own merely subjective ideas—which may perchance be as sharply opposed as possible to the Christian confession—but the truth unto salvation, the acknowledgment and practice of which may be fairly expected of those who are about to take upon them the name of Christ. For catechetical instruction is given, not by particular persons, as such, but by duly appointed servants of the Church, whether teachers or helpers, of whom it may be presupposed, nay, even demanded, that they occupy in principle the ground of Gospel and Confession. Therein to *instruct* is their peculiar task, while on the other hand all that belongs directly to the province of *education* is entrusted to other hands. Although a well-conducted catechetical instruction will display to a certain extent a training and educating character, the task of training in the strict sense of the term is more generally committed to the father of the family, or in his place the school teacher; the Catechete may support and complement their work, but by no means replace it. The difference between Christian Catechetics and Christian Pedagogics continues, notwithstanding their close connection, to be this, that the Pedagogue aims at the training of the *man*, as such, by the aid especially of Psychology and Ethics; the Catechete, on the other hand, at instructing for *membership* in the Church of Christ, by communication of the saving truth believed and confessed in her communion. Now it is unquestionably true that the genuine Christian may be termed the best human being, and to this extent Catechetics may be regarded by Christian Pedagogics as an invaluable ally; but still the immediate object contemplated by the one and the other is equally different, as are the means applied on either side for the attainment of that object. Pedagogics also may aid in preparing the way to the end

¹ Matt. xxviii. 19.

to which Catechetics devotes its strength, but in no case can it supersede the latter. Catechetics retains its own independent Christian-theological character.

3. As such it stands in close and natural *connection* with the whole of theological science, and with Practical Theology in particular. Everything of a trustworthy and serviceable nature which is contributed to this science by Exegetical, Historic, Systematic studies, is accepted and used by it with thankfulness. But also in the narrower circle of the practical sciences it could not be lacking, without an inevitable gap being left by its absence. While Homiletics and Liturgics have to do with the whole congregation, and Catechetics and Poimenics more especially to do with individuals, the one stands and falls with the other.—As regards *Homiletics*, it is precisely Catechesis which forms and fosters hearers of such a kind as the genuine homilist would wish to address; nay, if we were absolutely compelled to make a choice in this respect, it would perhaps be a question difficult to answer, which of the two could best be spared, the homilist or the catechist. Catechesis does yet more than preaching to bring down the light to the capacity of the least developed; is usually pursued in a more regular way than the latter; and forms in itself a more compact whole. On the other hand, the preaching continues to build up upon the foundations laid by Catechesis, and can in turn substitute for the "milk" supplied to the babes in Christ the nourishment of "strong meat." The Catechist plants, the Homilist waters. The indisputable fact that an excellent Homiliste is sometimes but a poor Catechete, and the converse, does not nevertheless suffice to justify the wish, expressed now and then—*e.g.*, by Mosheim—that the relation of the two might be separated, and to each of them assigned his own field of labour. For in this way not only would the higher unity of the office of pastor and teacher be broken, but also considerable injury inflicted on both sides, since not a few homiletic charismata are also catechetical ones, and *vice versa*. In any case, one and the same person is now as a rule called to the one and the other, and ought thus, so far as possible, to be faithful in both.—With *Liturgics*, too, does Catechetics stand in close relation. The Liturgist administers baptism to the child, which is straightway instructed by the Catechete; and where the latter has accomplished his task, the former again bestows upon the young member the symbols of the Holy Communion. Equally so with *Poimenics*; the shepherd has naturally to care for all the sheep, but yet very particularly for the lambs of the flock,¹ yea, to train from among these the future sheep of his pasture. To *Apostolics*, finally, does Catechetics reach forth the hand; at least to this extent, that it has innumerable points of contact with the work of Home Missions. In short, "one may say that the three P's, with which Harms has designated the principal functions of the Clergyman—Preacher, Priest, Pastor—are as regards youth combined in the *Catechete*."²

4. But also regarded *in itself* may Catechetics be termed a science of essential value, if for no other reason, on account of the deep *importance* of this part of the task imposed upon the shoulders of the pastor and teacher.

¹ Isa. xl. 11; John xxi. 15b; comp. Gen. xxxiii. 13, 14.

² PALMER.

Important is Catechesis for the pupils themselves: what is more necessary for them than a knowledge of the way of salvation? what more indispensably requisite than to be sufficiently instructed therein? Important also for the congregation, of which the numerous ailments arise to no small extent from a melancholy want of acquaintance with Holy Scripture.¹ In the catechising room are the foundations weekly laid of that which the local gathering in that place will presently become. Important, in the last place, for the teacher himself: the man who will truly cherish fruit for the kingdom of God must with special zeal and assiduity cultivate the youthful field. History and experience go to show that the congregation of the Lord has flourished most in times when most importance was attached to catechisation, and, conversely, that it has least flourished when least attention has been paid to this duty. "I do not understand," says Brakel, "how a teacher can die in peace, who has not been diligent in the work of catechising."

The *pleasure* of this labour, too, must not be lightly esteemed; although this task, like every other, presents its own darker sides. No truly wise man will regard children and young people as unworthy of his attention; even the ancients comprehended the truth: "maxima debetur puero reverentia." What sight can be more interesting than that of those just entering upon life, who are devoting their attention to the first questions concerning heavenly things? what intercourse so refreshing, with the requisite tone of mind and heart, as that with the world of childhood, to which the Saviour Himself directed the eye of the disciples? The application to catechising has proved for many a pastor, in opposition to manifold cares and toils, a beneficial relaxation. Let him who is young seek the society of elder persons, but let him who is becoming older seek a circle of younger ones: this forms part of the secret of long continuing oneself young and fresh in spirit. It does not speak much *for us*, if from week to week we witness with an anxious sigh the return of the hours set apart for religious instruction. Why is a complaint here made of "lost time," as if it might so easily be better employed? Even as regards our own growth, it is by no means wasted; by communicating we receive, and thus become ever inwardly richer. And just as little need the time of teaching be lost for our higher enjoyment in life; since not rarely is a bond of love and confidence formed with some of the scholars, which no time or chance can destroy. And where we have the happiness of in reality leading these little ones to Christ; where we see them growing up to be youths and men in Him. . . . But enough: "he who scatters the seed of Christianity in the heart of a child, trains a plant for the Paradise of God."²

Without doubt, good catechising is in many respects *difficult*, nay, more difficult than many a one supposes, who takes for granted that with the office will come the qualification too. Experience loudly proclaims the opposite, and points to difficulties to be regarded as far from slight. Even in itself it is by no means easy to speak to children of things into which angels desire to look. The scholars are not only to a great extent ignorant,

¹ Matt. xxii. 29.

² BORGER.

but often also indocile and idle, if not even ill-disposed and rude, and the very best catechete learns now and then what it is to sow in tears. We are ourselves not at all times fitted in mind and body for a labour which calls for the whole man, and that when he is most fresh and vigorous. Most of all does our own time present difficulties in this domain, such as without further description almost at once suggest themselves. Equally little as preaching has catechising become casier within the past few years for the man who conscientiously takes into account principles and aims.—Ought, however, any of these things to damp our ardour and our zeal? But no, that which is fairest has been at all times most difficult of attainment, and the prize is worthy of the effort. “If we labour in marble, this passes away; in metal, it corrodes; in stone, it crumbles away. But to write upon immortal souls, that is a work for eternity.” The conviction of the difficulty of a matter which is of so great importance, nay, of so great agreeableness, can only lead us to look about with so much the greater interest for means of the better attaining the desired end; and to the attainment of that end, under a higher assistance, science too affords its indispensable aid.

5. The *indispensableness* of a thorough-going Catechetics for the attainment of the end which Catechesis proposes to itself, calls for some further explanation. For it might happen that some should look upon special theoretic directions, in the attainment of such an eminently practical end, as entirely superfluous, and should suppose that we might here rest content with merely practical exercises, under the supervision of a competent criticism. That this last, too, is a matter of indispensable necessity, who will not readily admit? Yet from this it by no means follows that theory is superfluous, however little in itself sufficient. Even inborn catechetic talent cannot dispense with development and guidance, and how few possess that inborn talent! and how many at the first attempts come to a standstill, under painful experiences which they had not foreseen! True, the best of theories cannot possibly guard against every conceivable exigency; but yet it can give directions which will be slighted only by ignorance. It makes the catechete acquainted with the great principles which must guide him in the performance of this part of his work; with the best method to follow in the fulfilment of his task; with rocks to be avoided; examples he will do well to follow; aids of which in particular cases he has to avail himself; with everything, in a word, which may enable him to prove a good and blessing-crowned catechete. The most efficient crutches cannot compensate for the want of wings to bear us independently thereof to the heights; but a firm staff in the hand, in walking upon an unknown and sometimes uneven path, remains nevertheless of indisputable value. And that which is at all times true acquires enhanced emphasis in our day, in which religious instruction must no longer be suffered to lag behind, when we consider the higher degree of development to which instruction in other subjects has attained; while at the same time, in consequence of Church conflict, it is notably passing through a period of transition and crisis, such as to render augmented watchfulness and exertion absolutely necessary. Less than ever can the catechete afford to repose on the laurels of the past, or Catechetics to close its school of instruction. Rather has it to put forth every effort for

the attainment of the end already proposed to himself by one of the Christian fathers: "*ut gaudens quisque catechizet.*"¹

Comp. SUICERI, *Thesaurus*, in voce *κατηχέω*, κ. τ. λ. *PALMER's article, "Catechese," etc., in Herzog's *Real-Encl.*, vii. The article of BAUSMANN on Catechetics, in the *Stud. u. Krit.*, 1864, iv. s. 614 ff. The Encyclopædias of CLARISSE, PELT, HAGENBACH, DOEDES, and others on this point. *G. H. LAMERS, "Katechetische Studien," in the *Nieuwe Bijdragen op het gebied van Godgeleerdh. en Wijsbegeerte* (1877), i. bl. 247 en verv. V. ZESCHWITZ, *System der Pract. Theol.*, ss. 178—245.

POINTS FOR INQUIRY.

What modifications has the notion of Catechetics undergone in the process of time?—Can it permanently maintain its independence side by side with Christian Pedagogics?—Whence is it that the value of Catechetics and Catechesis is no longer generally recognised?—Might it not, however, in turn be over-valued, at the expense in particular of Homiletics?

§ L.

ITS HISTORY AND LITERATURE.

THE history of Catechesis and Catechetics develops itself in the main in accordance with the same laws as we saw prevailing in the domain of Homiletics and Liturgics. The practice is considerably older than the theory; but in proportion as the latter is developed, the former also becomes less imperfect, while conversely, the extension of the practice raises the theory to greater clearness, fixedness, and completeness.

Where we review the history of Catechesis and Catechetics in its progress, we direct our attention first of all to the Early Christian, then to the Roman Catholic, and finally to the Evangelical Protestant Church and its instruction, as well in our own country as abroad. We thus become witnesses, first, of foundation and development, then of drooping and degenerating, finally of restoration and progress.

I. Christian Catechesis is equally old as the Christian Church, but also no older than this Church. For in the heathen religions of antiquity nothing is to be found of a nature which can be compared with this; and though there was not wanting to the Israelite child a certain historic and religious teaching,² this had in the fulness of the time to a great extent degenerated into a lifeless formalism, which only in pious household circles could be to some extent infused with life.³ But hardly has Christ come forth as a teacher, before the little company of the Apostles may be termed a first school of catechetes; and the day of Pentecost has not dawned before instruction, in the form of testimony and the preaching of repentance, prepares the way for the baptism of the first Christian congregation.⁴ The Apostolic catechesis might well in the beginning be concise and simple,

¹ AUGUSTINE.

² Deut. vi. 20—25; Josh. iv. 6; Ps. lxxviii. 4—7.

³ 2 Tim. i. 5, iii. 15.

⁴ Acts ii. 37—41.

inasmuch as it was given to adults, those to whom the history of the Lord was not unknown, or else was wont to be communicated in its leading traits.¹ Unquestionably the substance and form of this teaching were modified in accordance with the need of the moment;² but of necessity the reception of more or less regular instruction preceded admission into the membership of the Church.³ As a rule, the questions were certainly put, not by the teachers, but by those who sought instruction, while the Christian instruction of children was looked upon as in the first place the task of believing parents.⁴

Very soon, however, a variety of causes co-operated to lead men to devote increased care to Christian instruction. What specially contributed thereto was the necessity, augmented by the rise of numerous errors, of a more special preparation for the reception of Christian Baptism. We accordingly see particular Catechists make their appearance so early as the second half of the second century, while the *Missa catechumenorum* becomes constantly more and more sharply separated from the *Missa fidelium*. From the "Constitutiones Apostolicæ," composed in great part during the second half of the third century, we become acquainted with the main substance of that instruction, as well as the earliest precepts concerning its duration and conduct. While the duration of the catechumenate varied in different lands, we see, from the time of the third century, the catechumens themselves divided into three different classes. The first, that of the hearers (*Audientes*), who in the public service might only attend the reading of the Scripture and the preaching of the Word. The second, that of the kneeling ones (*Genu flectentes*), who might in this posture attend at the prayers which were offered on their behalf. Finally, that of the candidates for baptism (*Competentes*), who were already waiting to receive that baptism for which they were now adjudged fit. In the instruction of these classes a regular ascent was observed, by virtue of which much remained concealed from the beginners, which was communicated to those farther advanced. Only when the *disciplina arcani* was unveiled for them, was also that which is necessary communicated to them with regard to the Creeds, the Lord's Prayer, the Church Prayers of believers, and the Sacraments: "not in writing, but in order that they might preserve them upon the tables of their hearts."⁵ How much value was attached to all this is evident from the early founding of separate schools of Catechetes in Alexandria, Edessa, and Antioch, of which the first in particular attained to great renown. In what spirit and in what manner the Christian instruction was conducted in the case of more developed persons is evident, *i.e.*, from the three and twenty "Catecheses" of Cyrillus Hierosolymitanus († 386), from the great "Oratio Catechetica" of Gregory Nyssen († 395), and from the two "Catecheses ad illuminandos" of John Chrysostom († 406), although not one of these is a catechisation, strictly so termed, but they are all didactic and awakening discourses. The first theoretic tractate on Catechetics is that of Augustine, "De Catechizandis rudibus," wherein he gives his friend the deacon Deo-

¹ Acts viii. 32—35, x. 36—43.

² Acts xviii. 26.

³ Luke i. 4; Heb. vi. 1 ff.

⁴ Eph. vi. 4.

⁵ JEROME.

gratias at Carthage some very appropriate practical directions. Out of this tractate we will only here repeat two sayings: "Hilarem doctorem diligit Deus," and "Eadem caritas, non eadem medicina omnibus."

Comp., on the Apostolic age, WALCH, *Exercit. de Apostol. instit. catecheticâ*, in his *Miscell. Sacra.*, p. 23. On the Catechumens and their reception into the Christian Church, J. J. VAN OOSTERZEE, in the "Kerkgesch. in Tafereelen," i. (1854), pp. 259—272. On Cyril of Jerusalem and his Catecheses, a *Specimen* by J. J. VAN VOLLENHOVEN (1837). J. MAYER (Rom. Cath.), *Geschichte des Katechumenats und der Katechese in den ersten sechs Jahrhunderten, eine gekrönte Preisschrift* (1868).

POINTS FOR INQUIRY.

Nature and extent of the difference between the Catechumenate of the Eastern Church and that of the Western.—The "sal sapientie."

II. As the Early Christian Church is gradually succeeded by the supremacy of the Roman Catholic, we witness, as regards also Catechetics and Catechesis, the appearing of a period of drooping and degenerating, which extends from the sixth century to the beginning of the sixteenth. A variety of causes contributed to bring about a retrogression, which in its consequences for the Church of the Lord might become nothing less than fatal. As infant baptism became universal, the catechumenate as a preparation for holy baptism naturally ceased to exist, and the catechete retired to a position wholly inferior to that of the priest. It was the time of the Christianising of the mass, not of the training of the individuals; and in proportion as ignorance and barbarism became more general, the Church was seen to be less in a position for the fulfilment of her sacred vocation. So far as possible the household or the sponsor must make amends for the neglect of the clergy; and only at the commencement of the ninth century did the latter, under the influence of Charlemagne and Louis the Pious, begin to display encouraging signs of an awakened life. In a "Capitulaire" of the former there is laid upon the heart of the bishops the care "that the priests instruct their catechumens in the Christian faith." In all probability such instruction, so far as it was given, was confined to that renouncing of the Devil and all his works, customary from an early period, and to the instilling of the Apostles' or Athanasian Creed, which last was in some places sung in the churches by those who had been newly received into communion. In the most favourable case the Decalogue and the Lord's Prayer were in addition imprinted upon the memory, and at the same time the doctrine of the seven deadly sins treated in connection with the Church's doctrine of confession and penance. At more than one Council, e.g., that of Beziers in France (1346), of Lambeth in England (1281), later of Tortosa in Spain (1429), the subject of the religious instruction of the people was warmly discussed. Very many of the clergy, however, continued to neglect Catechesis, and towards the edifice of Catechetics itself were contributed but few building stones worth the mention. The monk Kero at St. Gall is said already in the eighth century to have produced an Old High-German translation and exposition of the Lord's Prayer and Creed. But particularly must we here mention a man of the ninth century, Ottfried, who prepared in 840 the so-called Weissenburg Catechism. In the eleventh century, Notker Labeo († 1022)

expounded the Creed and the Lord's Prayer, and Bruno of Wurtzburg († 1045) published a catechism, in which the scholar asks and the teacher answers. The tractate of Hugo de S. Victore († 1141), "*De Institutione Novitiorum*," can hardly be mentioned under this head; of greater significance was the "*Institutio Laicalis*" of Bishop Jonas of Orleans, which had already been composed in the ninth century. Special appreciation is merited by the laudable endeavour of the Chancellor John Gerson († 1429), in his tractate "*De parvulis ad Christum trabendis*," although conceived not so much in the interest of children, as rather of somewhat advanced young men, whom he would see trained for the kingdom of God, specially by the "*prædicatio publica, admonitio secreta, et disciplinatio magistralis*." On the whole, however, the condition of matters still remained dreary enough to justify the later complaint of Melancthon in his "Apology": "*Apud adversarios nulla est prorsus κατήχησις puerorum*."

We meet with a somewhat better state of things during this period, among those in particular who were despised and persecuted by the Church as heretics. Among the old Cathari there appear to have subsisted some traces of the earlier catechumenate. To the Waldenses, too, the testimony could be borne, that "among them hardly a child was to be found who was unable to give an account of his belief, and that in good French."¹ Amongst them appeared the first catechism with questions by the teacher and answers by the scholar, in which were specially inculcated the first principles of faith, hope, and love. Their footsteps were followed by Wiclif in his "*Pauper Rusticus*;" and in Bohemia, where, previously to the time of the Reformation, the Catechesis was raised to a much higher degree of excellence than in the Church of Rome, and traces were even to be met with of a classification of the catechumens in the spirit of the fourth century. In the Netherlands it was especially the Brethren of the Common Life who laid the trustworthy foundations for a better system of religious teaching. The honoured Groote, who died in the same year as Wiclif (1384), emphatically insisted on the reading of Holy Scripture in the language of the people as the indispensable condition of all improvement. The popular "*Collations*" too of the Brother-houses effected no little good, and the beneficial influence of the cloister schools can hardly be overrated. But still a long time would have yet to roll on before one would be justified in boasting—once more with Melancthon—"Apud nos coguntur pastores et ministri ecclesiarum publice instituire et audire pueritiam, quæ cærimoniam optimos fructus parit."

Comp. *G. VON ZESCHWITZ, *System der christl. kirchl. Katechetik*, i., s. 530 ff. C. I. NITZSCH, *Pract. Theol.* ii., s. 147 ff. W. MOLL, *Kerkgesch. van Nederl. vóór de Herv.*, i. (1864), bl. 414 en verv., ii. 3, bl. en verv. *G. H. M. DELPRAT, *De broederschap van G. Groote en de invloed der Fraterhuizen*, 2nd edit. (1856), bl. 27 en verv.

POINTS FOR INQUIRY.

What may be determined with sufficient certainty with regard to the substance of the Catechesis before and at the time of Charlemagne?—The significance for Catechetics of the earliest rhyming Bibles and translations of the Bible into the language of the people.—Was the confessional in a position to make amends for the want of due Catechesis?

¹ DE THOU.

III. Hardly do we see the dawn of the sixteenth century, before we witness the beginning of a period of *restoration* and *progress*, at first for Catechesis, but very soon also for Catechetics. Even *before* 1517 Luther expounded, in Catechesis and preaching, the Lord's Prayer and the Ten Commandments; published in 1520 a brief exposition of these, as of the Creed; set forth his catechetical principles, clearly and without disguise, in his "Deutsche Messe" (1526), *inter alia*, and showed in his Larger and Smaller Catechisms (1529) how he would have these understood and applied. While a kindred spirit, John Brentz, had already preceded him in 1527, and in the following year the "Catechesis" of J. Lachmann and the "Catechismus" of A. Althammer had appeared, their labour was very soon entirely eclipsed by that of the great Reformer.—No less powerful life in this domain was awakened in Switzerland, where the "Catechismus Sangallensis" appeared in 1527, and that of Oecolampadius and Leo Juda in 1534; in 1536 that of Calvin was prepared in French, and not much later translated into Latin. Presently, soon after the middle of the sixteenth century, that of John a Lasco and Martin a Micron was prepared for the East Frisian Church, and finally that of Zachary Ursinus and Caspar Olevianus (1563) was framed at the command of the believing Elector Palatine, Frederick the Third. By this last production the Catechism of Bullinger, composed in 1559, was entirely overshadowed. The "Lac Spirituale, s. Institutio puerorum Christiana," too, of John de Valdés, published (as is conjectured) somewhere between 1550 and 1560, and probably of Italian origin, is deserving of mention as a specimen of simple and practical Christian teaching, without polemic, and is composed in the genuine spirit of the Reformation.¹

The life awakened by the Reformation made its beneficial influence felt even within the circle of the Romish Church. There too it was perceived that the improvement of the Religious and Christian teaching was nothing less than a prime necessity. To the theory of the subject a not unimportant contribution was made by Erasmus, in his "Explanatio Decalogi et precatōnis Dominicæ" (1534); for practice the seeds were sown in the Catechism of P. Canisius (1554), later in that of Cardinal Bellarmín (1603), but especially in the Mechlen Catechism and in the "Catechismus Romanus ex decreto Conc. Trident.," given forth *ad parochos* by Pius V. in 1566, and placed by the Romish Church among the Standards. It is well known with what zeal the Jesuits soon after applied themselves to the religious instruction of the future Church members, and how in a later century noble Roman Catholic teachers, such as J. M. Sailer († 1832) and afterwards I. B. Hirscher contributed their part to the improvement of the Church's teaching. Very far behind in this respect did the Eastern Church remain, in which among others Christodoulos (1760-1772) published a "Catechesis Sacra," which hardly merits this title of honour. In the Coptic and Armenian there exists scarcely a trace of catechetical literature, while in the Russian Church the clergy are usually content with a brief explanation of the prescribed prayers of the Church.

¹ This book was long lost sight of, but has been brought to light again in our own day. For a notice of its contents see the *Zeitschr. für Luth. Theol. u. Kirche*, 1872, i.

In England the Church made but little advance in this respect during the reign of Henry the Eighth. At the beginning of the last decade of this reign, Cranmer's "Instruction of a Christian Man" (1537) was published by royal mandate.¹ Among the first Catechisms of the Reformation was "A briefe Catechisme and Dialogue between the Husbände and his Wife: contaynyng a pyththy Declaracyon of the Pater-noster, Creede, and Tene Commaundements, very necessary for all men to knowe." By R. Legatt. (Wesel, 1545, 8vo.) With the accession of Edward the Sixth, however, a great advance was made, alike in the diffusion of secular learning by the founding of Grammar Schools, as in the teaching of the doctrines of the Bible and Reformation by means of Evangelical Catechisms.² In the year following Edward's accession appeared the Catechism known as "Cranmer's Catechisme" (1548), being in reality a translation of that of Justus Jonas. To the brief reign of Edward the Sixth belongs the Catechism of Edmond Allen, or Alen, "Catechisme, that is to say a Christen Instruccion of the principall pointes of Christes religion" (Lond. 1551). [An earlier edition is said to have appeared in 1548.] In the year of the king's death appeared that known as "King Edward VIth's Catechisme" (1553), bearing the royal sanction, and embodying the fundamental doctrines of the Reformation. It appeared both in a Latin and an English form.³ But the great Catechism of the English Reformation was that of Alexander Nowell, Dean of St. Paul's († 1602), "Catechismus, sive prima Institutio Disciplinæ Pietatis Christianæ, Latine explicata," 4to, 1570. Originally published in Latin, it very soon appeared in a complete form in English, as also in an abridgment. A Greek translation too of the larger work was made about 1573, and of the abridgment about 1575. The Catechism of Nowell was followed in 1606 by that of William Perkins (b. 1558, d. 1602). The "Practical Catechisme" of Daniel Rogers appeared in quarto, 1633 (2nd edit. 1640), and a few years later the work of his brother Ezekiel, "Grounds of the Christian Religion by way of Catechisme" (Lond. 1648, 8vo). All the writings above mentioned were composed in a more or less Puritanic spirit. Meanwhile, after the Hampton Court Conference of 1604, the Anglican Catechism had been prepared—at the instance of James the First—in part by John Overall, then Dean of St. Paul's.⁴ The tone and character of its contents have unquestionably been affected to some extent by the king's known aversion for all that belongs to Puritanic doctrine and practice;

¹ See above, p. 355, note.

² For a notice of the "Briefe Principles of Religion," by Christopher Watson (London, 1581), and the "Compendious form and summe of Christian doctrine," by Christopher Shute (London, 1581), and three other Catechisms of the same year, see BONAR, *Catechisms of the Scottish Reformation*, Pref. xxxii. On pp. xxxi. xxxii. of his preface, Dr. Bonar also mentions other English Catechisms, of the years 1550 and 1582, and adds a brief analysis of their contents.

³ Title: "A short Catechisme, sett fourth by the Kings Maiesties Authoritie, for all Scholemaisters to teache. London, by John Daye, 1553." 16mo. The newly framed Articles of Religion and some Prayers for Children are subjoined. R. Gratton and R. Wolfe brought out editions in the same year. A Latin edition also was issued by Wolfe.

⁴ Dean Overall wrote that part of the Catechism which treats of the Sacraments; the authorship of the remainder is unknown. It would seem to have been based on Cranmer's "Instruction of a Christian Man."

while, however, from the first rejected by many, as departing too widely from the teaching of the Reformers, this composition has been greatly venerated and beloved by others, and has continued for more than two hundred years the one Catechism in use of the Church of England.—To return to the Puritanic writings. A larger and a smaller Catechism of Christian Doctrine, by the illustrious John Owen, appeared in 1645. In the preface the author says, "The Greater will call to mind much of what you have been taught in public, especially concerning the person and offices of Jesus Christ. Out of that you may have help to instruct your families in the Lesser; (it) being so framed for the most part that a chapter of the one is spent in unfolding a question of the other." Shortly after 1672, Bunyan published his "Instruction for the Ignorant;"¹ and, finally, the "Catechisms for Children and Youth," by Isaac Watts, appeared in 1730 (12mo), and attained at once to a high degree of popularity, which they continued to enjoy for more than a hundred years. Watts's "Short View of the whole Scripture History, in Questions and Answers," likewise appeared in 1730 (12mo). But the Catechism which has exerted the greatest influence in Great Britain and New England is that of the Assembly of Divines at Westminster, 1643-49. The Assembly issued its shorter Catechism in 1646, and its larger in 1647. These Catechisms, which differ from the Palatine Catechism mainly in presenting the truth from an almost exclusively intellectual point of view, were received among the Symbolical Writings of the Church of Scotland, and long continued to exert the authority of doctrinal standards among the Evangelical Nonconformists of England and America.² Their great value unquestionably consists in a clear and faithful exposition of the doctrine of salvation; their one defect, in a lack of that Christian *ἐνείκεα*, without which the soundest confession is in danger of becoming *doctrinaire*, in place of doctrinal.—The last Roman Catholic Catechism published in Scotland was that of John Hamilton, Archbishop of St. Andrew's (†1570), which bears date *Sancti Andree*, 1552, 4to. Calvin's Catechism was translated into English in 1556 (reprinted at Edinburgh, 1564), and the teaching of it enjoined in the First Book of Discipline (1560). The Heidelberg Catechism, translated into English, was printed by public authority for the Church of Scotland (1591), and appears to have been in authorised use until superseded by the Smaller Catechism of John Craig.³ Craig's Catechism was eventually replaced by that of the Westminster Assembly, which latter

¹ Works, edited by Dr. Stebbing (1859), vol. i., pp. 475-488.—Richard Baxter also published a Catechism for the Young; which was followed in 1704 by Matthew Henry's "Plain Catechism for Children."

² A translation of the Assembly's Shorter Catechism into Latin and Greek was presently made by John Hammar. (London, 1659, 8vo.)

³ The larger work is "A Shorte summe of the whole Cathisme. . . Gathered by M. Iohne Craig, Minister of GOD'S WORDE to the Kings M. (Anno, MDLXXXI)." The title of the smaller is "Anc Forme of Examination before the Communion, approved by the General Assembly of the Kirk of Scotland: and appointed to be used in Families and Schooles" [in place of Calvin's Smaller Catechism: "The maner to examine Children"]. The title of Adamson's Latin version of Calvin's Catechism is, "Catechismus Latino Carmine redditus, et in Libros quatuor digestus Patricii Adamsoni Opera atque Industria," 1581, 16mo. Dedicated to King James VI. A specimen of its contents is given in Dr. Bonar's volume.

retains its authoritative force in the Presbyterian Churches to the present time.

In the Walloon Churches of France and Switzerland the Catechism of Calvin was at first for many *the guide par excellence*. It was later succeeded, but not superseded, by that of J. Capell (1619), Ch. Drelincourt (1642), P. Ferry (1655), J. F. Ostervald (1702), Ch. Chais (1750) and others; while in the beginning of our own century (1806) a "*Catéchisme à l'usage de toutes les églises de l'empire français*" was placed in the hands of the catechumens.—In Germany, however, we see the fresh, free spirit of the Reformation only too quickly succeeded by a new Scholasticism, which analysed "the pure doctrine" with hair-splitting refinement, and not seldom championed the doctrine at the cost of the life. Polemics began to occupy the foreground, practice the background; Luther's Smaller Catechism was mechanically imprinted on the memory of youth, but the spiritual pride of not a few of the clergy withdrew itself from all further properly so-called catechetical labour. This Catechism was not only translated into different languages, and appointed for general use in the Church of Sweden, but was even corrupted on the part of Rome and of the crypto-Catholics, and otherwise moulded in a variety of ways in the service of Dogmatism.—In Switzerland the state of things was not any better: it was there sought to impress the mind of the younger generation with the severe doctrine of Predestination. This end is contemplated in the writings, *i.e.*, of Hypcrus, "*De Catechesi*" (1570); Trotzendorf, "*Methodus doctrinæ catecheticae*" (1603); K. Dieterich, "*Institutiones Catecheticae*," first published in 1613, and often reprinted; while the "*Christl. Evang. Kinderlehre*" of J. Valentin Andreä, which appeared in 1621, may be regarded as one of the heralds of a better time.

This better time at length dawned, under the life-awakening influence of Ph. J. Spener († 1705), the father of the Pietists, but also the reformer of the Catechesis, who was concerned not only about gaining valiant members for the Church, but above all about winning souls for the kingdom of God. His "*einfältige Erklärung der christl. Lehre nach Ordnung des kleinen Catechismus*" (1677) was later (1688) followed by "*Tabulæ catecheticae*," the arrangement of which long served as a model for others. Without waging direct warfare against the existing order of Catechesis, he endeavoured "to bring the head into the heart;" while his lessons at the same time displayed the character of "*Erbauungsstunden*."—To this extent we may say, with Palmer, that "the emancipation of Catechesis" begins with him. The catechetical treatment too of Bible History began to come into use and honour from his time, and very soon the Orphan House of A. H. Francke was the seat of a catechetical institute, such as was never before known in the Evangelical Church of Germany. If the pietistic influence was at first passionately opposed by a lifeless orthodoxy, yet by degrees the beneficial leaven penetrated more vigorously; specially when in the eighteenth century the theory and practice of catechising formed the subject for special examination at different Universities. In addition to the Catechism, the Bible itself is now more and more read and explained at the Catechisations; a number of "*Schatzkästlein*," with mottoes and verses of hymns, are published in the interest of the catechumens; and so con-

siderably does the literature of theory and practice extend in every direction, that completeness of enumeration is here almost impossible, but also not really necessary. With special commendation, however, must we mention in this connection the name of Mosheim, who in his "Sittenlehre der H. Schrift" (1785) laid the foundations for a better theory, assigned to Ethics a more prominent position in catechetical instruction, and in place of a mechanical repetition sought to recommend the Socratic method. After him are to be mentioned in particular, J. J. Rambach, "Wohlunterrichteter Katechet;" S. J. Baumgarten, on account of his Exposition of Luther's Smaller Catechism (1749); J. G. Rosenmüller, "Anweisung zum Katechisieren" (third edit. 1793); P. G. Dinter, "Die vorzüglichsten Regeln der Katechetik" (1801, sixth edit. 1824).

Pity only that, like Homiletics, Catechetics too began but too soon to experience the influence of the varying schools of philosophy. The Wolfian method of demonstrating found its advocate in J. C. Jocardi, "Katechetische Sammlung" (1745); the Kantian Moralism, in Gräffe's "Vollständiges Lehrbuch der allgemeinen Katechetik, nach Kant'schen Grundsätzen" (1795—1799); while in Daub's "Katechetik" (1801) something of the same kind was attempted from the speculative standpoint. The chilly breath of Rationalism penetrated under all these influences into the catechising chamber also. Belief became intellectual conviction, conversion moral amendment, the power of darkness the kingdom of ignorance, etc. Supernaturalism opposed to all this a better doctrine, but only too often lacked the animating breath of a vigorously awakened life. At the confines, as it were, between an earlier and a later time, stand the names and writings of a Schwarz (1818), Harnisch (1828), Kraussold (1843), and others. While Schleiermacher afforded but few hints, although these were important ones, in his "Practische Theologie" (1850), s. 347 ff, with regard to the religious instruction of those about to receive confirmation, one of Schleiermacher's best disciples placed in the hands of his catechumens, in the year of Schleiermacher's death (1834), an important text-book of doctrine, K. F. Rutenick, "Christliche Lehre für Confirmanden." By Cl. Harms, L. Hüffell, Ebrard, Moll, Otto, and Nitzsch, a more or less extended place was assigned to catechetical instruction; the mode of treatment adopted by the last-named is by far the most thorough. Special monographs too saw the light, which effectively contributed to the development of the science: such as that of C. Palmer, "Evang. Katechetik" (1844, sixth edit. 1875); G. von Zezschwitz, "System der christl. kirchl. Katechetik," in 3 Bänden (1864); R. Kübel, "Katechetik" (1877). With more or less of peculiarity all afford so much that is excellent, that they at the same time give us reason for hoping the best for the future.

Comp. AUGUSTI, *Denkwürdigk.* vi., s. 372 ff. The same, *Zur Einleitung in die beiden Hauptcatechismen* (1829). PH. H. SCHULER, *Geschichte des Katech. Unterrichtes unter den Protestanten von der Reform. bis an 1762* (1802). HAUSCHMANN, *Luther als klass. Lehrmeister auf dem Felde der Katechetik und populären Exegese* (1856). *THILO, *Spencer als Katechet* (1840). For the Catechisms of Craig, Davidson, Adamson, Pont, etc., *II. BONAR, *Catechisms of the Scottish Reformation* (1866). R. STRACK, "Das Religionsunterricht im Zeitalter der vorherrsch. Orthodoxie," in *Zimmermann's Allgem. Kirchenzeitung*, 1870, Nos. 23—26. ALEX. T. MITCHELL and JOHN STRUTHERS, "Minutes of the

Westminster Assembly, while engaged in preparing their Directory for Church Government, Confession of Faith, and Catechisms. (Nov., 1644, to Mar., 1649.) With Historical and Critical Introduction by Prof. A. T. Mitchell." On the present time, R. KÜBEL, *a. a. O.*, s. 55 ff.

IV. If finally we turn to the *Dutch* Reformed Church from the time of the Reformation, here too do Catechetics and Catechesis display numerous signs of a vigorously awakened life. The Synod of Wesel as early as 1568 introduced the Heidelberg Catechism as a text-book, although the members of this Synod at the same time permitted to their Walloon companions in the faith the use of the Genevan. The Church's examination of those who were received into communion might also be made *secundum brevioris Catechismi formam*, by which is probably intended the "Korte onderzoeking des geloofs voor degenen die zich tot de gemeente begeven willen," of John a Lasco (consisting of forty-one questions and answers), to be found at the end of the earliest editions of Datheen's Psalms. The use of this little book was expressly allowed to the Netherlands congregations by decrees of the Synods of 1574, 1578, 1581; but was later set aside by the increased appreciation of the Heidelberg Catechism. Very soon the latter, divided into fifty-two Sunday portions, was not only regularly treated in the Reformed churches on Sunday afternoon, but also committed to memory by the school-children, and repeated by them at the public service of the congregation. A "Kort begrip der christelijke Religie," prepared by H. Faukelius, preacher at Middelburg, and introduced there in 1608, was very soon used in many places, and presently supported by the authority of the Synod of Dort. This Synod too (1618-19) showed in more than one way that it had the interest of Catechesis at heart. Not only did it afresh enjoin on the preachers the regular exposition of the Catechism every Sunday afternoon, "even though the preachers should at first have to address but few hearers, nay, should have to preach to their families alone," but also expressly determined with regard to catechising that it should be held in the houses by the parents, in the schools by the schoolmasters, and in the churches by the preachers, elders, and readers, or visitors of the sick. In consequence thereof we see Catechesis from this time firmly established as a churchly institution in the midst of our nation, although only too soon dominated (among other influences) by the controversy between Remonstrants and Contra-remonstrants; and presently coming under the sway of a Scholasticism, which could affect only prejudicially the freshness of the Christian religious life. With what earnestness the cause was cherished and advocated by Gisbert Voetius is evident from the important chapter "De catechisationibus" in his *Politica Ecclesiastica*. Not only to preachers, but also to elders, was the practice thereof recommended by him, and even the principle of freedom to a certain extent defended. Very speedily, however, was this last forgotten, and a dry mechanicalism made its influence more and more felt; and seldom certainly was a more imperfect aid for the catechetical instruction longer or more generally in use, than the "Voorbeeld der goddelijke waarheden voor eenvoudigen, die zich bereiden tot de belijdenis des geloofs" of the Voetian preacher, Abraham Hellenbroek († 1731), which has been reprinted at least thirty times; and, diffused,

abbreviated, enlarged, versified, in some tens of thousands of copies, has continued even in the course of the present century to afford the first guidance to countless numbers of those who would enter the Church's fellowship. The amount of harm is not easily to be estimated, which has been wrought to the catechetical teaching in the Dutch Reformed Church by the gradual substitution of Hellenbroek's "*Voorbeeld der goddelijke waarheden*" for Faukelius' "*Kort Begrip*." Happily, in the second half of the eighteenth century the bonds of Scholasticism had become outworn, and the need of returning to greater Biblical simplicity not only demanded satisfaction, but also in a first degree obtained it.

A variety of causes have contributed at a later time to the raising of the standard of catechetical instruction. Scholasticism gave place to a more Biblical theological movement; the separation between Church and State, in 1795, took from the schoolmasters not only the obligation, but also the right of catechising; and now that the preachers were, more than before, personally charged with this task, there was imparted not only to the substance, but also to the form of the teaching, a better character than formerly. Men like Wester, Ah. van den Berg, Brink, L. Egeling, and others, exerted a highly beneficial influence, not only upon their contemporaries, but also upon a succeeding generation of ministers of the Gospel. A definite place was assigned in the teaching, as well to Sacred History as to the doctrine of Faith and Morals; and to a much greater extent than before was the principle of gradual rising and progress recognised in that teaching. Only an extreme party spirit can deny that our ecclesiastical organisation of 1816, and the Church legislation as later modified by it, have effected very much good in the domain of Catechesis. If the public catechisation in the Church, which had in past time wrought almost as much evil as good, in most places fell into desuetude, the private catechisation was henceforth pursued with growing zeal. The catechising, not merely during the summer, but also during the winter time, was rendered ecclesiastically obligatory; increasing care was bestowed upon the training of competent religious teachers of both sexes; the catechetical instruction in Church History too was cultivated with care and enthusiasm. The "*Handboek voor het godsdienstig onderwijs*" of H. Polman (1817), very meritorious for the time at which it appeared, pointed out for many the better way; and from the Academies of Holland proceeded a light such as had not hitherto been shed upon this domain. If we here mention without any lengthy encomium the names of J. Heringa, son of El. Heringa, and H. E. Vinke, it is because the remembrance of their services is not yet effaced from the hearts of numerous pupils. To the theory of catechising the former presented a contribution in his "*Kerkelijke Raadvrager en Raadgever*" (1840), which deserves to be held in remembrance. With special distinction too must the Netherlands writer, E. Moll, be here mentioned, on account of the meritorious elaboration of Palmer's "*Katechetik*," which he placed in the hands of his countrymen in a Dutch form (1856 sq.). In the "*Practische Godgeleerdheid*" of W. Muurling (2nd edit. 1860) Catechetics received the place of honour, even above Homiletics. Prof. Prins also wrote a "*Korte schets der Katechetiek ten gebruike bij de Academ. lessen*" (1861). And as regards the practice of Catechesis, there would be no end to the work of ennumera-

tion, if we would mention all who during the last half-century, by the publication of Question Books, Instructions, etc., in any case testified of their zeal, and in many cases also of their talent in this domain. We can even hardly refrain from the wish that the number had been less great, or at least the diversity between so many leaders and representative men in this domain had been less considerable. Certain it is that almost every theological school and ecclesiastical party had attempted, by this method also, a propagandism for its favourite ideas; and that a remarkable correspondence is to be observed between the present chaotic state of the Church and that of catechetical theory and practice. But this brings us already to the subject of the following section.

Comp. C. HOOVER, *Oude Kerkenordeningen*, enz. (1865), bl. 30. A. YPEY en DERMOUT, *t. a. p.*, D. i. bl. 498 en verv. YPEY, *Geschied. van de christel. kerk in de achttiende eeuw*, D. viii., bl. 740 en verv. E. MOLL, *t. a. p.*, i., bl. 14. C. SEPP, *t. a. p.*, iii. 2 (1868), bl. 309 en verv.—As regards other denominations in Holland, besides the Dutch Reformed Church, *J. TIDEMAN, *Hist. overzicht van de catechetische Litteratuur der Remonstranten* (1852). J. C. SCHULTZ JACOBI, *Bijdragen tot de geschiedenis der Evang. Luth. kerk in de Nederl.*, i., bl. 37 ff; vi. bl., 137 ff. For the Baptists, S. HOEKSTRA (son of B. Hoekstra) published a "Handleiding by het catechetisch onderwys" (1855).

POINTS FOR INQUIRY.

Whence the great zeal for Catechesis in the age of the Reformation?—Origin and bright and dark sides of public ecclesiastical catechisation.—Influence of Balthazar Bekker and Pestalozzi upon this domain.—Comparison of the different ecclesiastical precepts of the nineteenth century with those of the sixteenth, seventeenth, and eighteenth.

§ LI.

CONDITION AND REQUIREMENT.

CATECHETICS too shares in the progress of the age, but at the same time experiences the influence of the ceaseless conflict in the domain of Church and science, and still continues to look forward to better days. These days will dawn only when the Theory of catechising is governed by just laws, and catechetical Practice is conducted in a manner consonant with the end in view.

1. It has already proved impossible for us to look back for as much as half a century upon the domain of Catechetics and Catechesis, without becoming sensible that both have advanced with vigorous strides. Never before have so many signs of life within this circle succeeded each other in so short a time; seldom has a single part of practical science seen such varied energies placed at its disposal on different sides. Catechising is conducted by the preachers, not only to a greater extent, but in a better manner than in the seventeenth and eighteenth centuries, and more than this, increasing numbers are becoming conscious of that which is still wanting to the theory and practice. In Universities and Seminaries, specially abroad, is more done than before "um Lehrgabe zu wecken und Lehrkunst

zu bilden," in the words of Palmer, *i.e.*, to call forth the gift and develop the art of teaching. The development of Pedagogics has acted beneficially upon Catechetics too. The mode of teaching is freer, more attractive and effective than in former times. The ecclesiastical and theological conflict of the present day has exerted a favourable influence also in this respect. The man who has fought his way for himself to a personal conviction is in earnest about implanting this conviction in the minds and hearts of others, and arming his pupils against that which he deems hurtful to their faith and life. While even half a century ago the Church's religious instruction was partially or entirely neglected during the greater portion of the year, in almost half the congregations of Holland; in divers places things have now become otherwise and better. In a word, that which was formerly carried out in a tolerably mechanical manner, is now conducted on the part of not a few in a more psychological way. The progress in the theological domain has given to Catechetics too a vigorous impulse to a new movement; and, while in this course also inconveniences and difficulties present themselves in greater numbers than ever before, there are not lacking earnest endeavours to meet and overcome these, where they are not altogether to be removed.

2. Yet there are just as little wanting, in opposition to these brighter features, also darker shadow sides, of a nature to render imperatively necessary enhanced effort. Where the field, not only of scientific research, but also of practical activity, is constantly extending, it is for many a pastor and shepherd almost impossible to devote sufficient time and the necessary amount of energy to this part of his task. The condition of crisis and transition, through which Church and theology have been for some time passing, can from the nature of the case only tend to impede the progress of teachers and taught. The latter become even at an early age familiarised with objections, which lead them to regard Christian instruction with suspicion, and when uttered sometimes reduce the catechist to a position of painful perplexity, even before others. We live at a time of which the spirit, as formerly Rousseau, brands with hypocrisy every one whom it hears saying his Catechism. The unbounded confidence with which the preacher was formerly received, has now, even with the younger generation, given place only too much to an entirely different mode of thought and feeling; and the days are long past in which one could hope to find for a saying not yet understood a ready assent on trust. Moreover, the lower and middle-class teaching has, within the most recent times, taken a flight, with which the Christian Catechesis has by no means kept equal pace: in order, to some extent, to correspond to its requirement it has need of much more time than is ordinarily meted out to it with niggard hand. The position which the primary and grammar-school teaching as a rule assumes towards religion and Christianity is by no means of such nature that even the best catechete can look for any appreciation worth mentioning from this quarter, not to speak of a moral support to his zealous endeavours.—In general there is, amidst the great conflict of principles, only too much wanting to Catechesis in point of unity and fixedness, specially in the larger congregations, for it to be able to work beneficially, save at most upon the religious life of individuals. Like the multitude of hearers of the Gospel, that of the

catechumens too is divided into very different camps; and what is in one place implanted as the highest truth is elsewhere greeted as the climax of stupidity and folly. No wonder that opinions, not only as to the method, but also as to the extent, character, and final aim of Catechesis, are so sharply opposed as to leave less and less room for the hope of mutual approach and reconciliation. Has not the catechising-room already become in many places the training-ground of party feeling and hatred of religion? and is not the condition under which one may enter the fellowship now one of the most poisonous of those apples of discord cast into the bosom of the Church? We must say more, if we should wish to follow the course of ecclesiastical conflict here and elsewhere in its latest phase; but already enough in proof that Catechetics too is far from being in a position for boasting of a task already duly completed to the general satisfaction.

3. If this observation must cause no one to despond and lose heart, it must urge us with redoubled conscientiousness to set before ourselves the final aim contemplated by us, and the course by which it may best be approached and attained. "It is a great mistake on the part of many," says Hagenbach, "in supposing that Catechesis will come of itself." This "*Verurtheil*" must be contested, or rather emphatically rejected, at the very outset of our examination. We must know what we want, and at the same time how we want it. Without its appearing absolutely necessary for us here to enter into a critique of the method of others, we deem it most conducive to the end in view to treat separately, however difficult sharply to separate between the two, the catechetic *theory* and the catechetic *practice*, each regarded in itself. Thus we proceed naturally from the general to the particular, and aid in our measure in the fulfilment of the not extravagant wish of an old Master, "May it become better with the children's teaching, by *your* means also." Only then—is more than a bare reminder necessary in order to call forth an instant response?—but then, however, can this wish receive its fulfilment when there is wanting to us neither the warm heart, nor the clear-seeing eye, nor the vigorous hand, nor the firm foot: without which there can be, upon this path also, no question even, of advancement and success. Here, too, the saying of a Christian sage has its application: "Ce n'est pas la tête qu'il faut se casser pour avancer dans la carrière de la vérité, c'est le cœur." (St. Martin.) †

Comp. *J. HARTOG, *De spectatoriale geschriften van 1741—1800* (1872), bl. 282 en verv.

*K. R. HAGENBACH, *Leitfaden*. C. ACKERMANN, *Kirchliche Catechisationen, ihrer Nothwendigk. nach, und in Umrissen dargestellt, zum gottesd. und häusl. Gebrauch* (1871).

POINTS FOR INQUIRY.

Comparison of Catechesis and Catechetics according to the principles of the Leyden, the Utrecht, and the Groningen school.—To what extent has the Modern tendency contributed beneficially to affect Catechesis?—Catechesis in the service of Denominationalism.—Comparative view and description of other modes of dividing the Catechetic science.

FIRST DIVISION.

THE CATECHETIC THEORY.

§ LII.

THE FOUNDATION OF CATECHESIS.

LIKE every other part of Practical Theology, the Catechetic activity likewise tacitly proceeds from principles, the systematic denial of which would lead to nothing less than the annihilation of all Catechesis, and the inexpugnable certainty of which must for this reason stand clearly before the mind of the Catechete at the very threshold of his work.

Catechising is a labour so entirely practical that it might for a moment appear as though it could be accomplished by many without further aid, while for others the acquiring of a sort of knack was all that is necessary in order to perfect success. Upon a deeper insight, however, it very soon becomes apparent that this structure too has its foundations, not only of an historic, but specially of a psychologic nature, an acquaintance with which may be deemed absolutely indispensable for the man who, with alacrity and blessing, will put his hand to the plough. Every Catechete, who knows what he is aiming at, proceeds from certain tacit presuppositions, the triumphant refutation of which would be at the same time the condemnation and destruction of his toilsome labour, but the tacit recognition of which in itself imparts to this his activity a peculiar direction and a high significance. Their brief treatment and defence must for this reason take precedence of every other precept. Of necessity we rise here also from the most general to the more particular.

I. *In every human being there is present in principle a natural gift for the formation of a Christian-religious character. This gift, however, needs calling forth, developing, and guidance, if he is to be trained to become, in harmony with that for which he was designed, a subject of the kingdom of God.*

We have already seen at an earlier stage in what sense and on what grounds man may be called a religious being, originally intended for the life in communion with God, and endowed with the capacity for this life

(§ XL. 3). Even by those who doubt whether there is really anything beyond and above us, corresponding to the boundless aspiration of the heart of humanity, the existence and power of this religious aspiration is acknowledged, and not seldom greeted with ardent panegyric. And in truth, if the existence of this longing could on good grounds be denied, the whole of catechetical labour would certainly be the climax of folly. We do not teach the brute creation to pray, the vegetable world to ask after heavenly things; but because man is God's offspring, he rests not until he has found his rest in God. One thing is clear: as soon as the claim of materialism is conceded, it is over with all poetry, awe, and with all religion. Happily, the claim of religion maintains itself—even without so much as an attempt with that end in view being here made—and may, at least with Christian Practical Theologians, count as an axiom. What, however, must be least of all overlooked is this, that, contemplated in the light of the Gospel, this religious constitution is, after all, a Christian constitution; one, in other words, endowed with a natural affinity for the things of the kingdom of heaven. And so it must be: for the image of God, after which man was created, is primarily no other than He, who is Himself the radiance of God's glory, the final aim in the whole natural and moral creation, the great centre, in a word, of the whole Divine plan of the world.¹ This is the profound significance of the doctrine of the *Logos Spermatikos*, either hinted at or more distinctly uttered by Justin Martyr and the Alexandrine School; this the truth of the *anima naturaliter Christiana*, pleaded by Tertullian with so much warmth. The being man is in its profoundest depths only the basis for becoming Christian: he who becomes not *this*, becomes not man in the noblest sense of the word, and can much less remain so; for the higher capacity dies out, and he sinks back to the level of stone, or plant, or animal, which has been trained, but in no degree humanised, because only the *homo Christianus* may be called the true *homo*. It is folly to seek the man *beyond* the Christian, or in principle to place the man *above* the Christian; because this very Christianity, of definitely Divine origin, is at the same time the ἀκμή of manhood.

Nothing can thus be of greater importance or of more glorious nature than to lead a soul to Christ, that is, to the final aim of its life. Such special guidance is, however, actually necessary for every one; for it is otherwise in the kingdom of nature from what it is in the kingdom of grace. The sunflower of itself finds the sun, but the conducting of the soul to Christ is something more than an unconscious and unchosen process of nature. The implanted power is nowhere brought to maturity without exercise and training; least of all in the highest domain of life. No isolated human being can, without the influence of others, attain the main end of life even in things temporal; and if man is—it may here safely be further pre-supposed—constituted, not merely for occupying a place in the household, the state, in society, but also in the kingdom of heaven, never will he be numbered among the citizens of the kingdom of God, so long as he has not found a “pedagogue to Christ.”² As such, above all, does the catechete

¹ Col. i. 15–17; Eph. i. 10.

² Gal. iii. 24a.

now present himself. Or are perhaps the young persons to whom, in the first place, he has to address himself, from their nature but little adapted for being led to this height?

But II. *As the kingdom of God demands of its subjects in the first place a childlike spirit, so is it also in particular adapted and accessible for children and young people, no less than for adults.*

The kingdom of God, designed for all, stands in a definite relation to the youthful generation; a relation which, from the nature of the case, is reciprocal. On the one hand, the King of this kingdom requires of men that they become children.¹ A childlike mind is the *conditio sine qua non* of becoming a citizen of the kingdom of God. It is not the innocence, but the simplicity, the *Auspruchlosigkeit* of the child, which the Lord proposes to His disciples for imitation; but a simplicity which, without an entire change of heart and life, is inconceivable in the sinner. "*Parvulus non se humiliat, sed humilis est.*"² Not otherwise than with bowed head do we enter the strait gate of the kingdom of the heavens. But, on the other hand, Christ equally designs that children and youths should become men and fathers in Him.³ No greater mistake than to suppose that those at the threshold of life are too young, and thereby unsuited for receiving Christian instruction. Too young perhaps for theology, but certainly not too young for the religion of the heart, and all that is connected with it. The Gospel of Christ meets the first wants of the childish heart, but no less the highest aspirations of the youthful spirit, and much which in the adult resists the force of revealed truth is not yet met with in the rising generation, or at least not in the same measure. "As the smallest planets are nearest to the sun, so do little children often stand nearest the Lord." If, as a rule, the first impressions, constantly renewed and strengthened, are the most enduring, notably is this the case in the moral and religious domain. "*Quo semel est imbuta recens servabit odorem testa diu,*" says Horace well. Hence so many a lesson of wisdom in the pedagogic domain, to be found in the Book of Proverbs.⁴ Even the unceasing controversy, waged in the province of the primary instruction during so many years, serves to confirm the conviction that henceforth everything will depend on the direction in which a future generation is developed. For this reason the baptism of their children is for Christian parents so great a benefit, and at the same time the beginning of a line of development not to be broken off. Or is there no actual relation between a matter so ideal as the kingdom of God and an activity so commonplace as the catechetical labour? But it is manifest:

III. *The Church on earth is the nursery for the kingdom of God; and of the establishment, maintenance, and extension of this Church, Catechesis is the indispensable condition.*

How are the young to be brought to that kingdom of God, which is adapted and accessible for them also? Here we feel the indispensableness of the Church or outwardly visible congregation of the Lord; which is just as little the adequate form of appearing, as it is the irreconcilable antipode of the kingdom of heaven, but simply the nursery and seminary of the same.

¹ Matt. xviii. 3; Mark x. 13—16.

² L. VALLA.

³ Mark x. 13—16; Acts ii. 39; 1 Cor. xiv. 20.

⁴ Prov. xx. 11, xxii. 6.

However frequently abused, the saying of the Father contains important truth: "Nemo potest habere Deum patrem, nisi habuerit Ecclesiam matrem." Precisely by that which it does in and for the Church of the Lord, does thus Catechesis labour in the service of the kingdom of God. Now, as witness history and experience, the relation between Catechesis and Church cannot be other than reciprocal, and fraught with blessing. On the one hand, Catechesis proceeds from the visible Church of the Lord (§ XLVIII. 2); but also, on the other hand, the daughter is of indispensable necessity to the life of the mother. The first Church was unquestionably the fruit of the manifestation of Christ and the shedding forth of the Holy Ghost, but yet its definite foundation would have been inconceivable without a previous instruction, which was responded to by the desiring and receiving of Holy Baptism. Even so Catechesis is the condition of the continuity of the Church,¹ of which members are continually transferred from the Church militant to the Church triumphant, whose vacant place can only in this way be filled up. By no other course can there be ever fresh numbers added to the Church, of such as shall be saved; and one may on all these grounds rightly accuse of actual neglect of duty that minister of the Word who omits or despises catechising, though he were faithful in every other part of the sacred ministry. Even the most admirable school or household instruction cannot take the place of the labour of the Church in this domain; her self-preservation even is, without Catechesis, inconceivable. "To the Church are the children entrusted by baptism; the Church has to bring them up to the Christian churchly maturity" (Kübel). Nevertheless,

IV. *The ultimate object of Catechesis is not to bring the catechumens merely to the fellowship of the Christian community, but to the Lord of the Church Himself, and in this way to the kingdom of God. It seeks to attain this object definitely by means of Christian instruction.*

It has already become evident for us that the catechetical activity may in no case be looked upon as an accidental or unimportant adjunct in the life of the Church, but rather as an indispensable and blessed manifestation of that life itself. But at the same time there begins to stand forth more clearly, at once the difference and connection between its immediate object and its more sublime aim. For the moment the catechetical endeavour attains its object, when the catechumens are brought into the fellowship of the Church, and in itself this fruit of one's labour is by no means to be lightly esteemed. It is no trifle, if from year to year an accession is made of a number of well-instructed disciples to the fellowship of those who confess the Gospel, and thus again and again is refreshed and renewed the life of that Church, which is called to be the light and the salt of an unbelieving world. And yet the attainment of this goal can be hailed with joy by the true catechete, only when his foster-children are at the same time his spiritual sons and daughters, in whose heart and life the Christ Himself presently attains His own peculiar form.² The question is not that of "making of the child a Christian," as it has been not very happily expressed, but of leading the child to Christ, and thus of seeing it become personally

¹ [Προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, Acts ii. 42.]

² 1 Cor. iv. 15; Gal. iv. 19.

a child of God, in truth an heir of an immovable kingdom. The final aim of Catechesis is not Confirmation, but—the eventual and complete Transfiguration.¹

While then this final aim may be approached by diverse paths, Catechesis seeks to attain it by Christian *instruction*. Must not thus the catechete seek to edify, enkindle, elevate, soften? Unquestionably all this *also*, in its time and measure, but never at the expense of that which is here primarily demanded, the teaching. "To the end of knowledge all else must serve," as is rightly observed by Nitzsch. The homilist may testify, as vigorously and with as much animation as ever he can; the catechist must "*unterweisen*," that is, point out as accurately and clearly as possible what that way is which the scholar has to tread. Unquestionably he must know how to inspire with interest, but this interest itself fails of its end, until it leads with more instant urgency to ask after that which one does not know of oneself; for *ignoti nulla cupido*. It is folly to look with contempt upon the communication of indispensable knowledge, merely because this knowledge is not equivalent to life itself. Certainly "it is the Spirit that quickeneth," but "how shall they believe, without one who proclaims?" "The letter killeth," but—ignorance buries in addition. "Knowledge puffeth up," but the want of it often no less so; and words like John xvii. 3, 1 Cor. xiv. 20, Eph. i. 17—19, Col. i. 9, 10, 2 Pet. iii. 18a, are certainly not placed in the Bible without an object. The knowledge here communicated can of course be only of a *relative* and *provisional* nature, but nevertheless must be of a *pure* and *sterling* one. The hour of catechising is not in the first place or mainly an "hour of devotion," but *Lehrstunde* (teaching hour); and the Church is under obligations to see that on her part a sufficient number of such hours is assigned, that no one may remain ignorant of the way of salvation, and in due time many may become ready for seeking on good grounds her communion. Without sacrifice of his independence the pastor extends a hand in this domain to the pedagogue and schoolmaster. His labour is yet something more than what Schleiermacher thought it, "a supplement to the family training."

V. *This catechetical instruction, adapted as much as possible to the particular capacity of each one, ought to make progress by slow gradations.*

If Catechetics is thus, properly speaking, the didactic art of the congregation, and Catechesis notably a task for the man who will be a Christian *instructor*, the wish is certainly comprehensible, that a definite mode of teaching could be pointed out, so perfect and so well adapted to all, that one would only have to follow it in order to be assured of the desired result. In reality it has sometimes been thought that we were on the track for discovering such a method; think, for instance, of Pestalozzi's well-known work, "Wie Gertrud ihre Kinder lehrte." But, even though it were possible in connection with some such method to steer clear of the danger of a lifeless and paralysing mechanicalism, the truth of the familiar adage, "One thing is not adapted for all," would only be too quickly experienced. It must rather be stated at the outset, that the method which in the case of one scholar proves of excellent service falls short in the case of a second

¹ 2 Cor. iii. 18.

and third, and that to some extent a different mode of instruction for each child is as essential as his own method of upbringing. The catechumen in a considerable town congregation may perhaps undergo an examination which is to be regarded as too difficult for the farmer's boy. One country congregation or district also differs from another. Not a little depends on the question whether a zealous or an indolent minister has preceded us. With children one must go to work otherwise than with young men, with lads otherwise than with young girls. All these things, and much more, must be taken into account by the Catechete; and specially must he employ the first occasions of meeting in becoming acquainted with the little world which opens before him from week to week.

Always, however, must the instruction proceed by gradations, with regard to the essential differences of degrees and capacity.¹ Nature itself points out this way, and experience ever afresh presents to our view the excellent effects of following it. The direction first to impress the Catechism upon the minds of children, and then to advance the Scripture proof for what has been thus taught,² seems to us mechanicalness itself. The denominational peculiarity must not be treated of at the beginning, but only at the end; the particular must be preceded by the more general, the difficult by that which is easy. With regard again to the question, when we should pass from the one to the other, no general rule can be laid down. Not the habit of the catechete, but the capacity of the catechumen, must here form the standard. At any rate—

VI. *The instruction must as a rule be received in social groups.*

Cases may arise in which not only separation, but isolation, is imperatively called for. But usually the opposite of this last is desirable, and even the combining of a somewhat large number of pupils is in principle to be recommended in preference to the instructing of one or two. Why? For one reason, because "iron is sharpened by iron," and the catechumens must be developed and led on, not only by us, but also by and with each other. Out of this circle must arise for the teacher, as it were, a little church in the house, of which he is the soul and centre. A familiar religious conversation may be held in private: the religious instruction in the name of the Church must be given to a number simultaneously, as it were in classes. As to the mode, we shall speak hereafter; here we have not yet to do with the application, but only with the rule. Of still greater importance is the following observation:

VII. *In the whole conducting of it, Catechesis must so far as possible display a Christian-pedagogic character, and contribute to an harmonious development and leading onwards.*

Already has the difference between Catechetics and Pedagogics been noticed in few words (§ XLIX. 2). But the connection is equally apparent, and it can only prove a blessing to Catechetics if the catechete shows himself not only a competent theologian, but also a thoroughly qualified pedagogue. No doubt there are some elements in catechetic

¹ See some good practical suggestions on this point in ch. xxi. of George Herbert's *Country Parson*.

² EHRARD.

instruction which are perhaps not desirable from a pedagogic standpoint, and yet are hardly to be altogether avoided, e.g., the hearing and answering of questions; but yet the spirit of a truly genuine Pedagogics can inspire the whole teaching as with the breath of a higher life, and raise it far above the level of the merely formal and commonplace. Catechesis must be no happy knack, no piece of rote-work, but *instruction* in the best sense of the word, which—like the *χρῆσις παιδείων* of Tit. ii. 11, 12—in teaching moulds the character, and in moulding the character teaches. It is for this reason to our advantage that, in distinction from the Romish and Lutheran Church in Germany and elsewhere, the catechumens usually remain a considerable time, sometimes several years, in the school of their spiritual guides. “*Tempus divitiæ meæ, tempus agger meus.*”¹ Only we must on this account provide, with redoubled care, that the development at which we aim be no one-sided, but as far as may be many-sided development. We have to do not only with intellect and judgment, but also with feeling and imagination—above all, with heart and conscience; and the indispensable service which is demanded of the memory must redound in turn to the advantage of each one of these.—If, however, this is to succeed, where, as a rule, even with the best will, so comparatively little time is devoted to Catechesis, then this last must not be suffered to stand and work alone.

VIII. *It ought to this end to attach itself as closely as possible to all that which has been done, or is done, in the interests of the future members of the Church, alike by means of the baptism already received, the life of the home, Christian school-teaching, and the public worship.* Not one of these factors may be left out of consideration, since all afford the catechete an invaluable support.—*Baptism* has already placed the child under the quickening inspiration of the Gospel, and the teaching serves in the first place to explain to it the meaning of its baptism, and to convert into full truth for its heart and life the deep sense of the sacred sign.—The *Christian family* is a sacred spot, where the first seed is sown, and the mother's knee is the altar at which the infant prayer is taught. No Church teaching can make good the want of this first school; but also no happier catechete than he who has only to attach his threads to the web already wound about the first steps of the growing child.—An equally high value may he attach to the helping hand afforded by a well-conducted *Christian school-teaching* to his ceaseless endeavours. For Church and school cannot possibly remain disassociated without incalculable injury to the younger part of the congregation. No Christian catechete, therefore, who has a clear view of the nature of his work, can ever be reconciled to an irreligious school system; rather must he labour that the whole primary instruction be penetrated with the purifying, life-awakening breath of the Gospel, in order that his teaching may the more easily and without reserve attach itself thereto. Catechising with a generation which is already systematically unchristianised is a labour equally thankless as the ploughing of a rocky ground which forms part of the soil of our field.—Finally, the catechete accepts with joy the support afforded him by the Church, in particular by

¹ GOETHE.

means of its *public worship*. Once more, the Catechist plants, the Homilist waters. The word from the pulpit is as it were translated into children's language in the teaching-room; and what is there heard, well understood, impels in its turn to church. Specially may the children's service, wisely and judiciously conducted, here prove of essential benefit; the advantages too of the regular preaching on the Catechism are not of a nature to be despised. In this way Catechesis becomes like a precious plant, unquestionably weak in itself, but supported on four different sides, and protected against the keen northern blast which threatens to cast it uprooted to the ground.

IX. If, however, it is to be lastingly preserved from this harm, *Catechesis must bear, in its whole and in its parts, the stamp of a duty furnished and truly Christian personality*. "The Catechete must be a Christian, before he holds up Christianity to view."¹ The reminder, although simple, is by no means unnecessary, inasmuch as it is only too often forgotten, and is moreover of such paramount importance. An orator who is not a living Christian may longer and more easily maintain himself in the pulpit, than a teacher without Christ in the heart can do so in the catechetical domain. Here too is felt the claim of a Christian personality, by none to be disputed, but also to be replaced by nothing else. "*Ama, et fac quod vis.*" This Christian personality must of course be one in other respects well cultured; as such, furnished less with an astonishing amount of learning, than with a more than superficial acquaintance with men, the world, and the Gospel. A spiritual capital must stand at the disposal of the catechete, the extent of which is continually enlarged, but the profit and interest of which is made over without reserve to the little ones in Christ. —Nevertheless, here too the value of the treasure is determined in the long run by the disposition of the possessor. "The good feeling of a well-cultured teacher remains the best method."² And on this account—

X. *Love to the Lord and His Church is the highest principle and most powerful aid of Christian Catechetics*. From more than one motive may the catechetical labour be pursued; from desire of reward, from ambition, from party feeling, even from indolence, for there are instances in which idleness in the study is cloaked under an appeal to the enormous, sometimes excessive pressure of endless catechising. Yet the only true principle is and remains that which Paul, in 2 Cor. v. 14, commends by word and example. Catechise comes from *κατηχεῖν*: well then, "in the catechisation an echo must ever resound."³ Our pupils must hear and feel in us, that the warmest love fills us, in consequence of which the work is for us no burden, but a pleasure, and we do not calculate how little may suffice, but rather how much we can accomplish, in accordance with the saying, "*Aliis inserviundo consumidor.*" In that principle will be found at the same time the necessary strength for persevering in a course in which otherwise very soon "even the youths shall faint and be weary." In true love, finally, wisdom has its roots, and patience and self-control, with all those moral qualities, so indispensable for the catechete, if he is to labour with

¹ SAILER.² PALMER.³ RAMBACH.

enthusiasm and blessing. Our hands will then first be faithfully and firmly¹ set to the plough, when the heart is truly *in* the work and *near* to the Lord.

Comp. *C. PALMER, *Evang. Pædagogik* (1853). E. BÖHL, *Allgemeine Pädagogik* (1872). *AL. VINET, *L'éducation, la famille, et la société*. J. H. GUNNING, JUN., *Pædagogische Bijdragen* (1872—1877). *A. MONOD, *Tel enfant, tel homme*, in his *Sermons*, t. iii. 2 (1860), p. 337 sqq. O. FUNCKE, *Gottes Weisheit auf der Kinderstube* (1877).

POINTS FOR INQUIRY.

Nearer explanation and application of Matt. xviii. 3, as compared with Mark x. 13—16. —What Christian-pedagogic principles may prove of special advantage in the service of Catechesis?—The beneficial influence of the Christian family life upon Catechesis, historically elucidated and psychologically explained.—To what extent would the enjoining of the necessity of catechisation be either possible or desirable on the part of the State?—Difference between public religious service and religious instruction.

§ LIII.

SUBJECT-MATTER OF THE CATECHESIS.

IF the Catechesis is to answer to its design, it must—while avoiding all that is superfluous—embrace in principle all that it is necessary for the Catechumens to know, alike with regard to Religion, Christianity, and Church in general, as with regard to the peculiar nature of that communion into which they desire to be received.

1. To the question, what must be the subject-matter of the instruction which is conferred in harmony with the before-mentioned principles, the answers have at all times considerably varied. Sometimes these contents have been extended to a maximum, sometimes limited to a minimum, or separated from each other by a wide distance; or it has even been asserted that, seeing the great difference of catechumens, it is absolutely impossible here to lay down a definition applicable in every case. Yet amidst so much diversity we must never lose sight of this main fact, that the object contemplated in all instruction is to train these catechumens, in harmony with their need and capacity, for becoming worthy members of the Church of Christ. What we aim at is not the communication of knowledge in itself, not the fostering of half- or quarter-learned persons, but the preparing of such a membership to the Church, that each is able to give a good account of his believing conviction and life's choice. Not all that may be employed to this end is in equal measure necessary; not everything that is necessary for all is in the same measure indispensable. Of that, however, which is really indispensable, nothing must be omitted, though it should have to be presented in the simplest form. Let us, setting out from this

¹ *Treu und fest* was the noble legend upon the arms of the late Prince Consort.

principle, take a survey of the material, as this must be imparted first to the young beginners, and then to those farther advanced. In connection with that survey, the aid of the Christian family and the Christian school is presupposed, in which these fields are already laid out and cleared, which are now further to be ploughed and sown by our hand.

2. He who begins at the beginning must first of all dwell upon the subject of *religion* in general, and the high importance of the instruction given on this point. Even the child has received the first religious impressions, and learnt to look up to a higher Being, who, Himself invisible, observes all things. But now it is to hear more of Him, and of the manner in which He will be served and honoured. Is it necessary to begin with convincing the child of God's existence and government? Of the so-called "proofs" for the existence of God it will certainly not be at all necessary to speak at the outset; the Christian child must have learnt to believe as firmly as his parents in that Being who created and preserves him, and the first breath of doubt as to the existence of the supernatural upon the tender plant of the childish faith must not at least proceed from *our* lips. We must rather display the Unseen One in His power, wisdom, and love, as He manifests Himself in the greatest and the least works of His hands; and, if we have occasion to speak of doubt and denial, must set forth these in a single word as the climax of folly and absurdity. The living God must be for the heart of the child the *primum verum*, the most certain of all that is certain, and the visible creation the mirror which everywhere throws back His likeness. Natural science, as such, is inappropriate in the catechisation of children; but, in connection with the zeal with which this science is cultivated even in the primary schools, it can only prove of advantage to the work of Catechesis, if the leader seizes the opportunity so often as it presents itself of pointing out something of the glory of the Creator in the work of His hands [after the example of Ps. xix.]. In this way too must reverence for Him, obedience to Him, trust in Him, be inculcated as a first duty, and life in communion with Him be presented as the climax of true happiness.

Where nearer explanation is given as to the nature of religion in general, it is of the utmost importance to avoid all abstractions, and to strive after a concrete, vivid presentation of that which is highest and best. We need not say that refined definitions, but little adapted even for adults, are still less so for children and young people—"Opto magis sentire compunctionem, quam scire ejus definitionem," says Thomas à Kempis—but a clear, exact description of the matter in hand can never be too strongly enjoined. For the elucidation of the nature, origin, and seat of religion it is no doubt best to appeal to the infinite insufficiency of all that is finite and visible even for the young heart, and to the earnest voice of the conscience. The great requirement of Matt. xxii. 37—40 must be accurately taught, and so explained that our pupils may early learn to look upon this requirement, not as a burden, but as a benefit. In preference to a number of arguments, examples from sacred and non-sacred history may be adduced, as showing alike that which belongs to a truly religious life, as that which is absolutely irreconcilable with the religion of the heart. Where such representation effectively holds up to the young man the mirror of what he

is and—is not, there this provisional instruction in religion can hardly fail of awakening at the same time the voice of conscience; and, where the sense of guilt is called forth, the need also makes itself felt of hearing something more about God, and in particular about God's grace towards sinners, than can be learnt from the contemplation of nature, or from the study of history in itself.

3. Even without seeking to develop what is strictly speaking the *idea* of revelation, the Catechist naturally takes up the *Bible* as that book whence sinful man can learn where the way to salvation lies. Of this Bible itself he must speak at least in general, before he begins to treat of the details of its sacred contents. The proposal, heard and supported in the present day, even on the part of those who call themselves ministers of the Gospel, of banishing the Bible from the work of catechisation, proceeds from principles and leads to consequences against which we can here only utter the word of most earnest warning. This, however, does not touch the fact that catechising on the Bible, thus regarded definitely as the fountain-head of our knowledge of the Saving Revelation, will be regarded by the conscientious Catechete as by no means the easiest part of his task. Main division, list of the books, etc., belongs to that which is incidental, but not on that account unnecessary, and may serve by way of preparation to give a general view of the whole, and at the same time to quicken the memory. What we have chiefly to aim at is, in proportion to the capacity of our class, to awaken in the first place an interest in the Holy Scriptures, as a collection of books of most varied nature, but of most important contents. A preliminary survey of the leading contents may present some idea thereof, while general information regarding the language in which this book was written, the different hands which have age after age co-operated in its formation, the circumstances under which it has been preserved, disseminated, and also come to our knowledge, may contribute to its being regarded and received with unfeigned reverence as the Book of Books.^a Our charge must learn from us to look upon the Bible as in its contents a Divine book, but in its rise as at the same time a human book, written under a higher care and guidance, at successive periods, by men for men. Upon many a youthful heart so fatal an impression has been made by later critical doubts, simply because there has been applied in catechisation no other view whatever of the Bible but a mechanical and unhistoric one. We must early teach the catechumen to esteem the Holy Scriptures, specially those of the New Covenant, as the trustworthy source of our knowledge of the Divine Revelation of Salvation, an acquaintance with which is absolutely indispensable for his temporal and everlasting well-being.

In the case of those further advanced the teacher will aim in particular at producing upon them a deep impression of the inimitable beauty and sublimity of Holy Scripture, and directing their observation to the gradual progress and orderly development of the sacred revelation. While the first general conceptions of Poet, Prophet, Evangelist, Apostle, etc., could be communicated in the former preparatory course of instruction, we have now to give more detailed information as to the formation, classification, and collection of the books of Scripture, and more particularly those of the New Testament, so far as necessity and capacity admit, and to such an extent as

may serve to set before our pupils in a just light the living organism of Holy Scripture. In the case of the most advanced there is no reason why the more important of the trustworthy results of an unbiassed and intelligent criticism on this point should be entirely withheld, provided only they may in reality be looked upon as established and trustworthy. Many a catechete is over-hasty in seeking to place even educated pupils "abreast of" that which "science" teaches, without considering whether revision of a too hurriedly concluded process may not hereafter be necessary. The man of our day, for instance, who has represented the spuriousness of the fourth Gospel to his confirmands as "ausgemacht," demonstrated once for all, incurs the risk of standing reuked, as the trustworthiness of this document is manifested from day to day in augmented lustre. The apostates of the future must never be able to say that the first seeds of doubt were already scattered in their hearts in the work of catechisation. Nor will they, if only in opposition to all that is uncertain in this domain, and may remain uncertain without any great loss, we have ever afresh, with conscientious fidelity, directed them to that which, *nevertheless*, on good grounds stands immovably firm.

4. That a considerable space is now conceded to the teaching of *Bible History* is unquestionably a favourable sign, in the main, of Christian Catechesis. One might even be inclined to ask whether, as opposed to the neglect of this kind of teaching in the seventeenth and eighteenth centuries, the nineteenth has not here and there "des Guten zu viel," in this respect. This is specially the case where the memory is overcharged with all sorts of historic details, sometimes at the expense of a sufficient knowledge of the doctrine of salvation and of life. In opposition to this one-sidedness, it must be at once observed that a complete acquaintance with *the whole* of sacred history is not necessary for the catechumen, nor even—for the beginner at least—at all desirable. What matters it to the children in Christ whether they are able to give the names of all the sons of Keturah, or of the daughters of Job? But from this superfluity must the knowledge of the history of the revelation of salvation itself be carefully distinguished, as this history is contained in Holy Scripture, and must be known *in its totality* by the future member of the Church. To this end it is required that not one of the actual main links in the chain of salvation remain entirely unknown to the pupil. In its essential contents this history must be communicated in the Catechesis, to beginners more in the way of relating, to the more advanced in the way of orderly narrating and explaining, so that the great facts in their mutual bearing are brought out in their due light. In connection with the former of these, everything will naturally be omitted, or indicated in the most general phraseology, which is definitely unsuitable for children, or even for young people. (Out of Genesis we mention, e.g., the names of Sodom, Tamar, Dinah, Potiphar's wife, etc.) On the other hand, a double stress is to be laid upon that which possesses direct moral and religious significance. That which is foreign to our manners and customs must of course be explained from those of the East; such as what is read in the Bible about *inns, reclining at table, anointing, polygamy, slavery, right of the firstborn, reckoning of the hours, sepulture, names of some articles of clothing*, etc. Persons and places of like or similar names must be duly

distinguished from each other; as conversely, the identity of persons and places recognised, though under dissimilar or different names. The treatment of history will naturally be confined, in the first instance, to the words, acts, and experiences of the principal persons of the different periods; and it is only to be expected that, even in the early lessons, special attention be devoted to the life of the Saviour. From this, however, it does not follow, as some have supposed, that this last must *in such wise* occupy the foreground of the historic instruction, that we are at once to begin with it. Even the history of Jesus can be understood only in its historic connection with what precedes and follows, and the natural chronological order, from the beginning of the revelation of salvation to its glorious centre, is, on many grounds, the preferable one. But then, the intelligent catechete will certainly treat much more fully of the history of Christ's life and sufferings and the great events of the Apostolic age, than of the period of the Judges or of the Kings of the Northern Kingdom. That the whole should be presented as concretely, vividly, practically, as possible, without unduly modernising the old narrative, we need hardly remind. Above all, however, must the history be presented in such a way that God may constantly appear therein, and the youthful heart be early led up to the adoring glorification of His wondrous ways and thoughts of salvation.

Must the instruction in the history be conducted for those further advanced, in a strictly objective way, in accordance with the letter of Scripture? or be accompanied with historico-critical estimate of persons and things? The answer to this important and difficult question will naturally vary not a little according to the Christian-theological standpoint of each one. From ours we can desire no other teachers and scholars but such as in principle acknowledge the fact and the facts of a particular revelation, and desire to give or to ask further explanation concerning it. But even from that standpoint it can only be esteemed desirable that our pupils should be led up to a truly critical contemplation of the history of salvation; in other words, that they early learn to regard it as that which it must be regarded, a sacred history, the history of revelation. We can never too earnestly warn against a miraculophobia, which begins with the rejection of miracles, continues with the rejection of the living God, and ends with rendering man miserable for time and for eternity. Deeply have we to penetrate our scholars with the conviction, "*Deo dandum est, Eum aliquid facere posse, quod nos investigare haud possumus.*"¹—Within these limits, however, the intellectual and moral judgment on the bright and dark sides of the sacred history must be so far as possible called into exercise and guided in the right direction. We shall the better succeed in doing this in proportion as the catechetical treatment of the history displays a more psychological character, and seeks more deeply to penetrate into the mode of thought, principles, and aims of the persons spoken of. If, at the same time, we avail ourselves of every fitting opportunity for calling attention to the traces of inner truth, moral beauty, propriety, and God-worthiness, in the facts reported, we shall in this way too—without direct polemics—raise up a bulwark against the spirit of denial and doubt which is only too

¹ AUGUSTINE.

rapidly rising. In aids for the explanation, as for the defence of misinterpreted or assailed portions of the sacred history, there need be no lack, for the man who knows how to use them.

5. While in the province of systematic theology the *Doctrine of Faith* and the *Doctrine of Morals* are not without great reason separated; in that of Catechetics, on the other hand, the treatment of the two ought, as a rule, to be combined. Who could dwell on the history of Joseph without calling attention to the control exercised by Divine Providence?¹ on the history of the Passion, without directing his charge to the power of sin and the supremacy of love? Now, however, Doctrine of Faith and Morals is more definitely in place, particularly on behalf of those who, having already outgrown the thoughts of childhood, are being more immediately prepared and led up to the fellowship of the Church. Or is it any longer necessary to show that the cry, "No dogmatics, but a training for a free devotion," is little more than a meaningless phrase? But we thought a definite confession of faith must be made, if one would be entitled with justice and honour to take his place in the midst of the confessing Church, and that this very catechetical instruction must serve to prepare the catechumen for doing so with a sufficiently clear and well-grounded conviction. Of whom is the catechumen to learn what he has to believe and do in order to become a living member of the body of the Lord, if not of the man at whose feet he has confidingly sat? Naturally the dogmatics and ethics in which he is instructed must bear the stamp of a simply Biblical, or rather of a purely Evangelic character; yet, for all that, it has no need to be superficial or incomplete. With the rejection of all needless hair-splitting must the Christian doctrine, particularly with regard to God, man, the person and work of the Redeemer, and the gracious operation of the Holy Spirit, as also the nature and requirement of a truly Christian life, be treated in such a manner that those who hear and follow us remain least of all strangers to themselves amidst all this. With these things, *more than anything else*, are we concerned, and he who in some way degrades this main theme to the rank of a subordinate matter, only shows that he entirely fails to comprehend his task as catechete.

For those least developed it is perhaps desirable to sum up this part of the instruction in the treatment of the *Creed*, the *Ten Commandments*, and the *Lord's Prayer*, which—if at all possible—must be thoroughly imprinted on the memory. It is only suitable, however, that the second of these should be accompanied with the learning of Matt. v. 3—10 and 1 Cor. xiii., wholly or in part; it is more than strange that a simple Christian should be thoroughly familiar with the old law of Israel, but not with the eternal and fundamental law of the kingdom of heaven. With those who are somewhat more advanced, such a book as Craig's *Shorter Catechism*² [Fankelins' *Epitome* is here mentioned in the Dutch work] or the *Palatine Catechism*,

¹ A controlling power so clearly recognised by England's national poet, when he writes—

"There's a divinity that shapes our ends,
Rough-hew them how we will." *Hamlet*, Act v. sc. 2.

² Reprinted pp. 275—285 of Dr. Bonar's volume.

may be employed, specially in the form in which the latter is sometimes given, in which some of the answers are divided, and others transposed or abbreviated. The excellent manner in which every truth of the faith is here at once apprehended on its practical side renders this Catechism—modified or abbreviated so far as necessary—an admirable text-book for all time; although it is not to be denied that its employment in this way is not wholly to be reconciled with its due rank as one of the Church standards. If it is on this account judged preferable to follow another leading thread, there are not wanting several aids, in many respects, of eminent utility. Those in which the required answer is furnished in a well-chosen passage of Scripture merit for more than one reason the preference; the so-called catechetical proof must, as a rule, be derived specially from the Lord's own words and those of His faithful witnesses. Sharply drawn distinction between the various New Testament doctrinal conceptions (*Lehrbegriffe*), of importance for theologians, does not appear actually necessary for catechumens; it even produces an odd impression when so much overburdening with "theology" is favoured by the champions of a "free devotion," as is nevertheless sometimes the case. How much for the rest the Christian doctrine of virtue and duties may be explained and enforced by examples from sacred and non-sacred history, we need hardly remind. And equally little will it be necessary, we hope, to warn against explaining the revealed mystery of the faith by means of trifling figures and comparisons, derived from daily life, such as the history of Catechesis in earlier times has much to tell of. Much better, ever afresh to impress on the minds of our pupils that these are matters from their very nature beyond the penetration of the most acute intellect, but on good grounds a subject for lowly, adoring, and active faith, for teacher and taught alike.

6. For those more advanced, the *History of the Christian Church* is a field for catechetical instruction, equally attractive as fruitful. The knowledge of only too many is restricted to a few main particulars in the history of the Apostles, the "blessed Reformation," and the ecclesiastical events of the day. An improvement must be effected in this respect, in part by our labours, as there has in reality been a marked improvement within the last thirty or forty years. Of course the communication of this superabundant material can take place only by means of a judicious selection, and, where one enters into details, by confining oneself to the most decisive main questions. As such, there come particularly under notice, from the Early Church History, the first diffusion of Christianity in the Jewish and Gentile world, in connection with the destruction of Jerusalem; the repeated persecution, vigorous defence, and ecclesiastical establishment of the faith; the great change in the time of Constantine, with its consequences of a favourable and a prejudicial nature; the labours of the principal Church Fathers of the East and West; the rise of the Hierarchy; the development and degeneration of Church life. From the period of the Middle Ages, the powerful intervention and activity of Charlemagne; the further extension and consolidation of Christianity, but also of Islamism; the development of the Papal power, and the conflict between Church and State resulting therefrom; the principal Crusades, with their consequences; some leading forms in the domain of Scholasticism and Mysticism; the

history of heresies, in its connection with the preparation for the Reformation. In Modern Church History, the Reformation of necessity occupies the brilliant place of honour. To this naturally attaches the survey of the main facts of our national Church History. To the progress too of the Reformation in other lands the attention is directed, as to the influence exerted thereby upon the Church of Rome. Almost insensibly does the catechumen thus form a simultaneous acquaintance with the rise of the different Protestant Church communities, and in particular with the sufferings and conflicts of the Reformed Church, with which he is ere long to enter into the most intimate relation.

To the question whether the *History of Missions* also is to be made a matter of earnest study, at least for the more advanced scholars, we can only return an affirmative answer. It may be regarded as an important section of modern Church history, and employed as an effective means of calling forth in the young hearts love for the cause of missions. A mission history in the form of biographies is perhaps that best adapted for this purpose, just as biography may also render excellent service in the teaching of Church history. Much less favourable however must be our judgment on the endeavour of some in our day to assign to the *History of Religions*, not only a very modest place, but the main and central place in the cycle of catechetical didactics. We have seen introductions to this domain appearing within the most recent time, and in these introductions have found things which led us to ask in all seriousness whether the writer was holding up to ridicule the young members of a Christian congregation, or whether he really aimed at giving them a powerful impulse on the way to the madhouse. A science which according to the most competent testimonies is still in the process of formation, of which too the results, so far as they have been tabulated, still demand constant retraction and revision, is least of all adapted for communicating in its particulars to those who have not yet attained to spiritual and intellectual maturity. He who looks upon the religious life of mankind as a fruit of its own soil, and has in his mode of thought no room for the notion of a Revelation in the proper sense of the term, may hasten with impatience early to point out to young doubters how the theory of Darwin may be applied in this domain too, and how, rightly viewed, the comparatively highest form of religion differs after all from the lowest only in point of degree: the true Christian teacher feels that his vocation is not so much to form learned men in duodecimo, as believing professors of the Gospel. Or is it really necessary to know and estimate all the existing forms of religion, from Fetichism to Parseeism, in order to decide after mature deliberation not to embrace Buddhism, but Christianity? If after a knowledge of the Israelitish and Christian religions some acquaintance also with the main forms of Heathenism may be thought desirable for the more thoughtful, we cannot at all perceive in what way formal and systematic instruction in the results of a science, as yet but tentative, should be of such indispensable necessity in order to enable young people to raue themselves among the professors of the Christian religion, and—in particular—of that reformed in accordance with the requirements of the Gospel.

7. Thus we arrive naturally at the consideration of that *Church*

communion to which the catechumen is to belong. That Church communion has its own peculiarity of doctrine and life, which must be just as little over-estimated as it must be overlooked by the future member of the Church; and is, even unconsciously to himself, of influence upon the more precise formulating of his Christian-religious convictions. Yet it does not seem to us necessary to assign a special place to the treatment of this subject *side by side with* the other elements of the Catechesis. The catechete, who occupies with a good conscience the ground of his Church, will not find it difficult so to order his treatment of the doctrine of salvation and of life, that he may in connection with it satisfy, as the occasion presents itself, every reasonable requirement. Of course the treatment under this head of the difference in principle between Rome and the churches of the Reformation must go more to the root of this diversity than an indication of the different nuances by which the sister denominations of Protestants are distinguished from each other. In connection with the former, it is less a question of dealing with a number of things which in Protestant eyes bear the character of formality and superstition, than of the clear manifestation that Roman Catholicism detracts from the honour due to Christ as the only and all-sufficient Saviour, and prescribes a way of salvation which is in diametrical opposition to that of the Gospel. An edition of the New Testament, in which the *loca probantia* against Rome and in favour of evangelical Protestantism are indicated in prominent type, is in connection with this part of catechetical instruction no superfluous luxury. The difference between Remonstrant and Contra-remonstrant [Arminian and Calvinist] should be considered so far as necessary, in treating of the doctrine of grace; that between Reformed and Lutheran succinctly explained in speaking more particularly of the Ascension and the doctrine of the Lord's Supper. If the last-named point of difference may be said, among us at least, to be pretty nearly out of date, something different however is it with the question still raised between the advocates and the opponents of adult baptism. Members of the Reformed Church must know why they need have no difficulty about seeking Holy Baptism, even for their children; and just as much why they regard the Holy Communion, not in the light of the Romish and Lutheran Churches, but in that shed upon it in accordance with the Gospel by the Swiss Reformers. Is it necessary to add that everything must be carefully avoided in connection with this part of the instruction that may needlessly embitter or foster an ignoble religious hatred? The catechumen must be convinced on good grounds of the priceless worth of his Christian-Reformed confession; but at the same time early disposed to choose as his highest maxim the words, "Christianus mihi nomen, Reformatus cognomen." The task of the catechete in this domain is accomplished so soon as his pupils stand upon firm ground, well armed on the one hand against Rome, and on the other against unbelief.

8. Can it be difficult, after having contemplated the various parts of the subject-matter of Catechesis, now in closing to comprehend them all under a higher *unity*? But everything with which we have to do in Christian instruction, whether directly or more indirectly, has a bearing on "the knowledge of the truth which is after godliness, in hope of everlasting

life."¹ And this truth is no empty abstraction; it is revealed, and has appeared in Him, who is at the same time the Light and the Life of men. As comprehending the whole, one may thus say that Christ Himself is the great subject of the Catechesis; in other words, that Catechetics too, no less than Dogmatics, must manifest a Christo-centric character. By this of course we do not mean that one must speak exclusively, or even mainly, about the Lord's person and work; in connection with some subjects this would not be necessary; in connection with others it would be hardly possible. But what *is* demanded is this, that upon everything of which you treat you let fall the full light of the Gospel of salvation; that you ever start from Christ, and return to Him again; that the whole teaching, in a word, be made subservient to the bringing of the future professor *to Him*, and uniting the same most closely *with Him*. The stating of such a demand is at the same time its recommendation; the fulfilment of it the crown of all Catechetics. ✓

Comp., on the subject-matter of the Catechesis in general, the oft-mentioned writings of PALMER, NITZSCH, v. ZESCHWITZ, KÜBEL, and others. [For the Westminster Catechism: JOHN FLAVEL, *Exposition of the Assembly's Catechism*, 1692, 8vo. Reprinted in the various editions of Flavel's works.] As regards particulars: for the first elementary training, F. BUSCH, "Guide to the Religious Teaching of the Family" (German), 1838. For instruction in Sacred History there is no lack of Manuals and Introductions. For Church History, the Introductions of LEIPOLD (1856) and ZAHN (1851) would seem to be still unsurpassed. [For Early Church History, the little volume on the "History of the Church of Christ," by the late Prof. ISLAY BURNS (1862), is admirable. For the Middle Ages, the "Mediæval Church History" of Archh. TRENCH, 1878.] The "History of the Reformation in Pictures," by B. TER HAAR, translated into German in 1856, bears its own recommendation. An able work from the *modern* point of view is that of RÉVILLE, *Manuel d'instruction religieuse* (1863). On the Orthodox side, a "Handboek voor Godsdienst-onderwijs" was begun by PH. J. HOENEMAKER (1873), but remains up to the present uncompleted. To the *Leitfaden* of K. R. HAGENBACH, already favourably mentioned, we call renewed attention.

POINTS FOR INQUIRY.

What knowledge may be reasonably presupposed at the commencement of the catechetical instruction?—To what extent may we recommend the bringing of the regularly continued catechisation into harmony with the course of the Church year?—How to act in the discussion of historic or didactic questions, with regard to which the catechete has his own difficulties?—In what way is the history of religions introduced in the work of catechisation, and with what aim?—Ought not the general revelation of God in nature and the history of the world also to be made a subject of separate treatment?—To what extent is the catechete free to propound and enjoin upon the learners his particular views on disputed points of doctrine?—What judgment is to be formed on the proposal to bring the Bible into the background in the catechetical instruction, and on the other hand to occupy the foreground with fable, picture, and poetry?—What is the best way of guarding against the danger of overcharging the memory in regard to the subjects taught?

§ LIV.

THE FORM OF THE CATECHESIS.

AMONG the different forms of instruction which the Catechete has at his disposal, the Erotematic, combined as much as necessary

¹ Tit. i. 1, 2.

with the Acroamatic, merits as a rule the preference far above the Socratic. Naturally the catechetical tact, language, and tone must be in due harmony with this form of teaching.

1. On the importance of the form in general, and on its close connection with the material of the Catechesis, it may be deemed needless here to enlarge. If we ask, in the first place, from how many and what forms of teaching the catechete has to choose, the answer is already given in that which has been said above. The *acroamatic* (from ἀκροάομαι, to hear, hearken, listen to) is the form of regular communication in which the Catechesis entirely assumes the character of a didactic lecture held by the catechete, attended by the catechumens in the attitude of silent listeners. In this way were the Catecheses of Cyril, Gregory Nazianzen, and others, conducted in early times, and even to the present day catechetical instruction is occasionally given both in our own country and abroad.—In connection with the *erotematic* method on the other hand (from ἐρωτᾶν, to ask) called also the catechetical method in the narrower sense, the pupil gives the answers to the questions put to him by the catechete, and the latter connects his further instruction with these answers. It is of Waldensian origin, was followed in the renowned Catechisms of the Reformation Age, and unquestionably deserves to be called the most general one at the present time.—Later it has been more or less followed by the *Socratic* method, here and there even replaced by it; a form of teaching derived from the well-known Μαθηματική of the above-mentioned philosopher; the art by which, with question after question, he sought to call forth the ideas slumbering in the souls of his disciples, and endeavoured to bring them to a clear consciousness of that which in their estimation might be called true and becoming. After the precedent given by J. L. Mosheim, it has been developed in Germany by Lindner and others, received in Holland through the influence of Van Heusde († 1839), and expressly favoured by the Groningen school in particular, as recommended, to a certain extent at least, by the example of the Saviour Himself. Comp., among others, *H. N. la Clé, Diss. Theol., de J. C. instituendi methodo, etc.*, 1835.

2. The *value* of these different forms of teaching has been variously rated in earlier and later times, and is accordingly by no means equal. There is no one of the three but displays, regarded and employed alone, together with manifest advantages, more or less considerable disadvantages. In the interest of an orderly and complete presentation of the material of the lesson, the acroamatic might appear preferable; but for catechumens of the present day, as generally met with, it is decidedly unsuitable. A discourse of closely connected reasoning, such as is here intended, even though of only half an hour's length, they could as little comprehend as follow. "Almost every acroamatic proposition is there wasted; better a number of easy questions, apparently discursive and incidental, than addresses delivered to listless ears."¹ Unquestionably the communication of that previously unknown must form the basis of the catechetical instruction, but

¹ PUCHTA.

it cannot form by any means the main contents thereof. While every good teacher would constantly convince himself that he has made his meaning understood and apprehended, this is without questions altogether impossible. By this very fact an indispensable place is at once secured to the method of questioning, and this place will become in many cases even a very important one. This it can be, because this method keeps the attention active, favours the spirit of reflection and discrimination, and maintains unbroken, so far as necessary, the *rapprochement* between teacher and taught. Even from the pushing of this method to an extreme, though this is neither desirable nor necessary, less danger is to be feared than from its systematic abandonment. Only in one case, however, can it be hoped to attain its end: when it is without constraint combined with the acroamatic, and the scholar is at least now and then placed in a position for himself also asking some questions. Even the so-called "Socratising" may in a few instances be introduced, to a certain extent, with advantage. But as regards the properly so-called Socratic method itself, its transplanting to the catechetical soil can hardly be applauded as a happy idea. Socrates had to do with highly cultured young men, the catechete has usually to do with children and but partially informed young people; he wished to discuss pure truths of reason, we have to speak of the truths of saving revelation. He could devote hours to single inquirers, we labour in connection with comparatively many for only a single hour at a time. He addressed himself exclusively to the intellect and moral sense of his hearers, we have above all to lead young hearts to God and Christ. The historic contents at least of the saving revelation cannot by any means be educed from the most susceptible and well-disposed mind, because it does not slumber in the depths thereof. "A catechete," says Nietzsche, "must first give, if he is to receive." In some instances, e.g., where we are called to deal with truths of reason or facts of conscience, skilful hands may be able to accomplish something by this method: as a rule it fails in the majority of cases, and has consequently—in the light of later experience—been either modified or abandoned, on the part of not a few who formerly advocated it.

What method, nevertheless, may be termed the most preferable depends on circumstances not always to be calculated beforehand. The saying, "One thing is not adapted for all," is of varied application in this domain also. Self-knowledge and experience not seldom render necessary a modification of the best theoretical precepts. It is said of Pestalozzi, that he was himself his own method: in a just sense this must be predicable of every skilful teacher. What has been already said concerning the right and claim of the personality of the minister, need not be repeated here. In a single hour of catechisation sometimes more than one method may be resorted to. Each method in turn must be applied in such way as is most in accord with the nature of the subject, the individuality of the teacher, the development of the pupil, and the great aim of Catechesis. In no case must the form be an oppressive bond: the form must serve us, not we the form.

3. The question whether and to what extent a *Catechism* is desirable as a guiding thread, and what demands must in that case be made upon a really good catechism, calls forth upon continued reflection an answer different, it may be, from that which one would have given at first hearing,

Wholly free communication and interchange of thought is something which on the first mention is apt to charm, and perhaps in some single cases has worked not without blessing. But here too the most agreeable method is seldom the best, and on the other hand the following of a fixed guiding thread for more than one reason preferable. Even the best catechete is not always equally ready and ardent in spirit, and the catechumen has need of an aid for the preparation before, a guide during, and a reminder after the teaching, and even in later time. That by far the majority share this opinion, is evident from the excessive and ever-increasing number of catechetical question books; and the opinion is well founded. However deeply you may look down upon the mechanical work of the memory, the learning by heart and repeating cannot be wholly and altogether spared the future members of the Church. One may even, in accordance with a well-known saying, honour and respect children as "little majesties;" there are, for all that, children who must expressly learn what they would not otherwise know. The repeating does not in reality injure, provided it continues to form no more than a subordinate portion of the Catechesis. If the question-book from which we catechise is to answer its end, it must correspond to the fourfold demand of *conciseness, clearness, completeness, and practical bent*. In this last respect the Heidelberg Catechism remains an unsurpassed model, however much in other respects it may leave to be desired as a catechetical text-book for young people. In the choice of a catechism, moreover, we must of course not be mainly guided by a consideration of *our own* ease or pleasure, but by the interest and capacity of the learner. For very simple persons, and those in humble circumstances, one small book is preferable, containing within brief compass all that is necessary for their preparation for the membership. A question-book which by preference gives the answer in well-chosen texts of Scripture, renders at the same time no small service to the cause of Biblical knowledge. Otherwise a so-called Book of Texts or "Biblical Treasury," of which more than one suitable edition exists, may be employed in supplementing the question-book. For more advanced scholars, question-books with a number of unanswered questions are very serviceable; as also for the catechete, provided only the printed "Key" to the answers does not fall into the hands of the scholars, and prove to them a *pons asinorum*. He who prefers it may also catechise in accordance with his own written or printed sketch, placed at the disposal of young men and maidens. If one discovers in the congregation a strong attachment to ancient catechisms and an aversion for new ones, the intelligent catechete will set aside the former only with caution, and introduce the new but gradually. If he has his hands free to start with, he will form a careful choice upon mature consideration, and will not as a rule make a change without urgent necessity. The changeableness of the catechete must not be suffered to cost the often poor catechumen any cares or sighs which might have been spared him.

The desire has been often expressed that one generally authoritative catechism might be introduced for the whole Church, and in truth this would be advantageous with respect to the formal and material unity of the Catechesis. But at the hands of the State such a benefit is not in our day either to be expected or desired; and, as regards the Church, where is the

hand which could compose a doctrinal text-book that should be readily accepted by all without exception? In an age of so much individualism and confusion of speech, it can hardly be avoided that much should be left, in this domain also, to personal freedom: while, after all, even the best guide can only find its way by dint of inner worth to the catechetical school of others, and later of many. Here, too, no new conditions are to be created all at once, but one must find his place in that which is at hand, and so far as possible, seek the bright side thereof. The unity of the *Catechesis* is hardly to be expected, until that of the *Church* has been restored; but the way for the latter may be smoothed in great part by the very fact that a constantly increasing number of upright confessors, prepared—in the spirit above indicated—for its fellowship, range themselves with conviction and fidelity among its members.

4. In accordance, however, with whatever text-book the Catechesis is conducted, the instituting of *free questions* is inseparable from the Erote-matic method; and, inasmuch as questioning is not difficult, but good questioning far from easy, a few remarks must now be made on this questioning itself. It is scarcely necessary to remind that there exist different sorts of questions, of which, as in every form of dialogue so in catechising, we may avail ourselves: *e.g.*, the categoric, the hypothetic, the problematic, the apodictic, and others, of which the character is indicated in the appellation, and thus calls for no further description here. Without always designing it, or even being conscious of doing so, we give the preference now to this form, now to that in our questionings, in accordance with the nature of the case and the bent of our own personality. But enough, the question ought always to be of such nature that the scholars shall not only be able to answer it, but eager to do so; short, explicit, concrete, in due connection with preceding and following questions, and—so framed that only *one* answer, more or less good, can be given to it. “That which is essential consists,” in the words of Hüffel, “not in the asking and answering *per se*, but in the development of notions and ideas proceeding from the catechete, and duly guided by him.” As regards the form, it has not been badly remarked that the so-called W questions (Who, When, Why) are in many respects desirable, and in any case preferable to others, to which only a *yes* or *no* can be returned. But one need not at all on that account do what is sometimes done,—put the answer into the mouth of the children, so that the seeking and finding on their part is entirely superfluous. The question must not render reflection unnecessary, but on the contrary call it forth and direct it. So-called suggestive questions are for this reason to be avoided, as also on the other hand misleading questions are not to be recommended, and least of all questions of a merely capricious nature to be admitted. One may, if need be, put the scholars in the way of finding the proper answer, but must not in this way make it too easy for them. The question, however, once put, we must not cease till we have received the answer, either from the one to whom the question was first addressed, or from another. The entire surrender of a question is a little catechetical defeat, to which we must not suffer matters to come.

5. The *answer* can naturally receive the full meed of commendation only when it is clear, accurate, and complete. Nor ought the approbation to be

withheld, although it is given in a somewhat out-of-the-way form, so soon as it is seen that the meaning is well understood. Of those answers which are committed to memory and repeated, it is to be desired that they form a sufficiently complete sentence. Of the entirely free answers of the simple learners, this of course cannot be demanded, but yet even in this case the right word in the right place must not be altogether wanting. In the case of an answer partly correct, partly defective, the first part may often form the starting-point for the completing of the second. Conciseness, however, must be enjoined in connection therewith, and that which is superfluous must be as much as possible cut down, without suffering oneself to be led by unsuitable answers into bye-paths which would lead away from the momentary aim. It is, moreover, not well to place too much in the foreground those who are readiest to answer, at the expense perhaps of others. On the contrary, it is wise and good to bring the more bashful ones now and then to the front, to draw forth a timid answer by kindness, and to make the last to be first. Where one of these is laughed at by others, the catechete has rather to place himself on the opposite side, than on the side of the laughers, and to find even in the most imperfect answer the point of connection, either for a fresh question or for further information.

6. He who is giving instruction in a truth frequently ignored must be prepared also for possible objections, yea, acts wisely now and then himself to raise little difficulties, with a view to awakening in this way the spirit of reflection, and, in opposition to seeming contradictions, pointing to higher harmonies. Specially may we with good effect direct the more intelligent scholars to words or deeds of the Lord which are apparently inconsistent the one with the other, and yet in reality are by no means irreconcilable.¹ Of course with the difficulty we must be able to present its satisfactory solution, in case this is looked for in vain from the scholar. If on his part we meet with objection or contradiction, it must not be answered with an authoritative utterance, and just as little dealt with as a trifling matter with an air of superiority; what seems to us very insignificant is perhaps for them a point of the greatest difficulty. With wise patience rather must the catechete place himself, as far as necessary and possible, within the speaker's sphere of thought, and not be ready to censure; except it be that the objection is expressed in a wholly unbecoming tone. In no case may the catechisation room degenerate into a college of disputation, where cavilling and sophistry make their voice heard. If anything of this kind is to be feared, and it is manifest that the scholar is already too greatly penetrated with the spirit of unbelief and doubt for him further to attend our lessons with profit, the interchange of thought must not be continued in presence of others, but in a private interview, and for the rest one will act according to circumstances. Of course one must not raise any objections to which the answer cannot be satisfactorily given, or cannot be sufficiently comprehended. If we encounter wholly inaccurate views, which the learner has manifestly derived from his immediate surroundings, we shall do better, instead of assuming a directly antagonistic position, simply to substitute the

¹ See, for instance, John xi. 5 and 6; Matt. xii. 30, as compared with Mark ix. 40; Matt. x. 34, as compared with Eph. ii. 14; Phil. ii. 12 and 13.

true in place of the erroneous, and thus again—even for Catechetics the lesson is one of manifold importance—to overcome evil with good.

7. To the question whether catechisation in a written form, or at least in part so, is desirable, the answers are various. Unquestionably the imposing and performing of written work may prove advantageous to the development of the scholars, if at any rate they display competent ability accompanied with sufficient industry. In that case however the revising, comparing, and correcting of the papers given in must be accomplished by the catechete during his own leisure hours; as otherwise too many of the minutes allotted to the work of teaching would be sacrificed. Written marks of approval or disapproval, such as are given in the day-school, need not of course be assigned; but the verbal or written criticism ought to be distinct and conclusive. The reading before the others, of that paper alone which is esteemed best, is apt to awaken an ignoble rivalry, and to interrupt the regular course of the instruction. For this last-named reason, also, much dictating at the catechisation seems undesirable; the teacher who prefers it may occasionally give the catechumens a question to write down before they leave, whereon to meditate and read at home, in order that it may be orally discussed with them at the following meeting. That moreover, here too, the well-known "*Repetitio studiorum mater*" is of extensive application need hardly be recalled to mind.

8. *In its totality* the catechisation must, so far as the form is concerned, display as much as possible an analytico-synthetic character. Opened with a short, reverent, and hearty prayer by the leader himself, let it usually begin with the brief recapitulation of the previous subject; then follows the repeating of the new lesson, in connection with which no one must be overlooked. Let the contents thereof be sufficiently explained by the catechete, discussed in proportion to the importance of the subject, not only in presence of the learners, but also with them; while the practical hint ever afresh accompanies without restraint the theoretical instruction. The advice of Cl. Harms, now and then to put questions to the learner which he is not required to answer to us, but to God and to himself, may also be conducive to good results.

9. How much in all this depends on a genuine catechetical *tact*, as on *language* and *tone*, is at once felt, without lengthy demonstration. Although *tact* does not amount to the same thing as talent, and much less genius, it sometimes aids in the surmounting of difficulties, against which talent and genius are not always sufficient. Tact is the natural way of doing anything as it is to be done, without betraying contrivance or enforced deliberation in the doing of it. Hardly is such tact to be prescribed or acquired by learning; but, where it is present in principle, it must be the more carefully developed, and by exercise be rendered by degrees perfectly firm. As by instinct it here restrains us from some things, and there in some cases directs us to a way, than which no better is to be found. The *language* of the catechete must be natural; above all, not less than that of the homilete, the language of nature and of life. An oratorical catechete is to the Lord an abomination, and to the catechumen an offence, presently also a sport. The great thing here is to be intelligible without being bald; popular, without being vulgar; familiar, but never commonplace. Short sentences,

no parentheses, no technical terms, no empty abstractions. "What is wanted," says Schleiermacher, "is that the teacher remain on the plane of the scholars, but yet on that plane towers above them." Let the tone, finally, be natural, winning, attractive, good-humoured, but always such as to testify of quiet reverence for that which is holy. Now and then a mild jest, on occasion, but no drollery; cheerfulness may be in the catechisation room as a kindly sunbeam, but never as a crackling firework. The tone is of course insensibly modified by the period of our own life, by surroundings and frame of mind; but never may the Apostolic lesson of 2 Tim. ii. 24, 25, be wholly lost sight of. The entire appearance of the catechete must leave the impression of a truly human personality, but at the same time of a devoted and consecrated one. That he ought never to enter upon this work *en negligé*, should require as little to be said, as that pipe or cigar may never at least be suffered to cross the threshold of the catechising room. Imagine John iii. 16 being spoken with two or three breaks, as in the puffing of a locomotive!! Horror, horror!

10. Intelligent consideration of these and other lessons, founded on a knowledge of man, and tested by experience, will of necessity lead to the desired perfecting of the form of Catechesis. If this is to correspond to its ideal, it must display less the character of a school lesson or examination than that of a home conversation on the truths of religion, which is conducted and joined in not otherwise than in a tone of serious cheerfulness. One should come down in doing so, without any display of a too condescending goodness, with ease and naturalness, to the level of the taught, but only in order thus to elevate them and gradually lead them onwards. The more, in addition, the series of weekly lessons has about it something which, in the best sense of the word, reminds of a systematic "course," so much the better. The more sporadic the catechisation, the less does it build up in knowledge. Let, moreover, this instruction never be given entirely without preparation, but take care to be thoroughly at home in the subject, and to be armed so far as possible against all eventualities. With regard to the extent and mode of preparation, it may not be easy to lay down rules of universal application: the principle itself, "never wholly unprepared," is worthy of being vigorously maintained. Thus equipped, take care also that there be "march" (action and harmony with the actual conditions) in the catechetical instruction. Nothing more oppressive, but also nothing more fatal to the success of this work, than the spun-out, monotonous, tedious; the "hora" must rather take us and our class by surprise, than approach with leaden shoes. Let the question be addressed alternately, now to this one, now to that, and now again to the whole class, and seek to give everything the bearing, not only of an efficient course of instruction, but also of a gradually progressive initiation into the sacred and glorious mystery of the Christian life. If that ideal is to be obtained only with extreme slowness, yet continue, full of zeal and fidelity, and allow the bright side of the catechetical task to weigh more, in your estimation, than the dark side. "Il est vrai, que la catéchisation a des rebuts que n'a pas la prédication, mais elle a des attrait, que la prédication n'a pas."¹

¹ VINET.

Comp. R. KÜBEL, *a. a. O.*, § 38 ff. C. PALMER, *a. a. O.*, s. 78 ff. G. H. LAMERS, *z. a. p.*, bl. 339 en verv. On the "simplicitas catechetica," some good remarks are to be found in F. D. BURK's *Sammlungen zur Pastoral-Theologie*, edited by C. F. Ochler (1867), s. 544—547.

POINTS FOR INQUIRY.

Literary history and criticism of the Socratic method.—Must we admit unlimited freedom of questioning in catechisation?—What course is to be taken when, after every trial has been made, our question remains entirely unanswered?—Nature and importance of decorum in catechisation.—Is the Revivalism of the present day to be regarded as an ally, or an opponent, of a genuine psychological Catechesis?

SECOND DIVISION.

CATECHETIC PRACTICE.

§ LV.

THE CONDUCTING OF THE CATECHESIS.

EVEN where the catechetical instruction is regulated, as regards basis, contents, and form, in accordance with the requirements laid down, it may fail wholly or in part, where it is not conducted, so far as possible, in all its details, in an appropriate manner. For this reason Catechetics has to make its voice heard, as well with regard to the Conducting of the Catechisation in general, as with regard to that of definite sorts of Catechisation in particular.

1. In the treatment of those main questions which display a still more definitely practical character, the mode of conducting the catechisation in the first place calls for our attention, a question on which much more will be found to depend both as regards the profit and enjoyment of teacher and taught, than is sometimes supposed. Let it then be at once taken for granted that, in the conducting of this catechisation, regard is to be had not so much to the ease of the former as to the interest of the latter; but that it must at the same time bear throughout the character of freedom combined with order. If they are comparative trifles which occupy us in its treatment, we must remember that the words of a foreign statesman (Oxenstierna) apply also to the young people: "You do not know, my son, by what trifles nations are sometimes governed."

2. The *commencement* of the catechetical instruction should be made shortly after the entry of the new teacher upon his pastoral charge; it calls forth a bad impression to begin with, if this is delayed as long as possible. Let it thus be made known in good time from the pulpit, where and when you desire to receive those who seek religious instruction. Only the village preacher, who happens to enter on his charge in the middle of summer, will possibly do well to await the early autumn; but otherwise it must at once be seen that we are in earnest about the matter, and enter on the

work with alacrity. With whom begin? Naturally with children and young people in the first place, but yet without excluding those of more advanced years, who may till now have delayed or refused to join the fellowship of the Church. In small congregations, more especially, the youthful catechete must be zealous to become all things to all men; later he will rejoice if he has for many been made something. If the instruction of those under the age of ten may safely be left to the work of home and school—at least this *ought* to be the case—all who are above this age must be joyfully welcomed, and even the ancient of days, who at the eleventh hour asks for instruction, is not without very conclusive reasons to be turned away.

3. Let the *opening* of the course be simple, earnest, attractive. After the names have been taken down, and the necessary arrangements have been made as to time, place, lesson book, etc., the new teacher may express his gratification at seeing the young people of the congregation gathered around him, and should appeal to them to avail themselves with regularity and interest of the opportunity afforded them. He should ascertain, if possible, as a preparatory step, whether they have already learnt something, should urge upon them careful preparation for the lesson to be received, and be on his guard to avoid everything which even at the first meeting might produce a less agreeable impression. Let also this preliminary meeting not be brought to a close without hearty, childlike, pleading prayer, at which be careful that at least the young people reverently stand; and for the rest be satisfied if all in going away show that they are desirous of the actual beginning. If possible, this beginning must be made with all simultaneously.

4. While at the first assembling there were those of different conditions, ages, and sexes together, very soon *division* is seen to be necessary. The young men are separated from the maidens, the older scholars from the younger. Those too of a higher social position and the labourers or working classes cannot with advantage remain permanently combined in the same hour of teaching. It has indeed been demanded by Schleiermacher, that, in catechisation, as in the Church, the principle of the absolute equality of positions shall be maintained, and this sounds in the abstract very beautiful. But catechisation and Cultus surely differ in other respects, not to mention that even in the latter some difference of more or less desired and obtainable standing places and sittings really exists. In the interest of the pupils themselves a division is desirable, such as, made with wisdom and modesty, need suggest to no one a painful slight; inasmuch as the difference of capacity and requirement between the respective classes is often too great for all to be dealt with in the same way.

5. With the division the *extent* of the catechisation is closely connected, inasmuch as this may give fresh occasion for dividing. For in reply to the question how numerous as a rule one class may be, the wish must be expressed that it should not far exceed the number of thirty at most. Only exceptional circumstances can justify the simultaneous instruction of a greater number. The number of classes to be held is naturally also determined by this rule.—If the Catechisation for beginners under fifteen, and that again for those more advanced, above fifteen, each contains a considerable number of young men and girls—each divided into classes for

those in higher and in humbler positions—one must then in a moderately large congregation devote to this work a minimum of eight hours, which must be extended where the number of the pupils calls for fresh subdivision. To those very little informed, or more advanced in years, one hour or more ought to be separately devoted. Towards the time of receiving into the communion, our Confirmands make upon us a reasonable claim for at least redoubled hours of catechisation. Thus the number of the latter may sometimes be augmented, sometimes decreased; and may even, where a favourite preacher in a large town has the charge of some hundreds of catechumens, attain a height out of all proportion with one's strength and other claims. An indefatigable catechete now departed, who once devoted more than forty hours in one week to the work of instruction, is happily an honourable exception. Love however asks, here too, not how little will suffice, but how much one can give.

6. The *time* of the day too, and the hour, is not a matter of indifference, since a less happy choice in this respect may have an unfavourable effect on the attendance at the catechisation. We are not always entirely free in this choice, at least where definite days and hours are fixed by the State or by the community for the religious instruction of school-children. If it depends on us, one must not catechise in the middle of school-time, not at the favourite time of the young people's recreation, not at dinner-time. If one deems Monday necessary to his invigoration after the labours of the Sunday, Tuesday finds us still far enough removed from fresh cares of preaching, for devoting ourselves without difficulty or distraction to the work of catechesis. For children a morning hour, best before school-time, is preferable; for domestic servants an afternoon hour, and for youths and men a later evening hour. Catechising on a Saturday may easily prove hurtful to the homiletic task of the Sabbath, and must be asked or conceded only in case of unavoidable necessity. On Sunday it is to be demanded of no one who has preached, perhaps repeatedly, with the full tension of his psychical and physical powers. On the other hand it were desirable, and in small communities at least not beyond hope of realisation, that more than one hour in the week should be devoted to the catechetical instruction [of the same class].

7. The *place* where it is to be received is often determined by local usage, and one does well as a rule to follow this usage. If one is entirely free, and space admits of it, one may probably give the preference to one's own dwelling, and this with good reason; naturally not in out-house, store-room, or kitchen, but in a suitable room. Receiving his scholars there, the teacher remains master in his own demesne, and can make every arrangement as it best suits him. Light and air are indispensable requisites, order and tidiness no superfluous adornments. As far as may be, assign to each one his own place, and see that he keeps this, so that the Catechete may easily overlook the whole, as with one glance. The little ones in front, the elder ones behind; all the scholars before or at the side of the Catechete, but not behind him. No one must have reason to boast of precedence, or to complain of neglect; and, while the teacher usually sits in the middle, as a father among his children, let him reserve sufficient space to walk up and down the room now and then, and so to catechise *peripatetically*.

8. This leads us to a consideration of the good *order*, which must not only be enjoined, but with gentle force maintained. That to this end the example set by the Catechete himself may effect a great deal, we need hardly say. Begin punctually to the time, do not appear otherwise than properly dressed, and make a commencement only when sufficient silence and reverence has been obtained among all present. Try, moreover, to keep the learners incessantly occupied; not seldom is confusion the fruit of silent weariness. Calling over the names is advisable, at least now and then; the scholars must learn that they cannot stay away unobserved, and must give due account of their absence. Where silence or attention is lacking, the stopping in the midst of a sentence may sometimes render excellent service. The disturber of the order must be noted, made ashamed before all, on a repetition of the offence excluded for that occasion or for a longer time, and in this last case not re-admitted until he promises and displays amendment. A serious expostulation in private, a complaint to parents or relatives, even a humiliating in the presence of others, may now and then serve to produce amendment. Corporal punishment must be excluded as a matter of principle from the catechisation; there must always be a distinction between the discipline of school and the discipline of the catechisation, and he who makes use of his hands in connection with this last inevitably diminishes thereby the authority of his word. And still less must the aid of the police be called in to exercise restraint upon an unruly company of lads; the Catechete must govern by moral authority, and in this domain too drive back the evil as it were into its lurking-place. "Slow to wrath," it is written—for his instruction also—as well as "without partiality." Exceptional measures of discipline must bear the stamp of the highest impartiality; and that which is necessary towards some few must tend as much as possible to the good of all.

9. Is it advisable, in addition to the rare administration of correction, also so pursue a definite system of *rewarding* in connection with the catechisation? Some have been very sparing in this respect, others, in earlier and later times, more lavish. Specially in the Romish Church do we find this practice favoured by many catechetes, and promoted by the Jesuits in particular; while on the other hand at Port-Royal the principle of emulation in connection with the spiritual education was resolutely opposed. All things duly considered, we are of opinion that the last-named course is in principle to be commended above the other. The hope of reward is for children, as for adults, a stimulus rather powerful than generous, and as such is to be appealed to—specially in Christian-religious teaching—only as seldom as possible. In a very rare instance some particular distinction might be deservedly and appropriately conferred; a regular awarding of cards and books at the catechisation is but little in place, and easily tends to foster a spirit of ungenerous emulation. A public examination at particular times, such as serves duly to bring out before a large or smaller company the progress made by the catechumens, do we for like reasons equally little wish to see introduced: the instruction so easily becomes in this way a "getting up of the subject" for the previously appointed hour of examination. As a rule, a word or look of

approbation on the part of the teacher within a small circle amply suffices, and even in this due moderation is enjoined by Christian wisdom. "If we have exact regard to the intrinsic value and stamp of the money which we pay out, let us not have less regard to the significance of the words in which we commend."¹ Our pupils must early learn to find their best reward in the approval of their conscience and their own spiritual growth. Those who are particularly indolent might perhaps be fired by the prospect of some little prize which they had seen carried off by others; but the best disciples will, even without this, follow us with confidence and interest. Where the catechete is obliged to employ tones other than those of pleasure and commendation, the "*suaviter in modo*" must of course receive not less consideration than the "*fortiter in re*."

10. Regular *continuation* of the catechising is a duty, the irresponsible neglect of which results only in the injury of the scholars. With the exception of the ordinary yearly absence and relaxation, allowed to the pastor and teacher during some weeks, the religious instruction must be regularly imparted from week to week, during the summer as well as the winter, unless other duties of office—*e.g.*, about Christmas or Easter-time—render this task for the moment absolutely impossible. Better, if so it must be, continue with a small number, than unceasingly break off the lessons; better do more than can be strictly demanded, than leave the impression of being an indolent, unwilling servant, who for months together seeks repose and ease.—If the *duration* of the catechetical lesson is usually restricted to an hour, let it then be a full hour, and not a curtailed one. If it may perhaps for the very youngest be somewhat shorter, for the most advanced it may now and then be prolonged a little beyond its limits. It is better that teacher and taught be surprised by the inexorable striking of the clock, than that both should wait for this with silent desire.

11. For *arousing the attention*, the occasional singing of an appropriate verse of a psalm or hymn may prove of service, without however its seeming advisable to make a regular practice of doing so. Children are fond of singing, and thus the hymn may in this case serve at the same time as a reward when they have done "particularly well," or for deepening the impression made by teaching and prayer. But even without that the attention will not flag, if the teaching only retains the character of an interesting consecutive conversation, of which the Catechete, who holds the reins in his hand, alternately tightens and loosens the cords. In *bringing to a close* the hour of teaching, there is also occasion for aiming at diversity. As few "commonplaces" as possible; rather something of those "goads and nails" of which Eccles. xii. 11 speaks. For those who wish more personal intercourse with the Catechete after the conclusion of the lesson, he must of course be always accessible. For this reason too it is desirable that the different class-hours should not immediately succeed each other, but be separated though it be but by a brief interval.

12. While in that which has been hitherto said a handful of apparent trifles has been given on behalf of catechisation in general, now some views must be advanced with regard to the conducting of *a few special forms* of

¹ HERINGA.

catechisation in particular. The so-called *public* catechisation we may dismiss in few words. Formerly conducted by teachers of religion or by intelligent members of the congregation, and held on Sunday or on a week-day, it retained its reputation during a considerable period in our own country and elsewhere.¹ In the presence of a greater or smaller number of those interested, either the Heidelberg Catechism or one or other book of the Bible was thereon treated in regular order. As late as 1816 this public catechisation was expressly recommended for the purpose of religious instruction, in the Synodal regulation of that year, and long after continued here and there in practice. Yet under the influence of a variety of circumstances it has now fallen almost everywhere into desuetude, or has been replaced by more efficient Bible-classes, without its appearing either desirable or possible to call the departed custom into a renewed existence. Public catechisation, in many places at least, a vain display in the service of spiritual pride and indolent mechanicalism, has lost the sympathy of the younger generation, probably for ever.

13. Of much greater importance may that catechisation be regarded, which is held with those who wish to *pass over* from another Church communion or another religion, to us, and with this view desire of the teacher a previous religious instruction. That he ought not to refuse this is self-evident, but equally so that here great caution is necessary, if he is not to be sadly misled. First of all therefore the catechete must be satisfactorily convinced that this important step is taken from a right principle and with a good end in view, and must as far as possible avoid even the appearance of ardent proselytising. The *compelle intrare* applies indeed to the kingdom of God, but not to a particular ecclesiastical community: rather must we begin with pointing out all the difficulties likely to arise, and with allowing a shorter or longer time for reflection.² Specially as regards Romanists; if it is only the grievance of "priestly intolerance, bigotry, playing with dolls," and such like, from which the applicant seeks to be delivered, do not too readily extend the hand to a seeker of this kind; such people become later friends of light (*Lichtfreunde*) and contemners of the Church, in the bosom of a Protestantism, to which their unbridled passion for emancipation has led them easily to pass over. Only when it is evident that a contrite heart can no longer rest in the erring mother Church, and the eye has already been in some measure opened to the world-wide difference between her teaching and the doctrine of salvation made known in the Gospel, without having any temporal end to advance by the change, only then instruct the person desiring such instruction, not without making the kirk session of the congregation duly acquainted with the fact. It is to be expected that the instruction should turn upon the difference in principle between Rome and the Reformation, and be devoted to the preparation for making a worthy and seriously intended Reformed confession. Aids thereto are supplied in those text-books in which the

¹ A memorable instance of its observance in Scotland is given in the first part of the biography of Duncan Matheson.

² Luke xiv. 28--31.

before-mentioned difference is clearly brought out and satisfactorily explained; notably those editions of the New Testament in which the principal *loci probantia* in favour of the evangelical confession are printed in prominent letters. Not so much upon the anti-Romish, as upon the positive evangelic character of the confession, must here the highest stress be laid, and the apostolic "Reformamini" of Rom. xii. 2 be urgently pressed upon the conscience.—Secessions from one Protestant community to another, after a preliminary catechetical instruction, have in our time usually lost all *raison d'être*; the boundary walls of an earlier age are altogether removed, and in opposition to the practically unlimited freedom of teaching, there exists, happily in all sections (*Richtungen*), the unhindered freedom of hearing.

Accessions from among heathen or Mohammedans are, in our land, events of such rare occurrence that no catechetical directions need be given expressly with regard to them. As regards the case of Israelites, alike the peculiarity of the circumstances as the testimony of experience go to commend the utmost circumspection in dealing therewith. Jews who occupy a merely deistic or naturalistic standpoint, and seek in turning to Christianity only the advancement of their own honour and profit, have no need to find in us guides upon the way of a purely negative Protestantism. Very different is it with Israelites from whose face the veil has been removed, so that they can find no rest in Moses, and begin to see in Jesus of Nazareth the Christ of the Prophets. Here the catechete sees placed at his disposal two powerful aids in particular: the study and interpretation of the prophetic Word, without overlooking the explanation put upon it by a later Judaism; and the treatment of the history of the Jewish people, which, in its whole and in its parts, affords such convincing testimony for the Divine character of Christianity. The teacher has in this case not only to make himself duly acquainted with the particular history, mode of thought, and expectations of those seeking confirmation; but also more generally with the history and literature of that which has been done in earlier and later times in various lands for the bringing of Israelites to the confession of the Gospel, which in many instances affords him an armory well stored with effective weapons. Sometimes it may be desirable, when at length the candidate is to receive baptism, not to administer the rite in public, but at a more private gathering; while later also the pastor may often be called upon expressly to maintain the temporal interests of these converts, against the embittered opposition of their former co-religionists.—With minors, who wish to join our congregation, we must in no case hold communication without the knowledge of parents or relatives; and equally little must we receive into our class pupils from the charge of a colleague who holds different views from ourselves, without the latter's knowledge and consent. No bold raid into a territory closed to us and committed to others.

14. One of the most agreeable and important forms of catechisation is unquestionably that with young people, already provisionally selected from the circle of our former learners, because they are on the point of making their public confession of faith, and are now directly *preparing* for church fellowship. We refer to those hours which, shortly before the first Commu-

nion, are devoted more than once in the week to the repetition of that which has been earlier learnt, and to the final preparation for the most important hour of life. If there was before sometimes a temporary remissness or standstill, now there is on both sides redoubled earnestness, and seldom is afforded a fairer opportunity for sowing precious seed in well-prepared soil. The "little children" of other days begin now to occupy the place of "friends," very soon to take that of "brethren." Certainly we must be on our guard against illusions in this domain also; from what unworthy motives is the membership of the Church often desired, and what is to be expected of but too many new members, received sometimes after a very imperfect preparation, into the coveted fellowship of the Church! But we are now speaking of those who have been carefully instructed and led onwards by the catechete himself, in some cases during successive years, and whom he sees, not without confidence and joy, ready to take the great step. For him and his spiritual children the last hours of hallowed intercourse now assume a higher significance; his Confirmands are his "Betkinder," as they are termed in a beautiful expression of another land. Of necessity this last instruction bears, at least for the most susceptible, another character than the former; it becomes a freer conversation on that which is highest and best, in connection with which not only the minds are more and more stored, but the hearts are ever afresh opened. Now the object is, above all things, to bring out into bold relief the fulness and value of the Christian-Reformed Confession, and to present the Christian life in its demands, motives, and aids, as attractively, but also as emphatically, as possible. Naturally the conscientious catechete will take care, so far as necessary, that his "Betkinder" abstain from everything which is opposed to the gravity and higher consecration which must characterise these weeks in particular, and do not readily pass over to the "admission," where it is evident that the spirit of sacred earnestness and intent reflection is as yet entirely wanting. But at the same time he must afford repeated opportunity to all who are troubled with any scruple or question, on any point of the confession, to express themselves frankly with regard to it; and on the occasion thereof must not be wanting in words of counsel and guidance, whether spoken in the presence of others, or, what is perhaps better, in private. The genuine catechete may and must now to a certain extent receive the confessions of his spiritual children, and pray not only for but with the foster-child who opens to him his burdened heart. And above all, let not the last social meeting of this nature be brought to a close without having so fervently and faithfully prayed with those about to be received into communion—and why not such prayer on bended knees?—that the impression of this parting hour may long remain uneffaced from their memory. The presentation, on this same occasion, of some suitable book, of which there is an abundance at hand, may likewise help to preserve this impression.

15. On the *catechisation of members* we may be comparatively short. Often sought with ardour by those just received into communion, and in that case readily granted by the indefatigable catechete, it has its own enjoyments, but also its own difficulties. Sometimes we have to do with older or younger members of both sexes, by whom we are involuntarily reminded

of the "silly women" spoken of by the Apostle.¹ It is therefore advisable not to prolong the opportunity for this continued instruction at the utmost beyond two years after reception into communion. That which has been said above, concerning the freer form of the instruction immediately before admission to membership, will of course be still more applicable in the present case. The subject-matter too of the teaching may be modified or extended, whether in accordance with the choice of the participants, or according to one's own preference and favourite study. As a rule, consecutive Bible-reading, in which abundant opportunity is left open for questions, proves most suitable and useful. The touching too upon important controversial topics of the day, is here quite in order, and equally so general or national Church History, popular Isagogics, etc. Variety is to be recommended; and a temporary cessation is wise, where it is seen that the interest is flagging.

16. Shall we, in order that we may omit absolutely nothing, speak of yet another sort of catechisation, in the broader sense of the term? Of that which the Christian catechete must hold both summer and winter, in the secret chamber, by himself, on such questions as John i. 22b; Matt. xxii. 42a; 2 Cor. xiii. 5b, and others? If we add nothing to these few hints, it is because these are things which are less suited to the academic handbook than to the secret diary of heart and life. The thing itself, moreover, speaks loudly and distinctly enough. (Comp. John xiii. 17.)

On Public Catechising, as prescribed in the Church of England, J. C. MILLER, *l. l.*, pp. 183—185. For its recommendation in the First Book of Discipline of the Scottish Reformation (1560), see BONAR, *as before*, p. 3, and elsewhere. On Catechising in general, Archdeacon EDWARD BATHER, *Hints on Catechising* (2nd edit., 1849). For the instruction of Romanists, *A. MONOD, *Lucile, ou la lecture de la Bible* (1843). *F. BUNGENER, *Rome et la Bible* (1859). For the instruction of cultured Israelites, an elaborate work was written in 1655, by the Leyden Professor, J. HOOBNBEEK, "Pro convincendis et convertendis Judæis." See also the article, "Mission unter den Juden" in HERZOG's *Real-En cycl.*, ix., ss. 635—650. On Islam, the interesting volume of J. M. ARNOLD, *Islam: its History, Character, and Relation to Christianity* (3rd edit., 1874). As concerns the heathen, the most instructive pages of Missionary history, and particularly the biographies of Judson, Wm. Burns, and others, are to be consulted.

POINTS FOR INQUIRY.

What is to be done in country places for the maintenance and improvement of the summer catechising?—How is the catechising to be conducted in the case of young men who are already receiving middle or higher instruction?—How in the case of those who cannot read?—May public catechisation be also made to some extent a Christian popular recreation in country places, as has been on one occasion proposed?—Must the prayer at the catechisation be also repeated by the catechisants?

§ LVI.

AIDS TO THE CATECHISATION.

THE efficient conducting of the catechisation cannot but be advanced by the wise use of suitable aids, which render service

¹ 2 Tim. iii. 7.

in part to the Catechumen, in part to the Catechete himself ; and, whether directly or in their results, lighten his toil and augment his power.

The difficulty of the Catechesis leads us to seek about for aids, its importance makes carefulness in the examination and choice thereof a duty. In speaking of these aids, we direct attention to everything which not only at the moment, but also in its consequences, promotes the success of this labour, and thus may contribute in general to the greater flourishing of Catechetics.

1. Among the aids in connection with catechetical instruction we place first, with perfect confidence, the *Holy Scriptures*, particularly of the New Testament. If the Bible can hardly be made a lesson-book in the ordinary sense of the word, yet it is of the greatest moment, in connection with that instruction which is to be given, from and in accordance with the sacred Scriptures, to have the Bible itself constantly at hand. The lambs of the flock must not only be led to the fresh streams of the living water, but in harmony with their need must slake their trust at the fountain-head itself. "Where Holy Scripture does not hold the rule, there I, for my part, advise no one to send his child : everything must go to ruin, which is not incessantly occupied with God's Word."¹ The pocket-Bible must be brought no less than the question-book to the catechisation, in order to be opened and read again and again, where this is necessary ; reverence for the Holy Scriptures, particularly those of the New Covenant, and love for the systematic study thereof, cannot be too early recommended and enjoined. No book of proverbs or texts can on certain occasions make amends for the absence of Bible-reading ; since often the connection and context of the text that is being treated of renders its application the more many-sided. That psalm and hymn book must remain as little closed in connection therewith, as employed in a merely mechanical way, is already self-evident.

2. The *Christian literature* for children and young people—alike of our own country as of other lands—which is ever growing, also affords, with the exercise of an intelligent choice, a very powerful aid. The mention even of the best products of this literature is not possible here, but the wish may be permitted us, that no catechete remain an absolute stranger in this domain.—Biblical *engravings* and *maps* come under the head of that which is here recommended, in order that the instruction may be not only intelligible, but vivid and picturesque. A good map of the Holy Land, and a plain missionary map, such as has been prepared in more than one place in recent times, must not be wanting in any catechisation room. That we cannot be too particular on the point of accuracy in the Biblical pictures, need hardly be said ; many a one has through life retained a false impression with regard to some fact of revelation, because the childish imagination was led astray by an unskilful draughtsman.

3. We have already observed that Catechesis finds a powerful support in public worship (§ LII. 8). This is especially the case with respect to the

¹ LUTHER.

Children's Church, where such exists. In speaking of a children's church the reference is not so much to a *sermon* addressed to children, as to a brief service, adapted to children and young people, conducted in accordance with their needs by a preacher or Christian teacher. In this field of labour too there are wanting just as little distinguished exemplars as striking proofs of the power of the Word of God upon susceptible young hearts.—Closely akin to these services is the work of the *Sunday School*, which, within the most recent times especially, has attained to so gladdening an extension. Not to speak of that which was already attempted in this domain by the Romish Church of an earlier time, we refer especially to the labour of love in this form, which, proceeding from Great Britain and North America at the close of last century, has later found a fruitful soil upon the Continent of Europe, our own country of Holland included. On the constitution, government, literature, etc., of the Sunday School, much of an important nature might here be mentioned; but the reminder may suffice that the Sunday School, now become a moral power over millions of children in the Old World and the New, may be regarded as an inestimable ally of the Catechesis, specially when this school is brought into close connection with the Church. The superintending and teaching in the Sunday School too may afford for the catechete of the future an admirable practical school of training.

4. But notably must be mentioned here the practical *exercise* in catechising while at the Academy. For years there has existed—or ought at least to have existed—at every University the opportunity for students in theology to exercise themselves in the work of catechising, under the oversight of one of the Professors. Where this exercise is properly conducted, regularly attended, and followed after every trial by appropriate criticism, it cannot fail of proving of extensive usefulness. It enables the young catechete to arrive at a clear consciousness, as well of his object as of the means for attaining this object.—The *School of Catechetes* too, so often spoken of, and so urgently sought, might, efficiently managed and zealously frequented, exert an exceedingly beneficial influence on this domain. It must prepare for the Church a number of men duly qualified and disposed zealously to assist the Minister of the Gospel in the instruction of youth, and so to raise the often despised order of religious teachers, that the influence of this order may be enhanced. The Church makes the requirement which the Christian pedagogue has to satisfy, but the school of catechetes must place him in a position for better complying with this demand, than has hitherto ordinarily been the case. In Germany the Seminaries afford considerable help: what will at last be done in our own Church to this end?

5. Among the most effective aids in this province is to be mentioned with good reason the teaching of *experience*. If anywhere, surely here, the "*fabricando fabri finis*" is of far-reaching significance. It is so, however, only on condition that the continued labour of the office is by no means accomplished and carried on in a merely mechanical way, but is accompanied with conscientious self-criticism; so that one is not content when one has only hurriedly and superficially accomplished one's weekly task, but also applies oneself with earnestness to the task of accomplishing constantly better. A more or less express preparation for this part also

the practical labour may, specially in the first years of ministerial life, likewise contribute to this end. In the way of the sketching and working out of written catechisations on the part of the catechete himself, there exist unquestionably serious difficulties; for how is it possible to guard against all conceivable eventualities, and not to become involved in confusion, if one is thrown by an unexpected answer off the path one had marked out? but the jotting down of a few notes, and a general outline of the questions to be put by him, may nevertheless prove of great service for the orderly examination of the catechumens, provided he makes use of this rough draft only with the necessary freedom. If to this can be added the continued study of the best which appears from time to time on the subject of Pedagogics and Catechetics, so much the better. In that case do not neglect to read pen in hand; of catechetic commonplace books we may expect no less good fruit than of homiletic and pastoral ones. That which still remains wanting may sometimes be made good by brotherly interchange of thoughts and experiences with older and more accomplished catechetes. With that which has been communicated by some of them (of a practical nature) in their published writings do not delay to become acquainted; careful comparison with the method of others enables us the better to recognise the light and shadow sides of our own. In particular, strive with all your might against falling into any mechanical way. Even a good method loses all its value the moment it is mechanically applied. At an infinite distance the genuine catechete must be able to say after his Lord, "The words that I speak unto you, they are spirit, and they are life." But in this way we come to the last, and by no means least important point, of the practical Catechetics. In order—we have already remarked this peculiarity (§ I.II. 9, 10)—in order really to *do* anything in this domain, we must ourselves first of all *be* something real. Of what kind must the labourer be, of whom it is to be with reason hoped that his labours will bear fruit? ▽

Comp. MUURLING, as before, § 65. MOLL, *I. I.*, D. I., p. 146 ff. On Children's Services HERINGA, *Kerk. Raader. en Raadg.*, ii. 2, pp. 359–403. "The Conversion of Children," by E. PAYSON HAMMOND (Lond., 1878). On the use of Holy Scripture, a good article, "vom Bibellesen der Confirmanden," in the Swiss serial, "der Kirchenfreund," 1877, s. 277 ff. On the Sunday School, among many others, *STEPHEN H. TYNG, "Forty Years' Experience in Sunday Schools" (N. Y., 1860. Reprinted Edinb., same year). On that introduced into Holland at the close of the eighteenth century by the Amsterdam Professor, J. van Nuys Klinkenberg, HERINGA, *I. I.*, iii. 1., pp. 183–207; and particularly the article on Sunday Schools by MALLETT, in Herzog's *R.E.*, xiv., and the literature there furnished. To these must be added FAIRBAIRN, *I. I.*, p. 297 ff, and J. C. MILLER, *I. I.*, pp. 188–211, from whom it appears that in England and Scotland the Sunday School has in great measure pushed aside and superseded the ordinary catechisation. On the great importance of Catechising, see the eloquent concluding chapter of Prof. SHEDD, *I. I.*, pp. 356–375. On "Belebung der Confirmanden-unterrichts," see OEHLER'S *Zeitschr. für Past. Theol.*, 1878, s. 133 ff.

POINTS FOR INQUIRY.

Further light upon some of the aids here referred to.—The *pro* and *contra* of special services for children.—Independent order of management of the Dutch Reformed Sunday School, in distinction from the Anglo-American.—Is the enforcement of the duty of catechisation desirable at the hand of the State?—Necessity and construction of catechetical tables.—What may Pastoral Theology effect in this respect?

§ LVII.

THE CATECHETE AND HIS IDEAL.

A CATECHETIC activity on which a blessing can rest is conceivable only when this proceeds from a well-cultured and harmoniously developed personality, in whom is seen, in an incipient stage, the likeness of Him who, also as the Catechete of His people, was wholly unique and incomparable. A fixing of the believing gaze upon this highest Ideal alone affords, in opposition to all difficulties, sufficient power to persevere, and prepares the way for an ever higher perfecting.

1. If we do not, as some, *begin* the treatment of Catechetics with the contemplation of the catechete and his ideal, but rather close our examination therewith, it is from the profound conviction that even the best precept remains powerless so long as it is not understood and carried into effect by a devoted Christian personality. In order really to train men for that which is highest and best, one must be himself a man, but a man of God in the deep, full sense in which the Apostle Paul employs that word in writing to Timothy,¹ a man born of God, consecrated to God, animated and sealed by God. Even the most distinguished gifts and talents cannot by any possibility weigh against the want of this one thing necessary; they may rather make more difficult that fidelity in little things and trifles which is so definitely required of the catechete, and lead him to strive after far higher things, *unless the inward man remains in the disciplinary school of the Holy Ghost*. He must not only be a Christian, but a better Christian than others, if he will call forth and communicate new life in this domain. How can I lead up children and young people to an independent Christian position, if I have not yet myself attained to truth and life? "From the body of a true catechete," says R. Kübel, "must flow streams of living water; on which account he must be a man of the Spirit (*Geistesmensch*), not indeed 'begeistert,' i.e., for the moment psychically overpowered, but 'begeistert,' i.e., in his whole man livingly penetrated and possessed with his subject." Where this vital principle is found, there the sacred sense of duty and vocation will not be wanting; a feeling which is necessary, as for the whole, so for each part of pastoral labour, in order to continue working with spontaneity and blessing.

2. As the true catechete is a Christian personality, so must he be at the same time in the sound sense of the term a *churchly* man, who loves the Church of Christ with the love of his heart, and with a good conscience fills his place within the limits of his own Church communion. If this requirement cannot be wanting in the Homilete and Liturgist, least of all can it be so in the Catechete, who has to influence the children and young

¹ 1 Tim. vi. 11; 2 Tim. iii. 17.

people committed to his charge in the honourable confidence that he will instruct them in no other doctrine than that of the everlasting Gospel. The modern destructive method is still less to be excused in the catechetical than in the homiletical domain; and may be pronounced even much more dangerous in this case, inasmuch as the teacher has to do with minds not fully matured, and therefore wanting in the necessary gift of discrimination. The Catechesis must contribute to preserve the continuity of the believing consciousness in the Church, not labour silently and unobserved at the overthrow of its deepest foundations. The honest catechete whose belief is in contradiction with Gospel and confession, but who nevertheless has not yet quitted the Church, is under moral obligation at least to inform the parents, who entrust their children to his care, what kind of instruction they must expect at his hands.

3. Even where one has in general taken this position, there are definite *qualities* of mind and heart, the possession of which may be deemed highly desirable and even necessary for the catechete, if he is not to work without pleasure and without profit. As regards the first of these, a measure of *knowledge* is before all things indispensable, by virtue of which he may be considered sufficiently master of the subject-matter to be taught. It must not only stand with satisfactory clearness in sharply defined outline before his mind, but even be received to such an extent into the inner life, that he can graphically and vividly reproduce the same before his learners. Actual learning is not on that account necessary for this part of the ministry of the Gospel; but yet that *wisdom* is called for, which out of the material so plentifully at hand leads us to choose the most serviceable and fruitful, and specially the *gift of communicating*, by virtue of which even the abstract becomes in our hands concrete, and the catechete has the happiness of making the truth distinctly heard, but also, so far as possible, clearly *seen*.—All this nevertheless, of however great importance, is still too little, so long as the heart is not adorned with a triad of virtues, which, demanded in every Christian, form the soul and strength of the catechetical labour in particular. First of all *love*, which not only wins hearts, but also renders inventive, where the path must be traced out for coming through the heart to the head. In addition to this, *patience*, which preserves from peevishness and acerbity, and if need be can even go “a journey of sixty stades” with senseless ones and slow of heart, in order to lead them step by step to the desired goal. Finally, *cheerfulness*, which settles in the heart as the precious fruit of faith, and sheds its radiance upon the outer man, and adds to the whole personality such attractiveness that even the harsh approach with joyful confidence the man who is characterised by it. “God loveth a cheerful giver,” says the Apostle:¹ and that Apostolic saying is true also in its application to catechetical instruction. Only in the possession of these qualities combined, by which true seriousness and devotion of spirit is of necessity not for a moment excluded, will it be possible, in this path likewise, “to run and not be weary, to walk and not faint.”

4. In this career there are happily not wanting to the catechete examples of such kind as to merit and attract his confidence. The history of the

¹ 2 Cor. ix. 7b.

Church has preserved the name of more than one who has been "steadfast, unmovable, always abounding in the work of the Lord," whose heroic zeal for the faith is contemplated, certainly not in vain, by a younger generation. A perfect *Ideal*, nevertheless, which we can follow in this domain too without risk of taking a false step, follow though it be but at a measureless distance, the Christian knows but one such; yet His form stands before our eyes in full lustre upon this point of our examination too. Notwithstanding all difference of personality, time, and circumstances, JESUS CHRIST, as the peerless Catechete of His people,¹ deserves to be termed the highest example of His servants in this part of their labour. Exceedingly much presents itself to the mind on this subject: we must content ourselves with throwing out a few hints.

It is in itself a fact deserving of observation, that the Lord *wins* His disciples, as witness the Gospel history, by the power of His love. He did not wait until they sought Him, but Himself first sought and found them, and by His love not only momentarily attracted them, but, what is more, permanently attached them to Himself.² Without doubt this love could be inexorably severe, but its faithfulness never denies itself; and those whom He has thus conquered are with the most profound wisdom *trained* by Him. The higher training of His disciples, as well of each one of them in particular as of all, with and by means of each other, was in the fullest sense of the word the great task of His public life.³ He had His chosen confidants, but there was no single one out of the wider circle who could complain that he was slighted by the gracious Master. Peter is led up and trained in a way wholly different from that of John or Thomas, but it is ever afresh apparent that the Lord knows His disciples, and condescends to their necessities, in order thus to raise them so much the higher, and to prepare them for the great task of their life.—That end however is very definitely sought in the Lord's *instructing* His disciples with the greatest care. As well with regard to the subject-matter, as with regard to the form of the Catechesis, the example of the greatest Catechete affords us many a fruitful hint. The subject-matter of His teaching is the Gospel of the kingdom; its basis, the testimony of the law and the prophets; its standard, the personal capacity and necessity, which is never lost sight of. Continually is that instruction illustrated by an appeal to nature and history, reason and conscience; to the experience of every-day life in particular, and to the infallible voice of the heart. Under figure and similitude the truth is partly revealed; partly for the time being, as by a transparent veil concealed. From the known He rises gradually to the unknown, from the less to the greater; and not content with answering that which His people ask of Him, He begins again and again to address His questions to them. The *acroamatic* is constantly interchanged with the *erotematic* mode of teaching; there is even not wanting a turn of discourse by which we are involuntarily reminded of that of Socrates with his disciples. What has been earlier learnt is on a fitting occasion recalled to memory;⁴ a trial of their own capacity for labour, after a time of

¹ Matt. xxiii. 10.

² John i. 40, xiii. 1.

³ John xvii. 4—6.

⁴ Mark viii. 14—21.

receiving instruction, is made with a view to their further perfecting;¹ while from the inexhaustible treasure of the peerless Master are ceaselessly brought forth things new as well as old.² Even the paradoxical and pregnant He does not shrink from, where this is needful to the attainment of His aims,³ and never does He say more than His disciples on serious meditation are able to comprehend, while He leaves that which is beyond to the revelations of a near future.⁴—Thus are His words “as goads and nails,” penetrating doubly deep, because He who speaks them unceasingly *goes before* His disciples with His own example. To Him least of all could that saying apply which He uttered (Matt. xxiii. 4) concerning the scribes of His day. The truth expressed in His word is to be contemplated in His person; and the lesson of humility, self-denial, purity, and love, is indelibly imprinted upon the hearts of His disciples by the force of His own example. That which later added such great weight to the exhortations of Paul,⁵ does so yet infinitely more to His; even in parting He can appeal not only to His words, but also to His deeds.⁶—What wonder that He thus unceasingly *unites* His people to Himself, to each other, and above all to the Father? He does not go hence, without their having been so far brought on by Himself, that they can bear the loss of His personal presence, because they are now prepared to be themselves the dwelling-places of the Holy Spirit. Even with regard to the only one for whom He had laboured in vain, He has at last nothing to reproach Himself;⁷ and where, finally, He is bidding farewell for ever to the beloved circle, there has already been produced a relationship which shall eternally endure.⁸ Of a truth, “never did man teach like this Man.” Here was, in the fullest sense, “wisdom speaking out of her abundance;” and assuredly the Church’s catechesis would now be in an immeasurably better position, if its organs had more faithfully applied themselves to fulfil this part of their task, as much as possible in all things “looking unto Jesus.”⁹

5. The question, whether we may hope at least in some measure to approximate to that Ideal, depends ultimately upon another: whether Christ in reality lives and has obtained a form in our heart. But, even where this has taken place in its first degree, it can never be too earnestly repeated and taken to heart that, in the words of Ackermann, “if it is to become other and better with us in this respect, the beginning must be made with the green wood.” To this end no better advice than to fix the adoring gaze upon the highest Ideal; an ideal which deeply humbles us, but on that very account the more highly raises us. “Descendite, ut ascendatis.” (Augustine.) Many are the subterfuges by which the minister of the Gospel, in other respects rightly disposed, seeks to evade the strict fulfilment of his catechetical task. One finds no time for it, another feels no pleasure or adaptation; a third goes so far as to assert that he sees no great importance in it. But what difficulty is there which must not disap-

¹ Matt. x. 1 ff.

² Matt. xiii. 52.

³ John vi. 53, 62.

⁴ John xvi. 4, 12.

⁵ 1 Cor. xi. 1; Phil. iv. 9.

⁶ John xiii. 14—17.

⁷ John xvii. 12.

⁸ John xvii. 20—24.

⁹ Ἀφορώμετες εἰς τὸν . . . Ἰησοῦν, Heb. xii. 2.

pear before the constant thought of Him, who, while standing so high above all, unceasingly stooped to the little and the unreceptive in spirit, and deemed it His meat and drink to finish the Father's work in these too? As regards, once more, the high importance of the work, in our days more particularly, it can never be proclaimed too loudly from the house-tops, that the future of the Church in general, and of each congregation in particular, depends, perhaps more than on anything else, upon the manner in which a consecutive and thorough religious instruction is imparted and received in her midst. "Give me the youth, and I will give you the future," is constantly repeated by the enemies of the truth; how much less may that saying be overlooked by its friends! Far more than by steps which call forth admiration, may the Church of the Lord be raised up from her ruins by a steady fidelity in little things, which in silence goes on without ceasing to overcome evil with good. And it is high time that this overcoming were repeated; for daily does the affecting saying of Nitzsch, uttered now some years ago, receive its fulfilment in the rising generation: "Die Schauer der Majestät und der Heiligkeit Gottes sind vergangen, weil der Naturgott der Abergötterei herrscht, und der Tod wird als Seligmacher verehrt, sei er auch nichts, als der Pförtner des seligen Nichts."¹ What shall he able, amidst all the ruins we see around us, and amidst those which we see yet threatening in the future, to preserve the Church from total destruction, the congregation from dissolution, the world from despair? "Sowers, sow on in God's name," the seed of regeneration first, and most upon the still youthful and susceptible soil. "Verbo creatus est mundus, verbo servata est ecclesia, etiam verbo reparabitur," says Luther; and it is this word, catechetes, which is placed in *your* lips.

Comp. J. F. VAN OORDT, *de perfectâ Institutioris specie, in J. C. conspicuâ* (1842). H. N. VAN TEUTEM, *De laatste nacht des Heeren* (1850). Excellent examples of catechetical zeal and fidelity are adduced, e.g., in BURK, *Pastoraltheologie in Beispielen*, i., s. 536, and may also be derived from the biographies of Hofacker, F. Beyschlag, A. des Am. v. d. Hoeven, and others. See the preface to the posthumous discourses of the last-named (1849), bl. lv. en verv.

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Is it not enough that the water itself be pure, though it flows through an impure channel?—To what extent is the example, most highly worthy of imitation, in this case inimitable?—Must the genuine catechete in our day be concerned for the restriction or for the extension of his activity as such?—Are any additional measures, whether of a personal or social nature, to be thought of, whereby the prosperity and fruitfulness of Catechesis and Catechetics may be enhanced?

¹ "The terrors of the majesty and holiness of God are vanished; because the nature-god of idolatry reigns, and death is revered as a bliss-giver, though it be but as the doorkeeper of a blissful nothingness."

CHAPTER V.

POIMENICS.

§ LVIII.

INTRODUCTION.

POIMENICS is that part of Practical Theology which is occupied with the theory of the Pastoral care exercised by the Minister of the Gospel in his legitimate sphere of labour. As the whole science, so has this part also its abundant history and—in particular in the present condition of Church and Theology—its much-embracing requirement. An appropriate treatment demands that we devote a separate examination to the subject of General Poimenics and of Individual Poimenics respectively.

1. Although the introduction to the Poimenics or Pastoralics has to treat the same points as that to Homiletics, Liturgics, and Catechetics, it may do so more concisely; inasmuch as (§ I. 3) during successive ages the whole of Practical Theology was by preference treated as Pastoral Theology, and thus much which has been said by way of introduction to the whole, needs not to be repeated in the treatment of this special part. The *notion* of the subject, which is now further to occupy us, has indeed no need for lengthy explanation. We have now to deal with the so-called “cura pastoralis,” formerly known as *Pastorals*, later also as “Psychogogics” or “Paideutics;”¹ in other words, with that which the Pastor of the flock, in distinction from the Preacher, the Liturgist, and the Catechete, has to do on behalf of its spiritual interests. We thus tread the sacred soil of the “Care of Souls,” in the broader and the narrower sense of the term, and describe the task of the leaders to “watch for souls as they that must give account.”² In so far as the fulfilment of this vocation is part of the great task which is in some measure imposed upon all believers,³ one may regard it, with Palmer, as “an application of the universal law of Christian morals to the minister of the Gospel.” Poimenics treats as much as

¹ KAYSER.

² Heb. xiii. 17.

³ Heb. x. 24.

possible of everything which the pastor of the flock as such has to do within the limits of the domain assigned to him. Unquestionably he may be called to fulfil some pastoral task also beyond the same: the work of love knows no bounds. Sometimes the necessity of the Church may compel to extraordinary efforts, in which the application of the familiar maxim, “à la guerre comme à la guerre,” is allowable and necessary. As a rule, however, the pastor has to regard the Apostolic saying, “Every man in his own order;” and Poimenics too must limit its precepts to that which is normal, without being too greatly occupied with that which is exceptional. The labour of Home and Foreign Missions extends as widely as possible, without in principle knowing any narrowing limits. Poimenics on the other hand has to interpret and to enforce upon every pastor the direction, “Feed the flock of God *which is among you*.”¹

2. Of this part also of Practical Theology, the great *importance* is soon apparent, whether it be regarded in itself alone, or in connection with other parts. Looked at in itself, Poimenics is already seen to be a matter of high importance, because it has respect to no less a thing than the Christian Church, the possession of the Lord, which He has purchased with His blood; the spiritual body, of which He is the living Head and Lord. Certainly there is, even towards this Church, a servilism which renders the minister, without character of his own, the obedient servant of one or another tone-giver among believers; shame upon every shepherd who lowers himself to be the follower of this or that bell-wether in the flock. But no less reprehensible on the other hand is that assuming clericalism, which is exalted in its own estimation above the ignorant multitude, and “treats the flock of Christ as a mere horde.”² For the pastor properly speaking exists for the flock, not the flock for the pastor; and the man who is not most deeply penetrated with the value even of a single soul must rather covet to be herdsman than *Hirte*—a hired labourer, than a spiritual leader in the Church of Christ. In the life of the genuine minister of the Gospel, the pastoral element is after all the highest one, as it forms, reciprocally, the foundation and starting-point for all the rest (§ IV. 5).

In connection too with other parts of the “Practica,” Pastoral Theology is seen to be not only in the highest degree important, but also absolutely indispensable. Even the most excellent Homilete runs the risk of making but a fleeting impression by his word, if he stands in no pastoral relation whatever to his hearers. If the Liturgist must in public worship be the mouthpiece of the congregation to God in prayer and thanksgiving, and presently extend to it in the name of God the sacred emblems, only pastoral work renders him more than superficially acquainted with the congregation’s spiritual wants. It is this which brings to the Catechete at least a part of his scholars, and leads them to remain in a hallowed relation towards him, even when presently the lambs of the flock have become full-grown sheep. The man who, while pursuing with zeal the other parts of Practical Theology, should neglect diligently to make himself at home in the domain of Pastoral science, would assuredly later regret it.

¹ Ποιμαίνετε τὸ ἐν ὑμῖν ποιμνίον τοῦ Θεοῦ, 1 Pet. v. 2. [*Poimnion* always means the living Church; Luke xii. 32; Acts xx. 28, 29; 1 Pet. v. 2, 3.]

² “Die Heerde Christi wie eine Horde betrachtet.”—LANGE.

3. For the *difficulty* of a good poimenic practice urges with augmented stress to the careful study of its theoretical precepts. So difficult in many cases is a scrupulous observance of the pastoral duties, that even the most eminent homilete, liturgist, or catechete often presents but a poor figure when he must exchange the sceptre in the provinces in question with the shepherd's staff in this.¹ Here what is necessary is not only skill, but wisdom, circumspection, modesty, and above all a fidelity daily renewed. Into what difficult relations one may be brought, what painful discoveries one may make, what arduous and yet sacred duties are sometimes imposed though unsought! This difficulty of the matter has its grounds partly in ourselves, who are not everywhere and always to be termed the right men in the right place; partly in the congregation, which at many times and in various ways renders the pastoral work in the midst thereof, not easy, but disagreeable and difficult; partly also in the spirit of the time, by virtue of which the relation between pastor and flock, so far as we can any longer speak of such relation, has become in so many respects an abnormal and exceptional one.—It is true, even the best Poimenics cannot put out of the way these manifest obstacles, cannot even always diminish them: it can just as little inspire any one with a genuine care for souls, as Homiletics can call into existence a fervent witness for the truth. The true pastor's eye and pastor's heart is a higher gift, which silently unites with those of natural constitution and development. But yet, where the indispensable conditions of a blessing-fraught labour are in reality present, there Poimenics may utter its guidance, warning, counsel; the full value of which, if not always by all duly prized at the University, is presently better understood and appreciated in the school of an often painful experience.

4. The *history* of Poimenics, regarded as an independent part of Practical Divinity, is less abundant than that of the other parts. Its systematic presentation in a strictly scientific form is, like that of the others, entirely a fruit of modern times; in connection with the question as to the practice, on the other hand, the eye naturally turns to a period of hoary antiquity. That as a whole the pastoral work was held in special honour in the East, even in early times, is matter of universal notoriety: witness the significant appellation of "Shepherds of the peoples," ποιμένες λαῶν, so often given in Homer to Greek princes. In Israel the history of David's youth and early occupation no doubt contributed its part to the ennobling of the shepherd's task. Jahveh Himself is in the Old Testament repeatedly extolled as the Shepherd of Israel;² the spiritual leaders of the nation are, where they err and lead others into error, condemned as unfaithful shepherds, in opposition to whose misdoing is set the promise of a Good Shepherd out of the house of David.³ This promise is fulfilled by the appearing of Him who designates Himself as the Good Shepherd in all the force of the

¹ [Chrysostom thus presents the difficulty of the Pastoral office:—"For He saith, 'Peter, lovest thou Me more than these?' Although He could say to him, 'If thou lovest Me, practise fasting, lying on the ground, continued watching, protect the wronged, be to the orphans as a father, and to their mother as a husband.' But now, omitting all these things, what does He say? 'Feed My sheep'!"—*De Sacerdotio*, Lib. ii., ch. i.]

² Ps. xxiii. 1, lxxx. 1, and elsewhere.

³ Ezek. xxxiv.

term,¹ shows Himself to be so,² and as such commits the first pastoral staff to Peter,³ by whom it is presently in turn laid upon others.⁴ Excellent precepts for pastoral care, enforced by his own example, are likewise given by Paul; ⁵ his Epistle to Philemon might be termed an interesting specimen of Apostolic Poimenics, while a not less admirable specimen of Johannine Pastorals is communicated to us by Clemens Alexandrinus, in his well-known treatise, *Quis dives salvus*. He however who, misled by the title, should look for anything of the same kind in the "Shepherd" of Hermas, would be greatly mistaken; the Patristic literature is extremely bare on this point, and affords, beyond the writings of Leo the Great and Gregory the Great, already spoken of (§ II. 2), hardly anything that calls for particular mention. The Middle Ages too can just as little be characterised as a flourishing time for the theory and practice of the science of Poimenics in the proper sense of the term. The liturgist during this period entirely eclipses not only the homilete and the catechist, but also the pastor; the hierarchy reduces only too greatly to practice the misinterpreted "Rise, Peter, kill and eat," and the wise hint of earlier times: "boni pastoris est pecus tondere, non deglubere," is most flagrantly contradicted. What this period has to show of conscientious pastoral care must—with the exception of a Bernard of Clairvaux and some few others—be sought almost exclusively, save in a few better orders of monks, among some heretical sects and the Brethren of the Common Life. Only with the Reformation dawns a better day, and more than one reminiscence out of the life of a Luther and a Calvin confirms our right to assign to them a place of honour on the roll of the most eminent pastors of their time. Numerous Church ordinances very soon contributed their quota to regulate, in accordance with fixed laws, the discharge of this part also of the sacred office. The persons and writings of Erasmus Sarcerius, Nich. Hemming, Chr. Korthold, Phil. Spener, and others (§ II. 4), exerted a salutary influence upon this province also. And if the last-named of these himself possessed the charisma of Church government and Pastoral care in no special measure, he nevertheless contributed his part to awaken this gift in others; while also the youthful Church of the Moravian Brethren presented in this respect traces of a vigorously developing life. For the rest, the age of Protestant Scholasticism soon became for Pastoral Theology at the same time that of Casuistics, as witness, *inter alia*, the "*Ethica Pastoralis*" of Quenstedt († 1688). Presently, however, the appearing of a "*Theologia Pastoralis* Jesaiana, Jeremiana," etc., bears favourable testimony to the endeavour here also to draw true wisdom out of the sacred fountains; while an ever-widening current of literature serves to prove the growing earnestness with which the subject is taken to heart in various lands and churches. Of English theologians is here specially to be named—besides George Herbert, Richard Baxter ("*Reformed Pastor*," 1656), and Gilhert Burnet, Bishop of Salisbury, already mentioned—John Owen, who published in 1644 a treatise entitled "*The Duty of Pastors and People distinguished*," which however treats but little of the pastoral care in the special sense

¹ John x. 11.² Matt. ix. 36.³ John xxi. 15—17.⁴ 1 Pet. v. 2, and following verses.⁵ Acts xx. 17—35, and elsewhere, in his Epistles.

of the term. The footprints of Burnet were followed, towards the close of the eighteenth century, by the Aberdeen Professor, Alexander Gerard († 1795);¹ and during the present century, *inter alios*, by R. W. Evans, "The Bishopric of Souls" (3rd edit., 1844); J. W. Burgon, "A Treatise on the Pastoral Office" (1864); J. J. Blunt, "The Parish Priest" (5th edit., 1869); W. Walsham How, "Pastor in Parochia" (10th edit.); W. G. T. Shedd, Professor in Union Theological Seminary, N. Y., "Homiletics and Pastoral Theology" (2nd edit., Edin., 1874); and W. G. Blaikie, Professor in New College, Edinburgh, "A Manual of Homiletical and Pastoral Theology" (2nd edit., 1878). To the German literature already mentioned (p. 8 ff) we now add as of more special nature, H. G. Olearius, "Anleitung zur geistl. Seelencur" (1718); the "Bibliothek gesammelter moralischen Schriften" (1737-48), in twenty parts; and Burk, *Evangel. Pastoraltheologie in Beispielen*" (1838), in two parts. Of Schleiermacher's "Practische Theologie," published after his death (1850), the two important chapters on "Pastoral-klugkeit" and "Kirchenregiment" here fall specially under our notice. To the writings of Ebrard, Harms, Palmer, Vinet, and others, we have already called attention (§ II. 6). From the pen of Dr. A. F. C. Vilmar appeared, after his death, a "Lehrbuch der Pastoraltheologie" (1872), composed from a rigidly Lutheran point of view. A wholly different spirit was breathed by the "Pastoraltheologie, oder die Lehre von der Seelsorge des Evangelischen Pfarrers" of Alex. Schweitzer (1874), gifted representative and zealous champion of the modern natural theory, even in the churchly domain. With distinction may also be here mentioned Ph. D. Burk's "Sammlungen zur Pastoraltheologie, neu herausgeg. von Oehler" (1867). Already earlier (1841) had Hennicke pointed to "Christus, als Vorbild für specielle Seelsorge," and H. C. Heimbürger had published important "Andeutungen über die freie Seelsorge des Evang. Geistlichen" (1848). In our own day R. Kübel afforded an "Umriss der Pastoraltheologie" (1874), while by E. Doyé "der Evangelische Geistlicher" was regarded "als Prediger, Priester, und Pastor" (1874). But for further particulars, with regard to specialities, the opportunity will present itself later. Here only the observation that the whole copious literature, in the domain of "Home Missions" more especially, remains of great importance for *this* part of Practical Theology, perhaps more than any other.

5. As regards *Holland*, it was only to be expected, from the practical character of the people, that very soon after the Reformation the importance of the matter would be recognised and felt; although of course, here too, its more scientific treatment belongs to a later period. Not to speak of some precepts of the Walloon Synods held under the cross (1563-1566), in their application not without significance for Poimenics, already the Synod of Wesel in 1568 (C. i. 1., c. ii. 13, c. iv. 2, 3, 8); that of Emden in 1571 (Artt. 25, 26); of Dort in 1574 (Artt. 3, 35, 56, 92, 93); and of the Hague in 1586 (Artt. 24-26), issued directions for different parts of the Pastoral work, which show what particular attention was at that time paid to the subject. The same may be said of the Provincial Synod at Utrecht (1612) and of the National Synod at Dort (1618-19), although the Church order

¹ Author of the "Pastoral Care," edited by Gilbert Gerard, 1792.

of the latter was not everywhere introduced. The "Formulary for ordaining ministers of the Divine Word" proves convincingly what value was attached to the pastoral care, no less than to the preaching of the Word; while upon the Elders of the congregation too was imposed the obligation of sharing this labour with the preachers. Among the last-named there were here not a few even in the seventeenth and eighteenth centuries, who might be set before a younger generation as highly venerable predecessors in this path, the name of whom continues to live in the grateful remembrance of the congregation. In the nineteenth, the scientific treatment of Poimenics is under deep obligation to men like van Hengel, Heringa, Vinke, Muurling, and others (comp. § II, 9). As concerns the practice, after the Church organisation of 1816, we find order and rule introduced into this field of labour too; the duty of preachers and elders in their several spheres more nearly defined; and, in the "Regulation with regard to admission to the ministry of the Gospel" (Art. 20), an acquaintance with Practical Theology as a whole, thus also with this part, was demanded, although Pastoral Theology was not expressly mentioned. Other Protestant communities have given proof of no less care for this part of the ministry of the Gospel in their own field of labour; and to what dimensions the special care of souls has attained in connection with the confessional and the system of penance within the Romish Church cannot here be sketched even in broad outline.

6. If, after this very concise historic review, we now turn our attention further to the momentary *condition* of Poimenics, it is at once evident that—at least from a scientific point of view—there exists no reason for in thought wishing the return of any former period. In the academic curriculum, too, Poimenics is by no means overlooked, although there are of necessity wanting here the practical exercises which are employed with good result, e.g., in the domain of Homiletics and Catechetics. In practice, on the contrary, Pastoral Theology, like the other branches of this science, is impeded in manifold ways by the Babel confusion of tongues in the province of Church and theology. Here the flock is scattered, there divided, in a third place a prey to disorders which endanger health and life. But even here the condition must not be suffered to extinguish courage and zeal, but ought rather to call them forth. For even the most faithful testimony in honour of slighted truth usually falls short of its aim where it is not supported by pastoral guidance and pastoral fidelity. If Poimenics afforded nothing better than, as Rosenkranz supposed, "a system of petty artifices, teaching how one can play the hypocrite in a thoroughly profitable, and before everything in a surprisingly unctuous way," it would certainly not for a moment deserve the attention of any honest man. But that it is, and can do, something more than this, will, as we hope, become apparent from our mode of development.

7. As concerns, finally, the manner of *treatment*, it is self-evident that this, in the light of history and experience, must be built entirely upon the foundation of the Gospel of the Scriptures. "Das Wort Gottes regiert in der Seelsorge, führt sie, ist sie," says Nitzsch—"The Word of God rules in the pastoral ministration, guides it, is it." All therefore which Christian Dogmatics has to teach concerning Ecclesiology is here presupposed, and in part employed. From that standpoint is here contemplated and treated

everything which is with reason considered to belong to the spiritual guidance of the entrusted congregation in its totality, or of its members in particular. This takes place of course on the part of different persons in different ways. Palmer, for instance, treats separately of the "Pastorate," the "Pastor," and the "Pastoration." Muurling, first on the Pastoral Care in itself, and then on its exercise. With others again it is otherwise. Our line, already indicated with sufficient clearness, affords the advantage that in this way everything can be contemplated in systematic order, without anything essential being entirely overlooked.—Among the *aids* in the study of Poimenics, which are on behalf of its youthful friends specially deserving of mention, belong, besides the works to which we have already adverted, *inter alia* also biographies, letters, etc., of praiseworthy forerunners in this domain; further, some few monographs on subordinate parts of this little whole, which shall be mentioned in their due place; also some serial works, as, e.g., the "Pastoral-theol. Blätter" of Vilmar, appearing since 1861 in monthly "hefts," and particular dissertations in Church magazines and reviews. The most powerful means, after all, still remains the constant fixing of the eye upon Him who is the great "Shepherd and Overseer of souls,"¹ who in this part of our work too must be followed and glorified.

Comp. *A. SCHWEITZER, "Ueber die wissenschaftliche Constructionsweise der Pastoral-theol.," in the *Stud. u. Krit.*, 1838, i. *C. PALMER's article, "Pastoral-theol.," in Herzog's *R.E.*, xi., s. 175 ff. SPENCER'S "Pastor's Sketches," with preface by J. A. James (1855). VILMAR, *Lehre vom geistl. Amte* (1870). PALUNON-MÜLLER, *Der Evangel. Pfarrer und sein Amt*, tr. from the Danish by C. Struve (1874). For biographies and monographs illustrating this subject, the literature mentioned p. 17, to which must be added the writings on Oberlin, Spleiss, McCheyne, and other practical theologians now departed.

POINTS FOR INQUIRY.

Further light upon some single products of the earlier literature.—Causes of the drooping of Poimenics in the Middle Ages.—The merits of the mendicant orders and the Brethren of the Common Life with regard to Poimenic practice.—What have Protestants to learn in this domain from Roman Catholics?

¹ ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν, 1 Pet. ii. 25.

FIRST DIVISION.

GENERAL POIMENICS.

§ LIX.

THE PASTOR'S ACQUAINTANCE WITH HIS FLOCK.

THE pastoral care for the congregation in general demands first of all the forming of an accurate acquaintance with its outward and inward state as regards religion and Church. No better aid to this than a systematic and well-ordered house-to-house visitation; a Christian-Reformed institution, of which the usefulness cannot well be rated too highly, and of which the neglect cannot by any possibility be wholly excused.

1. We revert in thought to that which has been before advanced (§ IX.) with regard to the calling and consecration of the minister of the Gospel. We take for granted that the external call has been accepted, the solemn consecration received. Thus then the first pastoral staff is placed in hands as yet but youthful and unpractised; and at first pastor and flock stand towards each other more or less as strangers. How is this outward relation now to become a really inner, normal, spiritual one? It is evident that, before anything else, the new pastor is under obligation to form an accurate acquaintance with the flock entrusted to his care. It is even desirable, in the interest of the one and the other, that this acquaintance be no hurried or superficial one, but many-sided and thorough. For the better you are cognisant of the peculiar nature of your sphere of labour, the more easily will you be placed in a position to render true service therein. The lesson, "Be diligent to know the face of thy sheep, set thine heart upon the flock,"¹ is, in this sense also, never to be neglected without loss. But if the subject is thus one of such manifest importance, it is also one not in a less degree difficult; and some further directions on this point will for this reason not be superfluous.

2. We may distinguish a *provisional* and a *closer* acquaintance, or, if you

¹ Prov. xxvii. 23, Dutch version.

will, a *local* and a *spiritual* one. The first is already formed directly or indirectly by the accounts which the pastor elect receives, or else expressly sends for, concerning the field of labour assigned to him. Frequently the predecessor, whose place he fills, can render him excellent service in this respect; or otherwise the elders of the congregation, or some other trustworthy persons, will surely not refuse him any necessary information on due inquiry. On the whole, however, we shall do better to see with our own eyes than with the eyes of others; and we may be able, before entering upon the office, to make ourselves in some measure acquainted with the position of affairs in connection with a first preliminary visit. Naturally the questions to which an answer is desired must display a character other than that of mere curiosity. Not everything, which is in itself more or less worthy of being known, is of equal importance for the pastor. Of far greater concern to him than the material condition of the congregation is its spiritual state; everything, in a word, which he *must* know, in order that his activity may profit the flock. The knowledge of statistic details, local usages, prevailing virtues or sins, sources of livelihood, state of Christian instruction, relations between Romanists and non-Romanists, may and will all serve him in good stead at a later time. Above all, however, it is here a question of personal acquaintance with old and young, in connection with their spiritual condition, and for this unquestionably nothing is more advantageous than a well-conducted *home visitation*.

3. By home visitation we understand an express visit paid by the pastor of the congregation in this his character to its members, with the definite object of speaking to each one in his own dwelling on his highest interests. That this mode of acting is by no means something arbitrary, or opposed to the spirit of Apostolic Christianity, is evident from that which the > Apostle Paul relates (Acts xx. 20, 21) concerning his own conduct during his abode of three years in Ephesus. Timothy too must, according to the Apostle's precept,¹ not only exhort the congregation in general, but also its members severally, in accordance with their particular needs. The Saviour Himself indeed had sent His first disciples with the Gospel of the Kingdom, not into the streets or the synagogues, but into the homes of Galilee.² There is, moreover, no doubt that evidences of faithful zeal in this department of the "*cura pastoralis*" have never been entirely wanting, specially in the first ages. Even the confessional, later exalted in the Romish Church to the rank of a sacrament, may be characterised as an endeavour, however little successful, after individual Poimenics; on which ground it remained in considerable honour also in the Lutheran Church. It was otherwise with the Calvinists, among whom the confessional was altogether abolished, and consequently the need of some mode of filling up this lack was felt. Calvin was convinced that the leaders of the congregation had by no means done enough when they had at a set time delivered a discourse. "*Minime*"—he wrote in his annotation to Acts xx. 20—"ex-cusabilis est illorum negligentia, qui habitâ unâ concione quasi pensus absolverint, et reliquum tempus secure degunt, acsi in templum vox eorum

¹ 1 Tim. iv. 13, v. 1—3.

² Matt. x. 6—13.

inclausa foret, quum inde egressi prorsus obmutescunt."¹ He wished that a regular domiciliary visitation ("*visitatio domestica ordinata vel stata*") should be made by every teacher in that part of the city which was committed to his particular pastoral care; and that the minister of the Word, in order to avoid all semblance of hierarchy, should be accompanied therein by an elder of the congregation. The object of this arrangement, which was carried into effect in the year 1550, was not merely an awakening, but also oversight and discipline; in connection with the regular observance of the Lord's Supper, specially towards Easter. In this respect too he himself—supported by the common council of the city—afforded a laudable example: the ordinance was carried out with exactness, "*quâ in re vix credibile est, quantos fructus sit consecutus,*" says Theodore Beza.

With the needed modification, the precepts of the Genevan Church ordinance on this point were adopted at Wesel (1568), and although remaining without operation at Emden and in the Palatinate, were pretty generally introduced into the Dutch Reformed Churches. At the Dort Synod of 1578 the visiting of the "*membra ecclesiæ, imprimis infirmiora*" was enjoined upon the ministers of the Gospel. At the Middelburg Synod (1581) the charge was laid upon the shoulders of the elders. That of the Hague (1586) allowed them to do this "as well before as after the Communion, according to the opportunity of time and place." The ecclesiastical decision does not however appear to have been universally obeyed in this respect; at least at the South Holland Synod of 1593, it was "not judged advisable to neglect this visitation, as is the case in some congregations; but yet" was "left to the wisdom of the kirk sessions, therein to act as might be most unto edification." The Synod of Dort (1618-19) enjoined upon the elders not only in this way to stir up the congregation to the observance of the Lord's Supper, but also to exhort, console, and to do whatever was necessary for awakening to a confession of Christ. Provincial Church ordinances entered into further particulars; which however did not prevent the complaint being already raised in 1627, "that by reason of the increased luxury the visitation is neglected, to the unspeakable loss of the Church's edification." Gisbert Voetius² recommended house-to-house visitation, *i.e.*, as a means of allaying domestic discord; and on various sides a condemnatory judgment was pronounced upon those who shrank from the regular performance of this ecclesiastical duty. Although in point of details a want of uniformity prevailed, yet on the whole house-to-house visitation seems to have been observed pretty regularly in Holland during the seventeenth and eighteenth centuries, and there was even here and there a report made to the kirk session of its fruits and results. The newer ecclesiastical organisation (1816) found at least the household visitation, specially before the Lord's Supper, in the Church's practice, and afresh expressly pronounced it obligatory. The new regulation too prescribes for the preachers "regular household visitation, if need be with the counsel and aid of the kirk session;" while there

¹ Cf. also the Fourth Book of his *Institutio*, xii. 2, and one of his letters to Olevianus, in which he enters fully into the details of this his mode of action.

² *Pol. Eccles.* i. 2.

remains enjoined upon the elders "the joint oversight of the members of the congregation, specially by household visitation, as well in combination with the preachers as also separately, according to local regulation." In the Puritanic Scotland of the eighteenth century the "*visitatio pastoralis*" was exclusively the work of preachers, and there was even appointed by official decree in 1708 a list of questions which these were to address in each household, to master and mistress, servants and children. There too, as elsewhere, the matter has been gradually modified, and has lost to a great extent the old Calvinistic harshness and severity. Yet from all that has been said it is sufficiently evident that house-to-house visitation may be looked upon as a peculiar fruit of the Reformed soil; in such wise > that its systematic abolition or neglect displays more or less of a revolutionary character. The Lutheran orthodoxy of the present day in Germany is usually unfavourably disposed towards house-to-house visitation, and has even called this, by the mouth of one of its leaders, "a Jesuit practice;" but one of its ornaments in the seventeenth century greatly admired that which he saw at Geneva, and wished that it could be introduced into his Church.¹

4. That against the making of such special visitation difficulties are advanced on various sides, is perfectly comprehensible; but we have only to hear these objections in order at once to feel that, though not devoid of weight, they are by no means to be regarded as of an importance to counterbalance the arguments in its favour.—Complaint is made of the considerable sacrifice of *time*, which is necessary for this task, and might be so much better devoted to scientific study. But, not to say that this objection is often an evasion on the part of indolence, and that there are not wanting those who combine in a happy manner scientific and pastoral zeal, the principle must here be taken into account, that our time is not without any limitation ours, and that the salvation of souls must be placed above everything; if it comes to the worst, even above personal inclination. "We must do the work to which the Lord has appointed us, whatever we leave undone. It is a beautiful thing for a physician thoroughly to have studied the medical sciences, to be able to explain everything in his practice, and fully to decide on difficult cases which are brought to him; but if he is appointed to an infirmary, or lives in a town where the plague is raging, and should wish to occupy himself with studies '*de fermentatione, de circulatione sanguinis, de instrumentis sanguificationis,*' and similar things, instead of saving men's lives, I should look upon the man as a learned fool, nay, as a respectable sort of murderer." To this effect does Richard Baxter express himself, and in truth we are not doing enough in edifying our congregation with one or two sermons in the course of the week; the word addressed to all must be followed by the word addressed to some, and moreover love here too asks not with how little it can satisfy, but how much it can perform.—If another asserts that he performs *continual* household visitation by means of his daily intercourse with the congregation, he runs the risk of entirely losing sight of the important distinction between conversation and pastoral care. One part at least of

¹ See Rossbach, *Leben Val. Andreä*, s. 10.

the congregation, which is rarely or not at all visited, inevitably suffers in connection with such a practice, and another more privileged part may easily come to experience pleasure at the sight of a familiar friend, rather than to receive blessing from the pastor. At the familiar visit too we may often be able to scatter good seed ; but here, if anywhere, does the rule apply, that in doing the one we ought not to leave the other undone.—*Wearisome* and dispiriting, as some term it, does home visitation become only when it is not done in the right state of mind and in an efficient way.

Unquestionably the *extent* of many congregations, specially town congregations, presents a difficulty in the way of this part of the pastoral care, which it is not always possible entirely to obviate. From this it follows that household visitation in large towns, at least with the existing arrangements of the congregations, cannot possibly be that which it ought to be ; but it does not at all follow that the pastor is free entirely to withdraw from this task.¹ He who simply neglects a duty, because forsooth he cannot by any means perform it as he should do, and could wish to do, certainly follows a very dubious system of Ethics. Better acquit oneself to the best of one's ability, however imperfectly, than not at all ; rather, after the example of Moses² and of the Apostles,³ seek help in the congregation, which, as is shown from numerous instances, can lighten the labours of the pastor, without entirely removing the task from his shoulders.—Or will it be seriously asserted that such visitation is in the great bulk of cases *fruitless* and of no utility ? The experience of the best teaches otherwise ; but, even if it were so, this fear would afford us no title for arbitrarily withdrawing ourselves from a solemn *duty*. We are not responsible for the fruit, but only for the faithfulness of our endeavour ; and, where the former is wanting, must call to mind the words of James v. 7, 8. Even vexations and painful receptions may open to the pastor a beneficial school of acquaintance with men and with himself.—And will it be said finally, that the relation between congregation and teacher is now entirely different from what it was when household visitation was appointed and still flourished ? We are thereby reminded of a truth equally evident as it is saddening ; but one which, rightly regarded, proves much more in favour of the cause we plead, than it does against it. If the said relation is ever again to become a spiritual, intimate, reciprocal one, this can be only when the connection between pastor and flock becomes a more personal one, as it may become in particular by a systematic "*Visitatio pastoralis*."

5. After what has been said, it will hardly be necessary to maintain at any length the *grounds* on which, notwithstanding all difficulties, we are under obligation to perform this part of the pastoral labour.—The nature of our relation in itself demands that we thus form an exact acquaintance with the flock committed to our care. We are no teachers merely, but pastors ; no swineherds, but shepherds, set by the Chief Shepherd Himself

¹ A very efficient method under these circumstances is that adopted by Dr. Taylor, during the latter part of his ministry at Liverpool, of dividing the congregation into districts, and visiting one district on a fixed day of each week, after announcing on the previous Sunday the district he was to visit.

² Exod. xviii. 13—26.

³ Acts vi. 1—4.

over a part of that flock, which He in His own person rules in a perfect manner. "Christus oves suas redimit pretiose, pascit laute, ducit sollicito, collocat secure," says Bernard. At an immeasurable distance we too must be able to say, "I know those that are mine, and am known of mine."¹ It is on the other hand a most humiliating reproach, if Ezck. xxxiv. 2—6 is applicable to our congregation. If it is the duty of believers, as believers, to take a mutual oversight of each other,² how much more must the leaders acquit themselves with strict fidelity of this part of their life's task!—Moreover the interest of the congregation requires that we be not slothful in this respect; this cannot, and virtually will not, exist without the watchful eye of the Shepherd. Even the consciousness that it is not left to itself, but is expressly visited, without a single one being overlooked, must *per se* exert an influence rich in blessing. In many personal concerns one can bring about the desired result only in this way; while, on the other hand, the bad consequences of the pastor's neglect of duty are but too speedily seen in these things. Alienation, distrust, division, offence: to what end mention everything which with faithful pastoral care might have been avoided in these respects also?—Enough, even our self-interest imperatively demands that we display, in this post too, a sacred fidelity. If we neglect it, perhaps hirelings may creep in, and do in their way that which belonged to the shepherds; and "sleeping shepherds make ravening wolves." If, on the contrary, we persevere, we shall see the appreciation of our person and the fruit of our labour increase. The faithful shepherd and watcher for souls gains in the long run more esteem and confidence than the most richly gifted preacher, who is nothing more than a preacher. No wonder, indeed, that a number of honoured voices (Heringa, Ebrard, Vinet, etc.) have within our own century pleaded with ardour in favour of such personal household visitation. The lack thereof is by no means made good though one should—as is sometimes done in large towns—call together the members of one's district or parish from time to time in some suitable locality, in order expressly to deliver to them a general address. This, however praiseworthy in itself, is nothing but a modified form of religious service, in which moreover the individual (with whom we have here in the first place to do) cannot possibly receive his just due. In opposition to such line of action also, the saying of Ebrard retains its force: "The primary form (*Grundform*) of pastoral care is household visitation."

6. Naturally the blessing of the activity depends here also in very great measure upon its being rightly conducted, and, in order to effect anything good, there is not a little that is evil *to be avoided*. To be avoided, that we may mention only a few matters, is the *spasmodic* method of visitation, in which one now for some days hurries away without ceasing, and then for some weeks or months remains inactive. Regular labour to which so far as practicable a certain number of hours are devoted in each week, merits the preference over a period of excessive exertion, succeeded by a lengthened interval of cessation. To be avoided is, further, the *mechanical* way of

¹ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, John x. 14.

² 1 Thess. v. 14; Heb. x. 24.

visitation, in connection with which the same questions are everywhere mechanically put, and the answers are sometimes hardly noticed; the *hurried* style, wherein no opportunity is given to the members for making known their doubts and difficulties; the *over-familiar* form of household visit, which may perhaps display a very friendly and sociable character, but possesses absolutely nothing of a pastoral character, and wherein anything or everything is spoken of rather than the one thing needful; the *theologising* visitation, in which one is led into controversial conversation on "burning" questions, in place of keeping steadily in view the Christian-practical object of the call. To be avoided is everything, in a word, which does not directly or indirectly effect good, but certainly, or at least presumably, does harm.

7. How then is the home visitation to be conducted? Briefly, in such wise that it be for the pastor no trial, for the flock really a blessing. The *first* household visit after the entering of the new teacher upon his charge, ordinarily a moderate-sized country congregation, bears a somewhat different character from that of a later converse of the same nature, and must aid in laying the foundation for a really blessed relation between pastor and flock. The young pastor will do well, at least in the case of a widely scattered congregation, to defer this visit, which he has previously announced, until the approach of the communion season; and to be accompanied, in making it, by an elder of the congregation, who may in more than one respect be of service to him. After gathering round him the members of the family, if possible the whole of them, and noting down the names as well of communicants as non-communicants, he may show himself disposed and prepared to form a closer acquaintance with the individual members of his flock, to speak to them on their highest interests, and to render them all the service which they can look for from him in his relation as pastor. Let him inform himself how it stands with the church-going and the attendance at the Lord's Supper, with family worship and Christian instruction, and make these questions an occasion, as opportunity serves, for speaking a word of exhortation and awakening. At this time also the necessary arrangements about catechising, etc., are most appropriately made, and if there be any sick or afflicted ones in the house, a few words interchanged with them. In either case, do not be content with speaking yourself, but take as much care to draw out the members into conversation; perhaps winning the otherwise sullen or bashful parents, *e.g.*, by attention and kindness to the children. If one has thus in general become familiar with the map of the land, one must not make this first visit too long, and be content if the receivers of it express the wish for its repetition. Thus one may gradually proceed further, with the necessary variety called for by the varied conditions of the families; at first not with too long an interval, and not without having in a single word made note of what may later be done.

8. Having thus paid the first pastoral visit to the congregation before the communion, and if needful repeated it after the same, in the *continuation* of this work one will do well to set apart a particular day in the week, and as a rule to keep definitely to this day, in order that no one be neglected. This second pastoral visit will of course attach itself to the local and per-

sonal reminiscences of the former one, and in proportion as one becomes better acquainted with the people, will it also be less difficult to converse with them in harmony with their capacities and needs. In this it is only to be expected that a spirit of unrestrained freedom should prevail, leading us now to begin with temporal things, thus as it were instinctively to ascend to the higher; and now again at once to begin with the true object of our visit, only later to come to speak on points of subordinate importance.

- Now the approaching communion may serve as a starting-point, then the observed presence or absence at the church, now family prosperity or adversity, then the religious instruction of the children; to this beginning that which follows will easily adapt itself. Take due time to say and to hear all that is necessary, and do not suffer yourself to be drawn aside from the object for which you have in reality come. The household visitation must leave something behind—a reminiscence, a word, an impression, on which people can think after you are gone; and if we have sometimes judged a tone of deeply earnest exhortation or correction to be necessary, the last word must never be an unfriendly one, although always worthy of the seriousness of the occasion.

9. As regards special cases: where the pastoral visitor enters the abodes of poverty, let him nevertheless take care that his visit retains an exclusively spiritual character. So soon as the task of pastor and that of dispenser of alms is incautiously confounded, the end may be easily foreseen. Material help can be administered in another way, but must not be on *this* occasion.—In the wealthy abode of the higher class, the servants are notably to be included in the household visitation. Sometimes it may be preferable to speak to them separately, in order that they may the more freely open their mind to us; for any one who has some particular difficulty troubling him, on which he would speak to us alone, the opportunity must be afforded, if need be, in the pastor's own house.—Houses of evil name and fame in larger towns are naturally to be entered only at a suitable hour, and in company with a fellow-elder of the congregation. Often the occupants declare that they do not belong to our Church, and thereby prevent further access; sometimes, however, rescuing love finds even here a beautiful opportunity opened for its work of blessing. Painstaking evangelisation in such quarters of the town has sometimes borne glorious fruits.¹ But we cannot here treat of all the cases, many of which moreover will later present themselves in connection with another part of Poimenics. Circumstances may always arise to which the word of ancestral wisdom already cited must apply, "that it is not advisable to neglect this visitation, as is the case in some congregations, but yet it is left to the wisdom of the kirk sessions to act in the matter as is most unto edification." The wise man knows here also the proper time and way, and will certainly, as regards the former, make the pastoral visit on any other day or hour than that on which it cannot be received without difficulty. After a lengthened residence among the congregation, and acquaintance with them, one may perhaps wholly or partially dispense with the attendance of the elder; often, however, will the guidance thus afforded be of excellent service as

¹ See, e.g., NITZSCH, *a. a. O.*, iii., s. 30.

regards part of the congregation, as also for the elders themselves. In connection too with such matters it is of utility, specially at first, to conform to local usages, unless at least overwhelming difficulties stand in the way.

10. *Aids*, finally, to efficient visitation are—not again to speak of the open eye and the warm heart, the *conditio sine qua non* of all pastoral care on which any blessing is to rest—the making of short notes *in loco*, to be afterwards expanded and kept in due order for subsequent use; the eschewing of all really useless speaking and effort; the distribution, where this can be accomplished, of little popular writings, tracts, etc., with which one ought always to be provided; attention to the information already received concerning the dwellings we wish to visit; the repetition of the visit in case we did not find the occupant at home, or the moment favourable. The attempt at reaching the congregation by means of written communication in default of personal visit, as proposed by some, has less to be said in its favour; this course is apt, moreover, to assume a bureaucratic character. But it is impossible here to descend to the minutest details. Our examination of the question has attained its end if it has strengthened the conviction that household visitation is not to be abolished or neglected, but rather improved to the greatest possible extent, and that here too the ancient saying continues to apply, “Destroy it not, for a blessing is in it.”

Comp., on the origin and utility of the Household Visitation in general, *the Latin *Commentatio* of G. C. S. CONRADI, in the *Annals of the Utrecht Acad.*, 1827-28. The claims and advantages of a *systematic* visitation are set forth with much force and beauty by SHEDD, *l. l.*, ch. v. of the “*Pastoral Theology*,” pp. 340-355. See FAIRBAIRN on “*Pastoral Visitations*,” *l. l.*, i. pp. 290-296. Comp. also the chapter on “*Pastoral Intercourse*,” pp. 181-193 of Blaikie’s *Manual*. H. F. L. VILMAR, “*Kirche und Welt, oder die Aufgabe des geistl. Amtes in unserer Zeit*,” *Gesammelte Pastoral-Aufsätze*, i. (1873), and the article of C. H. VON KALKAR, “*Seelsorgerische Hausbesuche*,” in his *Teologisk Tidsskrift* of 1874.

POINTS FOR INQUIRY.

Does the original strictly Calvinistic form of the household visitation bear a purely Evangelical character?—Whence the aversion for this part of the pastoral work among the orthodox Lutherans in Germany and elsewhere?—How is this household visitation to be conducted in families comprehending Protestant and Roman Catholic members?—How are we to act when we meet with those who are excluded or under censure?—Is it advisable, when asked, to pay a household visitation within the boundary of another’s charge?

§ LX.

PASTORAL OVERSIGHT.

CONSCIENTIOUS insight into the condition of the congregation naturally leads to Pastoral Oversight—alike with regard to that which threatens or impedes their outward, and in particular their inward growth, as to that which may augment or advance this

growth. As regards himself, the Pastor has to be on his guard, in connection with the one and the other, no less against a superficial Optimism than against a disconsolate Pessimism.

1. However indispensable a pastoral cognisance may be, it is only a means to a higher end, that indicated in the Apostolic words, "*Take heed unto yourselves, and to all the flock.*"¹ It is only to be expected that every regularly continued household visitation should make the Pastor and Teacher acquainted with peculiar bright and dark sides in the life of the congregation, such as he is not free, in the interest of his work, to overlook. Of what nature will they ordinarily be found? and what position has the Pastor to take towards them? A concise answer to these questions is necessary, even where—from the nature of the case—a complete one is not possible.

2. A single word on the pastoral care for the *outward* condition of the flock. It is a thing in some respects to be wished that this could remain altogether out of consideration, and our pastoral labours could be restricted to a purely spiritual domain. Yet it is hardly necessary to remind that material and spiritual interests are often so closely connected, that he who will work for the latter often cannot withdraw himself from the former. Many a congregation is placed in a very unfavourable, nay, even fatal position, materially, without having the necessary aids for its improvement within its reach. It would, of course, be too much to expect of every Pastor that he should be at the same time a dispenser of alms in the strict sense of the term; here, too, there is diversity of gift and calling, and the main thing ought always to continue the main thing. Yet the true Pastor's heart cannot fail of seeking alleviation of a distress which often hinders, to a great extent, the operation of the Word; and the history of Poimenics has accordingly to speak with honour of men whose labours have, upon this field also, been abundant and blessed above those of others. We mention the name only of the excellent J. F. Oberlin († 1825), preacher at Waldbach im Steinthal (Ban de la Roche), "a saint of the Protestant Church," as he has been not inappropriately called, and think of others besides him. All cannot be Oberlins, but all pastors and teachers can set their hands to the work, in conjunction with the well-disposed and more affluent members of their congregations, to overcome also in this domain the evil with the good. Local sins, peculiar to some districts, *e.g.*, frontier and seaside villages, must be vigorously withstood; the drinking demon persistently rebuked, and nothing left untried to bring about, best by moral force, but sometimes even with material force, a better condition in place of the existing miserable one. Honour to the Pastor, to whom it is not too much, in case of necessity, to take up the collector's staff, and to ask for his poor congregation that which he would not ask for himself!

3. Yet it is evident the pastoral oversight must have reference specially to *spiritual* conditions, and is first of all to direct the eye to that which threatens and hinders the increase in this respect. This hindering is

¹ Acts xx, 28a.

either of local and temporary nature, or of a more general and permanent one. In connection with the former we think at once of obstacles arising from the situation, mode of living, sources of livelihood, local usages or perversities ; in connection with the latter, of those which display themselves in greater or less degree in the congregation, more especially in the present day. It is impossible to mention everything ; but we think we are pointing out the principal ones, when we make mention of two pairs of hostile forces threatening the congregation of the Lord, the one from without, the other from within, in opposition to which a careful pastoral oversight is absolutely necessary.

4. We see the whole Christian Church threatened by a spirit of modern Ethnicism, which has sworn an irreconcilable hatred against all belief in revelation, yea, in the end, against all religion and morality. An apostasy from the Christian principle of doctrine and life manifests itself in every variety of forms upon a scale greater than has ever before been witnessed in the history of the Christian Church. It is equally impossible to blind ourselves to the existence of this growing Antichristianism and Atheism, as it is hermetically to guard the congregation against the action of these fatal influences. The more earnestly, therefore, is the Pastor called to take care that the poison of unbelief and doubt, which everywhere insinuates itself, may be restricted as much as possible in its operation ; as also to contribute his part to the same end in his office of Homilete and Catechist. Much avails, in this case, a faithful and heartfelt testimony to the truth and glory of faith, given by the pastor of the flock in manifold ways, both in word and walk ; far more, indeed, than any formal controverting of the enemy in question, who usually keeps out of the way of the pastor and teacher. If he is qualified for giving, and his congregation for hearing, so-called Apologetic lectures, besides and apart from the preaching, these, too, may be of great utility. But the great thing, after all, is a personal manifestation of the power and influence of Christianity, which compels even its opponents to yield esteem ; or, if in consequence of the greater blunting of the edge of conscience, even this last is refused, strain every nerve at least to preserve and strengthen a sacred kernel of the Church, which, in opposition to the growing spirit of apostasy, awaits with increasing longing the coming of the heavenly Bridegroom.

5. In days like these *all* Christian Churches ought to combine for the great conflict against the above-mentioned foe ; and they *could* do this, without surrendering the special distinctions of either one. Experience, however, teaches, alas ! that Rome is generally more ready to extend the hand to the heroes of unbelief than to the true sons of the Reformation, and more than formerly does the faithful shepherd see himself called to guard the flock against the advances of *Ultramontanism*. We live at a time and in a land¹ in which the familiar "*vindicamus hæreditatem patrum nostrorum*" is evidently something more than a cry which bodes mischief, and within the most recent years things have happened, well fitted to make those most at ease in Zion awaken out of their long slumber. It is here

¹ [Here, as in so many other instances, that which has a primary reference to the state of things in Holland will apply with slight modification to that existing among us.—Tr.]

just as little the place for well-known names as for the eloquence of statistics, but a number of facts serve to prove that, in opposition to a restless propaganda, there is imposed ever afresh upon Poimenics the task of a conscientious and painstaking *Tuenda*. By preference this task is to be fulfilled in a spiritual manner by the calling forth and strengthening of the true spirit of the Reformation, but by way of self-defence one is sometimes compelled to have recourse to material weapons, driven home, *i.e.*, by judiciously conducted Protestant Societies for the protection of jeopardised companions in the faith. Only take care, in connection with these movements, never to lose sight of the distinction between persons whom one can tolerate and esteem, and principles which one must oppose with uncompromising sternness; and seek the real power against Rome, not in a merely negative Protestantism, but in a positive Evangelical faith. That pastoral wisdom in particular enjoins a conscientious oversight with regard to mixed marriages and the children born of these, need hardly be said, and just as little that very much here depends upon local circumstances in some districts and provinces.✓

6. Not small, in addition to these hostile forces from without, is the number of evil spirits *within* the actual circle of the congregation itself, against which the pastor must be on his guard, inasmuch as these lead the congregation to err alternately by a "too much" and a "too little." The first may assuredly be asserted of an apparently incurable *Sectarianism*, which, by an exaggerated representation, continually degrades sound doctrine to a caricature of itself, and piteously lays waste the unity of the congregation, so far as we can still speak of such unity. The Corinthian disorder,¹ lives on in the churches of the Reformation, notably the Dutch Reformed Church, from generation to generation, and that not only where the truth is assailed, but even where it is confessed in its purity and defended with all one's might; and the desire to stand up as teacher and leader of the brethren may here and there be termed an hereditary disease. To what extent this manifestation of individualism is inherent in an *église de multitude*, and whether it could be overcome by the following of another church system, is a question which does not here claim an answer. We *have*, as a matter of fact, the national church, with all its bright and its darker sides, and, with a good conscience labouring in the midst of it as teachers and overseers, we desire to serve it in the spirit of its foundation, and to preserve it from further decay; how, then, would it be possible to look with indifference upon the stirrings of Sectarianism, where these threaten a part of our own flock? On the personal bearing and relation towards Separatists and causers of divisions (schismatics) we have to speak more in detail under the head of individual Pastoralics. Here we have only to do with the sectarian principle as a sickly phenomenon in a well-organised *congregation*; and with regard to this the reminder is before all things necessary, that, in this case too, the evil cannot be overcome with evil, but is only to be overcome with good.² As against a sickly Sectarianism even the most richly endowed pastor and teacher has no right, so long as he feeds the flock in another pasture than the grassy pastures of the Word;

¹ 1 Cor. i. 12.

² Rom. xii. 21.

no hungry man is to be blamed if, when stones are offered him for bread, he goes elsewhere to seek nourishment as well as he can. We cannot do better than prepare really nourishing food in a way so attractive that only the notably diseased appetite may turn away from it with aversion. He who feels in his own heart the testimony to this his endeavour, and receives it from the best part of the congregation, may be calm and undisturbed with reference to the unmerited reproach cast upon him by ignorance and fanaticism, but will at the same time take care, to the best of his ability, that "they that are unlearned and unstable" be not led away upon some false track, which will lead them over the bridge of Quietism to the abyss of theoretical and practical Antinomianism. Yes, with regard to these blind leaders of the blind, too, the saying retains its truth in undiminished force: "Sleeping shepherds make bold wolves."

7. While Sectarianism seeks its good outside of, and if possible above, the fellowship of the Church, *Indifferentism* sinks far beneath it, and threatens—perhaps more than anything else—to render all pastoral care and fidelity in the long run fruitless. Not only the spirit of Jehu,¹ but also that of Gallio,² bears many a member of the congregation to the grave; and the old word, "It is Zion, no man asketh after her,"³ lives and speaks aloud in thousands of hearts. We sigh over the conflict of the age; but for many who still for the present are outwardly numbered in the congregation, this conflict does not even exist, and practical Materialism overshadows ever more and more every higher spiritual endeavour. Even the best pastor, it is evident, cannot exorcise these "spiritual wickednesses in the air;"⁴ God Himself must intervene in His own way, in order to call forth afresh with renewed power the voice of the old need for Himself and His Word. But meanwhile we have to take care that the spirit of deep sleep does not fall upon our own eyes, and that we nourish and cherish the interest in the things of the kingdom of God amidst our surroundings, by all the means placed at our disposal by virtue of Christian love and pastoral wisdom. Moreover, against these disorders and all the ills that flow from them, no better counsel or resource than with a truly compassionate shepherd's heart⁵ to lead the flock ever again to the fresh streams of the living waters, and in doing this not to separate from each other the pastoral staves of "Beauty and Bands."⁶ The "tending with an iron staff"⁷ belongs only to the Lord, in His dealings with His obdurate foes.

8. As the Pastor has to watch against everything which would impede the growth of the congregation, so has he to foster everything which can in any way *advance* this growth. We naturally think here in the first place of the care for the *intellectual* development of the congregation entrusted to him.

¹ 2 Kings x. 16.

² Acts xviii. 17.

³ Jer. xxx. 17.

⁴ τὰ πνευματικά τῆς πορνείας ἐν τοῖς ἐκουσίοις, Eph. vi. 12.

⁵ Matt. ix. 36.

⁶ Zech. xi. 7, 8. [Very happily rendered in the Dutch by "Pleasantness and binding together." The meaning was for once missed by Luther, when he rendered "Sanft und Weh."] *Woh.*

⁷ .., ὡς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, Rev. ii. 27.

The country minister who, more particularly in winter, promotes a taste for reading among his flock, and contributes his part to provide for them sound and vigorous intellectual food—not always by reading of an exclusively devotional nature—performs a useful work, even though he be not president or committeeman of a local reading society. On the side of denial an undue stress is often laid in our day upon intellectual culture and help; on the believing side even the semblance of preferring stupidity as an ally is to be avoided. For this reason the cause of a sound Christian education, in particular, ought to lie very near to the heart of the pastor; regarded, of course, not as the interest of a political party, but as a vital spiritual principle. The faithful minister of the Gospel cannot possibly in the long run maintain peace with a so-called neutral school-teaching, which is essentially extra-Christian, if not anti-Christian in its character; he must wish that the Christian principle should be as the leaven which runs through the whole popular instruction, and that school and church should be ever more intimately united. The Christianly disposed teacher should thus be able to count upon the pastor's vigorous support, and every well-judged attempt at "the diffusion of useful knowledge" should be not only tolerated but applauded by him.

9. Above all, however, the care for the *moral* and *spiritual* development of the congregation ought to be cherished by its Pastor with all zeal. This development is advanced in particular by a preaching which seeks not only to retain its hearers constantly occupied with, but to lead them to growth in, the knowledge and grace of the Lord. Many a teacher is satisfied with ever afresh presenting the first principles of sound doctrine; it is as though he would always continue to feed a rising generation with milk, and nothing but milk. Specially in connection with a long-continued ministry in the same congregation it must be our ambition to bring it by degrees from milk to solid food; in other words, to lead it to see more deeply into the mystery of Christ; and, when we must leave it, to be able to receive the testimony that we have not laboured in vain for its *perfecting* in Christ.¹ Popular, but thorough, Bible-class teaching is shown by experience to be one of the most excellent aids in accomplishing this end. Not less the establishment and intelligent guidance of Young Men's Christian Associations and other societies which may form, in the future also, a useful bulwark against the powers of darkness, which seek everywhere to break in. Happy is he who can likewise find in well-disposed civil and ecclesiastical authorities support in the curbing or suppressing of local dissipation and abuses, by which the Spirit of the Lord is grieved, and the true life of the congregation must inevitably suffer injury.

10. It is not possible in this place to speak at any length of all the particulars which may, in the widest sense, be reckoned to belong to the domain of pastoral oversight. Thus much, however, is at once evident, that the task may be regarded as practically limitless; and that the opinion often expressed, that the Roman Catholic clergyman has considerably more to do than the Reformed teacher, who to be sure can be satisfied with a sermon and some few catechisation lessons per week, is an opinion which

¹ Col. i. 28.

can be maintained only when the latter is particularly indolent, the former on the other hand particularly zealous. Nevertheless the well-ordered pastoral oversight can attain its glorious end only when he who exercises it is just as little hindered by a superficial optimism as by a paralysing pessimism from seeing things in their true light. Of the former [the expectation of a millennium of man's making] not very many will run any risk in the present day, whose eye is at all opened to the signs and ills of the times, but so much the more would the latter be a very deadly companion in the way of pastoral care. Who can work with spirit for a cause which he tacitly regards as being as good as lost? The repeated reminder is on this account not superfluous, that while the evil often makes a deafening noise, the good on the other hand in silence goes its blessed way, and slowly but surely overcomes the evil.¹ "He who hears the frogs loudly croaking in the pond must not forget that there are *also* fishes in it." Of two things one, *either* set your heart no more upon the care of the flock, *or* tend it in the firm confidence of the power and faithfulness of the Chief Shepherd, who continues to watch and to care even where we cannot do so, and will at last reward the labourers in His vineyard, not according to the length and fruit of their labour, but only in accordance with the fidelity of their endeavour.

Comp. J. J. VAN OOSTERZEE, "Strijd en verzoening" (a Hundred Aphorisms), in the *Jaarb. voor Wet. Theol.*, 1853, bl. 194 en verv. *Reformation and Revolution*. Fifty Aphorisms (1867. Eng. tr. Chicago). On J. F. Oberlin, *the article in Herzog's *R. E.*, x. Much is to be learnt too from *C. BÜCHEL, *Erinnerungen aus dem Leben eines Landgeistlichen*, 1861 sqq. (Engl. transl., 1863).—On the relation to the Romish Propaganda, O. MEIER, *Die Propaganda, ihre Provinzen und ihr Recht*. On Sectarianism, E. W. KRUMMACHER, *Ueber gewisse Krankhaftigkeiten des Pietismus* (1842). J. P. LANGE, *Ueber die Rissen und Zerklüftungen der heutigen Gesellschaft* (1875).

POINTS FOR INQUIRY.

To what extent can we, in this domain also, *do by letting alone*?—Is the preference to be given to the prophylactic, or to the repressive method?—The relation of pastoral oversight to the work of home missions.

§ LXL.

PASTORAL GOVERNMENT.

EVEN the most careful pastoral oversight falls short of attaining its object, without a regular Pastoral Government over the congregation in its totality, carried out according to the rule of the Gospel, in the spirit of the Reformation. Understood and applied in accordance with its original intention, even ecclesiastical discipline may become a means, not only for the preservation,

¹ [While I write these words, the truth of this maxim receives a fresh illustration in the stir made by the second attempt on the life of the Emperor of Germany (2 June, 1878), and the noiseless evangelising of not much short of 500,000 Parisians, by the English mission in Paris.—Tr.]

but also for the purifying and development of the congregational life thus controlled.

I. 1. If the pastoral oversight is to be exercised as it should be, it must find its support in a pastoral government, whereby order and rule is duly maintained in the congregation of the Lord.¹ The elders are called to "rule well,"² and in our day especially is this task of the utmost importance, to the end that God's holy Zion degenerate not into a Babel of confusion. A strictly scientific theory of Church government in all its details is not in our opinion here called for, and would require much more space for its treatment than it is possible to concede to a subordinate part of Practical Theology in all its compass. Yet at least so much must be said here concerning the pastoral government, that every Timotheus may be able to know "how he must conduct himself in the house of God."³ It is self-evident that this subject is here regarded not as purely a question of ecclesiastical law, but exclusively from a pastoral point of view. (Comp. § III. 3.) Practical Theology has not to treat "*de jure constituendo*," inasmuch as the practical theologian as such has to do only with the ecclesiastical "*jus constitutum*."

2. The *history* of the pastoral government is from the nature of the case as old as Christianity itself, and has its basis in the operation of the Spirit of the Lord, who is a Spirit of freedom, but at the same time of order. While Jesus Himself uttered only great principles with reference to this domain,⁴ we very soon find His Apostles intent upon division of labour and the systematic care for the poor;⁵ and everywhere, where churches are founded, we see at the same time elders appointed.⁶ Paul in particular here occupies the foreground, as the powerful organising spirit of the Apostolic age; and specially do the Pastoral Epistles afford precepts for congregational guidance and Church government worthy of the most serious study. At first the Church government bore a predominantly democratic character, in the sense that on all matters of importance the assembly itself was consulted, and apart from it nothing was determined by the elders.⁷ Very soon however we see, in connection with the rise of the episcopal authority, the aristocratic-oligarchic principle begin to gain the upper hand; whence later the Monarchical Hierarchy with all its power and splendour is developed. At the same time we see the Church government lose its purely spiritual character, when from the time of Constantine the State confers its favours, but also increasingly asserts its claims. The secularisation of the Church made its fatal influence constantly more felt in this domain also, and in the Middle Ages we find Church government

¹ 1 Cor. xiv. 40.

² 1 Tim. v. 17.

³ *ὅσα ἐδίδης πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι*, 1 Tim. iii. 15.

⁴ See, e.g., Matt. xx. 25—28.

⁵ Acts vi. 1—5.

⁶ Acts xiv. 23, and elsewhere.

⁷ Acts vi. 5, xv. 4—29; cf. 2 Cor. i. 24. [Perhaps *theocratic* would be the more exact expression. The Church's activity appears to have been purely executive, in obedience to the Lord's will as manifested from time to time. Cf., *inter alia*, 1 Cor. v. 4; Acts xv. 28.]

transformed into a wholly unspiritual dominion over the Lord's heritage. We have only to mention the words *Decretals*, *Investiture*, *Inquisition*, and others, in order to recal to mind in what spirit and with what aim this took place. Enough that the familiar proverb of ancient wisdom, "*Boni pastoris est pecus tondere, non deglubere*," was altogether forgotten on the part of a number of hirelings, in an evil hour appointed pastors. The Church became, in this respect also, a miserable Augean stable, which could be cleansed in the first degree only by the living water of the Reformation.

After the Reformation there is accordingly to be seen a vigorous return in this respect to the Apostolic simplicity. There was a radical break with the Hierarchy; and wherever the Gospel recovered its long-ignored rights, the foundation was laid for a new order of things, but at the same time the truth of Peter Martyr's words was experienced: "*Nil difficilius in mundo est, quam Ecclesiam fundare*." Deeply penetrated with this difficulty, Martin Luther for a while hesitated to establish any ecclesiastical order, and when at length he made up his mind to it, it was only on the express condition that no authority universally binding for the future should be ascribed to it. The less was unity in this respect conceivable, inasmuch as a start was made in different Protestant lands from ecclesiastical principles wholly conflicting with those of other lands, as also entirely different conditions had to be dealt with. Hence Church government in some cases assumed a more clerical tendency, in others a more *Cæsareo-papistic*; and the "*sine vi humanâ, sed verbo*" of the Augsburg Confession remained only to too great an extent an ideal without a reality.—Unquestionably the Swiss Reformation from the beginning sought to place itself at a more purely Christian-Apostolic standpoint. The system of a vigorous Presbyterian Church government found in Calvin and kindred spirits an eminent support; but a vocation on the part of the State towards the Church was still recognised, and thereby an influence assured which could not but affect injuriously the independent development of ecclesiastical life.

As regards Holland, the history of its Church government is determined by that of its Church organisation, as this was gradually developed by the course of events. At first the Church's form displayed a Zwinglian-Melanchthonian character; but divers circumstances contributed to assure the victory to the spirit of Calvin, and therewith also to the Presbyterian-Synodal Church form. In 1568 we see the first Synod opened at Wesel "under the cross," to be followed by a number of Provincial and General Synods, by which the representative form of Church government was confirmed, in perfect harmony with the Republican spirit which prevailed there. In the midst of all diversity each province formed a separate ecclesiastical Republic, and in this Republic the relation to the State was variously regulated. By degrees, however, the conflict between State and Church with regard to the supremacy approached a point of rest, and if also the ecclesiastical order adopted at Dort (1618-19) was not yet everywhere introduced, yet the organisation of the Reformed Church was in the different provinces gradually established in accordance with the spirit of this decision: an organisation which doubtless possessed its brighter sides, but yet might be termed in other respects imperfect and defective. The Reformed Church,

raised to be a dominant or State Church, enjoyed beyond her sisters abundant privileges, but had also now and then only too abundant reasons for thinking of the "timeo Danaos et dona ferentes." This condition lasted until 1795, when State and Church were in the most violent manner separated, but also the latter—under the gentle hand of the French Revolution—brought to the brink of an abyss, above which it only began to raise itself again after 1816. The Dutch Reformed Church now became one of the denominations in the State, no longer privileged above the others, but having equal rights with these others. Under royal sanction, the General Synod for the first time acted as legislatress (July, 1816), and under its constant guidance the ecclesiastical Republic manifested, until 1848, a more aristocratic character; after that time, and in particular after the introduction of Art. 23 of the General Regulations, a more democratic one.

In accordance with this form of the Church has the Church government in Holland been developed, from the beginning opposed in principle to all hierarchical endeavour. The Church ordinance of Emden (1571) already premised as the fundamental law at the head of its *Acta*: "No Church shall exercise dominion over another Church; no minister of the Word, no elder or deacon, shall exercise dominion the one over the other; but each one shall be on his guard against all suspicions and enticements to this dominion." In opposition to "Lutherany," every distinction between higher and lower clergy was accordingly abolished, as being contrary to the spirit of Gospel and Reformation; court chaplains and country preachers here stand in principle on a level. Preachers and elders were placed on an equality with regard to Church government; while since the year 1816 a unity in the government of the Church has been brought about, till then existing only in name. The form of the Church's government is Presbyterian-Synodal, in other words, inasmuch as here the principle of representation underlies the whole, essentially democratic.

In the Dutch Reformed Church the highest legislative, judicial, and governing authority is reposed in the Synod of the Church, but only because this Synod is looked upon as legitimately representing the Church.¹ Not a little still remains to be desired, and notably the Church conflict of recent times has called forth in this domain too a jolting and fermenting, of which the end is not yet to be foreseen. More than one change effected within the last few years, not without great labour, has yet to pass through the fiery ordeal of time; other wants and wishes, however reasonable, have, owing to the unfavourable aspect of the times, continued hitherto in vain to seek their satisfaction. But, all things taken together, the Dutch Reformed Church may speak of manifest privileges in this domain also, as contrasted

¹ This is composed exclusively of the ecclesiastical representatives; the former High Commissioner, who was wont to sit in it, with the object of seeing "ne quid detrimenti respublica caperet," has disappeared with the earlier organisation. The Church is in possession of her autonomy, of which she accordingly avails herself for the maintenance and carrying into effect of her rights, and exercises her government over separate congregations by kirk sessions, over combined congregations by classical and provincial administrations, which yearly meet for common action, by their deputed representatives, in the Synod; while for the regular course of affairs, even when the Synod is not assembled, care is taken by a general Synodal commission.

with many others ; and while nothing need hinder the pastor and teacher from exerting himself with joy and affection in this part of his work likewise, there is not a little which, in connection with a conscientious sense of duty, emphatically urges and impels him thereto.

3. The *exercise* of this pastoral government in its totality is entrusted to its leader, partly individually, partly and specially in co-operation with his joint overseers united in the council of the Church ; and the mode in which this must take place is decided by the Church's legislature, in harmony with the condition and requirement of the congregation. Of this kirk session the teacher is naturally a member ; where he works alone, even permanent chairman, and otherwise in turn the rightful chairman. From the obligations arising from this office he is by no means free to withdraw, though they should often cost him treasures of time and sometimes a painful sigh. We are not blind to the dangers which notably beset the inner life of the minister, particularly in connection with this part of his labour ; the best Canonici are indeed sometimes the worst Pneumatici. Nevertheless, unless we are able duly to maintain our position in this domain also, the cause of the Lord may sometimes suffer perceptible loss ; and the man who often enjoys in full streams the poetry of the pastoral office must not arbitrarily withdraw himself from the inevitable prose. In the country districts, more particularly, the preacher is generally compelled to be the factotum in this sphere, even sometimes to take part in matters concerning the poor within his own boundaries, and to aid in guiding to a desired issue any possible conflicts between the ecclesiastical and the civil authorities.

It is thus a Pastor's duty to attend the meetings of the congregation and presbytery to which one belongs, to conduct these in harmony with ecclesiastical law, and to make them as greatly as possible subservient to the end for which the congregation exists, and to the well-being of the congregation itself. "It seems to me," says Rothe, "that, as ecclesiastical matters now stand, there are few vocations in which a man of Christian spirit is exposed to such severe trials of conscience as in taking part in the government of the Church." He who possesses in a greater degree than others a *χάρισμα κυβερνήσεως*,¹ has in connection therewith to guard against two rocks in particular, indicated in a peculiar manner by two *ἅπαξ λεγόμενα* in the New Testament—alas ! no two *ἅπαξ γινόμενα* in the history of the Church—and these words are *ἁλλοτριοεπίσκοπος*² and *φιλοπρωτεύων*.³ On the other hand, duty and interest alike require that we select the most cultured, Christian-minded, and influential members of the congregation as fellow-elders, and seek, in accordance with the Apostolic precept, "in honour to precede one another."⁴ Take care moreover to be sufficiently acquainted with the matters that come before you ; dispose of them in regular succession as succinctly and completely as possible ; give to each one an opportunity of duly expressing his opinion ; afford information with clearness and modesty to those less acquainted with the subject or in error ; and take care, by dint of example and influence, against allowing the spirit

¹ 1 Cor. xii. 28.

² 1 Pet. iv. 15.

³ 3 John 9.

⁴ Rom. xii. 10b (according to the Dutch version).

and tone of the meeting to become at times in painful contrast with the prayer at the beginning and the thanksgiving at the end. See also to the minutes of that which has been done being carefully made, so far as is necessary, and hold firmly in your hand the reins entrusted to you, without giving rise to the semblance of exercising undue pressure. Conducted in this spirit, even that which is less agreeable will in the outcome be a source of profit and blessing, and the guiding of the ecclesiastical life of the congregation will be made instrumental to the enhancing of its spiritual life.

4. As an *aid* to the becoming fulfilment of this part of his task, a knowledge of ecclesiastical law is in the first place necessary for the Pastor of the congregation; the science of the whole organisation of the Church, which is wont also, although less accurately, to be indicated by the name of Ecclesiastics. This makes him acquainted in detail with the "*Jus constitutum*" of the ecclesiastical society to which he belongs, and brings him at the same time on the track of discovering the way which leads to progressive reformation, without casting himself into the arms of revolution. Particularly at a time when the letter of ecclesiastical legislation has often become so powerful a weapon in the hand of negation, is it desirable that they who desire still to build upon the Christian-historic foundation should not be in an evil hour outwitted in this domain by the often sophistical and casuistic shrewdness of their opponents. Above all, it is a matter of supreme importance, in this case too, to cherish an ardent love for that Church which we have the honour to serve, and to manifest an immovable attachment to those tried principles of all government over and in His Church, which were uttered by the Lord Himself, and merit to stand written in letters of gold upon the walls of every chamber for ecclesiastical gatherings: such as Matt. xxiii. 8, Luke xx. 25, Mark x. 42—45, John xviii. 36a, and other passages. "*Hæc nobis arx invicta erit, quod Domino stamus.*"¹

Comp. an important article by *WASCHERLEBEN in Herzog's *R. E.*, vii., s. 670. *G. V. LECHLER, *Geschichte der Presbyterial- und Synodalerfassung* (1854). The ideas of the Reformers on the question of Church order will be found collected by D. SCHENKEL, *Das Wesen des Protestantismus*, 3 Bände, Schaffh. 1846—1851. J. I. DOEDES, *Encyclop.* (1876), bl. 139 en vers.

POINTS FOR INQUIRY.

Further explaining and appreciation of the leading precepts of Church government in the Pastoral Epistles.—Causes and consequences of the exalting of the episcopal authority.—Origin, history, and worth of Canonical law.—The peculiarity of the government of the Reformed, as compared with that of the Lutheran, Anglican, and Greek Churches.—To what extent is in our time Church government in harmony with Gospel and Reformation? to what extent does it still fall short of this standard?—Justice and injustice of Idealism in this domain.

II. 1. Most intimately connected with the pastoral government is the *Church Discipline*, enforced by the rightful overseers of the congregation against such as give to their fellow-professors of the Gospel legitimate ground of offence. The foundation of congregational discipline is afforded not only in the very command of the Lord Himself,² but also in the

¹ CALVIN.

² Matt. xviii. 15—17.

destination of His people to be holy and unblamable in love; and we cannot at all wonder that ecclesiastical discipline has its own abundant and important, although in many respects painful *history*. In addition to Peter,¹ we see especially Paul arise as its powerful defender;² in connection with the latter, however, it is worthy of remark that he will have this discipline exercised by the congregation itself, in the domain of life yet more than in that of doctrine, although, according to his exhortation, the schismatic too,³ who rends the unity of the congregation, may not escape well-merited correction. Among the Jews, synagogal punishments were already inflicted,⁴ and doubly had the Christians to take care that the name of the Lord was not blasphemed on their account. The whole discipline of the Apostolic age, however, bore a therapeutic character; even the sharpest correction served for the preservation of the soul.⁵ That character was still in part retained, where in the ancient Church a system of discipline and penance was developed, animated more by the spirit of the law than by that of the Gospel. On the different grades and classes of penitents, those braving the weather,⁶ the hearing, the kneeling, those standing with the congregation, and on their ecclesiastically defined rights and duties during a considerable time, the Manuals of Church Archæology may be consulted. By degrees, however, and to the injury of the good cause, the ecclesiastical discipline began to assume a more retributive tendency, rather than the pedagogic, and to become a dangerous power in the hand of clerical domination. If the bearing of an Ambrose at Milan towards a guilty emperor still deserves esteem and reverence, that of later prelates towards princes not always guilty of any misdeed, calls forth aversion and scandal. Our design does not admit of our repeating the history of the Interdict, nor of enlarging upon the enormities with which the Inquisition thought itself justified in arresting the progress of heresy, real or supposed. Enough that the means of purifying had become to so great an extent itself a blot, that no one need wonder if the Reformation had torn the whole doctrine of the *potestas clavium* out of its confessions as a "*commentum Satanæ*."

This it did not do, thanks to the spirit of moderation which, after that of power, animated its first witnesses. The Romish leaven at first even wrought powerfully enough to kindle the stake for Servetus at Geneva, and to applaud his execution, and the time was not yet come for giving an entirely accurate explanation of the great saying of Matt. xvi. 18. Yet the "power of the keys" was, in this province also, at first confined within more just limits, although sometimes a great degree of severity was thought necessary even with regard to comparatively small transgressions. The measures adopted at Geneva by Calvin and his fellow-labourers against all who had offended in doctrine or life, are well known, and the fact is perfectly explicable that, alike in the Lutheran as the Reformed Churches, they erred in this respect certainly not less by the too much, than by the too little. As regards the latter, J. à Lasco composed in 1550 a *Forma ac*

¹ Acts v. 3, 4, viii. 20.

² 1 Cor. iv. 21, v. 3, 4, and other places.

³ Tit. iii. 10.

⁴ John ix. 22, xvi. 2.

⁵ 1 Cor. v. 5.

⁶ Known as the *χειμάρτες*.

Ratio tota Ecclesiastici ministerii, in which a detailed treatment of the doctrine of Church discipline is to be met with; and the Standards of the Netherlands Reformed Church amply prove how earnestly the matter was entertained by her.¹ As early as the seventeenth century, however, complaints were heard of the neglect of Church discipline, although with little effect. A number of causes contributed to bring about a rapidly increasing lawlessness, in place of the discipline before so greatly demanded, if not so greatly applied; and on the separation of Church and State, the former was at the same time deprived of a powerful ally in the maintenance of law and order. The supervening of an absolutely unlimited doctrinal freedom has in point of fact altogether disarmed discipline with regard to doctrine in our days; the conformity of the Church to the world has rendered it less than ever superfluous with regard to the life, but more than ever difficult. Yet the law continues to exist, although it is in practice reduced only too much to a dead letter.

2. That the *maintenance* of discipline may be regarded as a thing absolutely necessary, not only for the good order of the congregation, but also for its well-being and prosperity, will certainly as a matter of principle be contradicted by no one. Though this maintenance may be temporarily impeded, whether by or apart from the Church's own fault, its continued neglect is tantamount to a sentence of death pronounced by the congregation on itself. It cannot and must not have peace with that which is to the Church a dishonour, to the world a scandal, to the Lord a grief. The question can only be how that evil is to be corrected, which she cannot with violence banish from her midst; and here the difficulty in reality begins, specially where no Donatist idea of the Church is entertained, but the mixed popular assemblage is in principle advocated. Here, where the rule applies, "*De internis non judicat Ecclesia*," even the most careful discipline cannot go beyond dealing with that which has been manifestly shown to be in opposition to the truth and life in Christ. Only from a strictly Confessional point of view can departure from the letter of the Formularies be made a ground of ecclesiastical discipline; only so far as the Confession is evidently in harmony with the everlasting Gospel of the Scriptures, can and ought it to be maintained against all who forsake it in word and walk. This maintenance too becomes the more difficult when, as is not seldom the case, the judges themselves are the accomplices; while, moreover, the Church can pronounce her sentence only upon a carefully defined and well-substantiated charge. Have not things come to such a pass that even the severest measures of ecclesiastical discipline against unworthy professors of the Gospel are hardly any longer looked upon as such by so many, who in point of fact have already long broken with Gospel and Confession, and answer every attempt of the Church to maintain right and purity with scorn and derision? More and more evident does it become, that not the ban on the lips of the minister, but only the fan in the hand of the Lord can thoroughly purge His floor.—Yet the reflection that we can here effect but extremely little must not prevent our doing with all our might that which falls within our power. It is of the highest

¹ See *Conf. Belg.*, Artt. xxviii., xxx., xxxii.; *Heid. Cat.*, Ans. 82, 83, 85.

importance that the overseers of the congregation continue to exercise due discipline in the same, in the spirit of truth, of wisdom, and of love; yea, that the congregation itself admonish the unruly ones in its midst, and, even where no Formulary for expulsion is applicable, manifestly forsake all communion with falsehood and sin.¹ From this truly spiritual discipline more good is certainly to be expected than from legal definitions and demands, so easily evaded and rendered inoperative; as the pastor will likewise derive power for being, in this respect also, as it were the speaking and acting conscience of the congregation. Not seldom will he be in a position, under favourable relations towards the latter, personally to exercise discipline in case of those led astray and erring, without others knowing or hearing anything of the matter. Where, however, a public scandal has been caused, and the congregation is branded in one of its members, he will do better to act in concert with the kirk session, and, after due cognisance made, to have recourse to one of those modes of discipline prescribed by the Church's legislation. In such case let the correction never be made in anger, but with dignity and equity, in such wise that the undesired measure may in reality affect the most guilty. As an indispensable element of the Paideutics and Therapeutics of the Church, discipline ought to be administered in *such* a way that the transgressor be not morally destroyed, but truly humbled, and thus led into the way of genuine conversion. In consideration of the great difficulty in our day of a strict discipline with regard to doctrine, this should be the more severe with regard to the life, but its application at the same time in the spirit, not of the law of Moses, but of the Gospel of Christ. As to the form of correction, love will always teach us to discover the best method, while wisdom shows us how to reduce our knowledge to practice. Above all, however, has the pastor and teacher to be on his guard, that he never be wanting in courage before the Lord and His congregation, to come, where this is necessary, even with the rod of correction: "turpe est doctori, dum culpa redarguit ipsum." But this last consideration leads us at once into the province of the pastor's life, on which it now becomes necessary for us to dwell at some length.

Comp. our *Christ. Dogmatics*, § cxi., and the Literature there given, to which add F. PROBST, *Die Kirchliche Disciplin in den drei ersten Jahrhunderten* (1873). C. PALMER, *i. l.*, p. 189 ff.

POINTS FOR INQUIRY.

With what exegetical justification is Church discipline numbered among the "keys of the kingdom of heaven"? (Matt. xvi. 18.)—The ordinances of the *Constitutiones Apostolicæ* on this point.—Heroes and victims in the province of Church discipline.—Can and ought a part of Church discipline ever to be delegated to the State?—The *elenchus nominalis* of an earlier period.—What are we to do in order to raise Church discipline out of its deep decay, and to make it in reality not only a power in the congregation, but a blessing to the congregation?

¹ Eph. v. 11; 1 Thess. v. 14.

§ LXII.

PASTORAL LIFE.

THERE can be no pastoral discipline over the congregation without spiritual discipline over oneself, manifesting itself in a truly Pastoral Life, which in all its relations may be termed a daily commendation of the Gospel and its holy ministry.

1. "Many a one studies for a whole week how he shall preach well for a single hour, and hardly for a single hour how he shall live well for a whole week," says Richard Baxter. If this observation contains truth, it explains at the same time the secret why pastoral cognition and oversight, government and discipline, effect so little for the good of the congregation. The sinew of strength, in this field of labour also, is to be found exclusively in the domain of life, and specially of the *personal* life, which must be in truth a spiritual life; in other words, a life of faith and prayer, of self-surrender and consecration to the work of the Lord, of which the hidden lustre insensibly shines through and irradiates the outer life. Not that there is to be a separate doctrine with regard to life for the Pastor, in distinction from the flock, but yet surely the lofty ideal of Matt. v. 13—16 is so emphatically set before the eyes of no one, as of the man who is to be a leader among the brethren, and will by word and walk leave the impression of pastoral gravity (*σεμνότης ιερατική*). A Dutch preacher, Egeling, compared the teacher whose word is contradicted by his walk to a clock which points to eleven, but strikes twelve, so that people know not whether they are to go by the hand or the hammer of the clock; and upon Basil the Great the panegyric was pronounced after his death, that his word had produced the effect of a peal of thunder, because his life also had shone like a flash of lightning. If there is with reason a greater disinclination than formerly to the conventional, formal, constrained, and unnatural in the ministerial life, there ought to be at least an equally great aversion for that which is frivolous and unhallowed. No doubt there is considerable difference between offence given and offence taken, and the demand of the world that the teacher be in everything as perfect as possible, is not free from great unreasonableness. But, on the other hand, if the Christian as such is already called to excel,¹ the Pastor more especially must be mindful of the familiar saying "*mediocribus esse—non licet*," and no one can preside over and guide others, who is not yet capable even of self-control. Impossible to be a Pastor of the congregation, if one has not yet become what no one is by nature, a sheep of the Good Shepherd. It is not even enough that the Pastor has become a child and young man in Christ, unless he grows up to be a man and father in Him, and thus attains a maturity and majority in a spiritual respect, such as to entitle him to speak and lead. Special talents can be the portion only of a few, but personal

¹ Matt. v. 47.

consecration and hallowing by true regeneration may be demanded of every one who will be called no hireling, but shepherd. "The inner turning away from the world, freedom from the service of transitory things, the seriousness as also the peace of the Christian life, all of which the Church recognises as her own characteristic mark, in opposition to a world alienated from God, she will see personified in the minister; and that not merely in single actions—as though he had indeed the office to fulfil, but apart from that could in his hours of leisure be and do what he would—but in the very person, and on that account in the standing of the minister."¹

2. After the personal, must also the *domestic* life be so constituted that the pastoral activity be not impeded, but facilitated and advanced. In principle it is desirable, also for the advantage of his work, that the pastor and teacher should not remain unmarried; if, from the point of view of the Romish Church, not a little may be advanced in favour of celibacy, yet incomparably more is to be urged against it, when it is regarded in the light of psychology and experience. The more sad then if, for the minister of the Gospel, marriage becomes an obstacle instead of a support in the way of his vocation; and the parsonage, placed in the midst of the village as a point of light and guidance, merits not the name of Bethel or Bethania, but of Beth-Aven. This is often the case, among other causes in consequence of a rash and but little-considered engagement, in which only lower impulses had been taken into account, in place of a spiritual principle, and in an evil hour a connection is formed, which casts a dark shadow over all the rest of life. "All things are lawful unto me, but all things are not expedient, and not everything which seems good in our eyes in youth is also expedient. It is no mere differences of position which have to be considered, but essential differences, when such contrasts are present, in point of home training, culture, surroundings, circumstances of life. Though at first concealed by sympathy, perhaps even a Christian sympathy, they make themselves felt again in the course of a long life, and in that which the day brings with it of the nature of temptations and burdens; when to the inner differences are added those of the outward position, which are often of a very grievous nature, and are specially prejudicial to the esteem and influence of the minister in the congregation."² It is not here the place for depicting the ideal of the true preacher's wife—the leading traits for this portrait might be derived from 1 Pet. iii. 1-6—but we may certainly give expression to the conviction, that even solitude is far preferable to a domestic life which is in flagrant opposition to Josh. xxiv. 15. He who has really made the good choice must be on his guard, not only against ill-advised steps, but also against such a mode of life as shall expose him to needless reproach, possibly involve him in serious trouble, and hinder his good influence and progress in the congregation of the Lord. The inner arrangement of the preacher's dwelling has to observe a medium between rude clownishness and the luxury of worldly refinement, and to display as much as possible the stamp of that nobility of mind and heart, in connection with which the Fair enters unconstrainedly into the service of the Good and the Holy. That there no other spirit may reign than

¹ PALMER.² J. T. BECK.

that of order and purity, of peace and love, of domestic life and retirement, need hardly be recalled to mind ; if need be, the pastor and teacher must even maintain, in relation to wife and children, the serious character of his office, in order that the Apostolic word, 1 Tim. iii. 5, may not receive a humbling fulfilment in him. In the preacher everything must preach, even in the daily life, and the Christian priest must be so in the first place in his own dwelling. Art may find a modest space there, but no vain worldly pleasure; the social table may from time to time be set there, but never the card-table; the good, in a word, thankfully enjoyed, but not otherwise than as "sanctified by the word of God and prayer."¹ Happy, if besides and above all this, the preacher's abode is a centre of true Christian activity in the service of the kingdom of God, and the confidence need not be wanting to think in connection with its whole ordering of the word in Phil. iv. 8, 9. Then will also the pastor himself, when no higher duty calls him abroad, be nowhere more or more readily found than there ; without his suffering himself to be deprived by any uninvited visitor or caller of his, *i.e.*, his Lord's time, which is to be devoted to prayerful working. "Tempus breve, 1 Cor. vii.," was once to be read in great letters above the study of the excellent Merle d'Aubigné at Geneva († 1872); indelibly ought this to be inscribed upon the tables of the heart of every one who in the service of the Lord has so much work to accomplish, and still wishes to be so much more than he yet is.

3. What has been said already determines in principle the place which the pastor has to take in *social* life, as well in the narrower as in the wider sense. As regards the first-named, we find here a natural occasion for speaking a single word on the relation, so delicate and yet so important, with one's *colleagues*. In the country it gives rise to hardly any difficulty worth mentioning, where brethren in office are frequently stationed far from each other, and comparatively seldom see the occasion offered them of extending to each other "the right hand of fellowship." Circumstances and personal choice determine the measure of the intercourse, and if rightly conducted the meeting of the presbytery at fixed times may contribute its part to strengthen the fraternal bond. Somewhat different is it where one labours in the same congregation with one other or only very few others, and has moreover to be intent upon a very careful division of rights and duties. The circumstance of being thus placed may be in itself a gladdening and desirable one ; the Lord sent out His disciples two and two,² and the proofs are still not rare of a double blessing being attached to such divided labour. Happy is he who finds in his colleague not only a tried friend, but also in truth a fellow-labourer and companion in warfare, so that the congregation is by the sight naturally reminded of the "*ecce quam bonum, dulce, et jucundum.*" Unhappily, however, experience has now and then to tell of an entirely different state of things : there is in this province, too, so much that is sad, inhuman, sinful. Even where the colleagues could work well together, the sister-colleagues sometimes break the charm ; injudicious friends kindle the unhallowed fire of mean jealousies, and in consequence of the one and the other the collegial relation is some-

¹ 1 Tim. iv. 5.

² Luke x. 1.

times apt to suggest a hell, or at least a purgatory, rather than a heaven. Among other things, therefore, perhaps the following hints will not be found superfluous.

In general the younger brother in office ought more especially to assume a modest and helpful position towards the older, and particularly if the last-named has already, for a considerable time, borne the burden and heat of the day. In entering a circle of brethren as yet wholly unknown to him, the new-comer will do well to unite the prudence of the serpent with the simplicity of the dove; it is better to begin a little calmly, than afterwards as a result of painful experiences to have to restrain a too ready confidence. —Render honour to the colleague in presence of the congregation, among other things by attending his preaching, so long at least as no irreconcilable difference in principle, of doctrine or life, renders this absolutely impossible, and remain least of all away when he is specially well received. Why is it sometimes the case that in many a particularly full church the preacher's pew is the emptiest, and *vice versa*? —Never let it be tolerated that an absent colleague be evil spoken of in our presence; and avoid every ecclesiastical or theological controversy with him in the presence of others; especially, at least so long as possible, the opposing in the pulpit of each other's particular ideas. Do not introduce any thorough-going changes into the church life without consultation with the colleague, and thus preserve peace even where no friendship, properly so called, is possible. In the division of labour, let the junior bear the heavier part; in case of a difference of opinion, let those who are in the minority be content to be even least, and, if so it must be, rather suffer wrong than do it. In conclusion, "Be rather anvil than hammer, and beware of angry letters."¹ As an example of a blessed collegial relation may that of Barnabas and Paul at Antioch² be recalled to mind; as a fundamental law in this domain also may we recal the word of the last-mentioned Apostle, Phil. ii. 3. True Christian sincerity is, here too, the best means of suppressing the Corinthian disorder (1 Cor. i. 12) in its first beginnings.

Somewhat more at large have we to speak of the social life of the pastor, as it unfolds itself within a wider circle. For with regard to that a number of questions must be put, which are of no small importance as respects alike theory and practice.

The very question whether the pastor ought to associate on terms of friendship with the members of his congregation, is by no means answered by all in the same sense. The Romish Church permits this only within great limitations—J. B. Massillon, for instance, in his "*Discours sur la manière dont les Ecclésiastiques doivent converser avec les personnes du monde*," would have the priest, as a rule, associate only with priests—and certainly it cannot be denied on the Protestant side that one may as greatly err in this respect by the too much as by the too little. Nevertheless, he who will beneficially affect other men is called to live not only for, but with and among other men. The spirit of Christianity is at the same time that of the purest human refinement, and the pastor no less than others is called not only to weep with those that weep, but also to rejoice with those

¹ CLAUS HARMS.

² Acts xi 19—26.

that do rejoice, and although not of the world,¹ yet thus also to be a blessing to the world. Not a little good, moreover, may be advanced, not a little that is blameworthy prevented, by our showing ourselves to be also in the social circle "an honour to Christ."² It is thus no unqualified commendation of the minister of the Gospel that he is never seen in social life, not even where his presence is expected or with reasonable urgency desired.

That here, however, with all geniality of principle, great circumspectness is necessary in the application, is a matter in itself at once evident, and moreover confirmed by daily experience. Specially in mixed circles various eyes are directed, not always with equally friendly expression, to the leader of the congregation, and perilous snares are spread for his feet, near to the festive board. Many a one has undone more in a single convivial afternoon or evening, than he had been able to build up in a number of weeks of preaching; and, more particularly in the midst of a frivolous company, the task of maintaining in a fitting manner a tone of Christian seriousness is a far from easy one. If for the above-mentioned reasons it would certainly be an act of questionable wisdom wholly to dissuade the pastor from attending social banquets, etc., yet the adoption of a wise reserve in this respect cannot be too earnestly enjoined. The man, moreover, who lives above everything for his work, can say in all truth that he has no time for many things which may be judged in themselves harmless enough, but must give way to more important claims; and he who is supremely penetrated with the seriousness of his task will hardly be able to find enjoyment in very much with which smaller minds and hearts are easily occupied. The word of Eccles. vii. 2 is notably written also for the pastor of the congregation, and with boldness will he be able from time to time to go with the gracious Master to the wedding feast, when he shows himself equally ready and faithful in his attendance on the poor and suffering.

The question whether the Pastor is free to visit places of public amusement is already in part answered by what has been said. We may go anywhere, where conscience testifies we can be to the honour of the Lord, and without offence to the Church of God; and elsewhere we must not even desire to be seen. Of a truth there are pleasures, specially in days of lawful and necessary relaxation, the enjoyment of which no one has a right to dispute to us; but, on the other hand, words like Matt. xviii. 6, 1 Cor. viii. 13, must least of all be effaced from the pastoral Bible. If the following of such rules may now and then cost the friend of the fine arts a little self-denial, this cannot after all be so very difficult for us, and is at once abundantly outweighed by the noblest sense of satisfaction. In places where people go only to see and be seen, the pastor has no right to be found, and particularly on the Lord's-day; many a public "amusement" is moreover in the estimation of the man of true intellectual taste and higher culture of spirit too insignificant and trifling to be able really to attract and enchain him. No intelligent Christian will be offended if he meets his spiritual guide at a flower show or exhibition of paintings, at a literary lecture or a performance of sacred music; but certainly if he recog-

¹ John xvii. 16.

² 2 Cor. viii. 23.

nises him in the club or society, in the theatre or ball room, the reason may be easily divined.¹ The man who invites us to the last-named places manifests a contempt for our office; he who readily accepts the invitation lightly throws away his spiritual dignity. "Nemo saltat sobrius" was already said by the more serious of the ancients, and Luther's "dancing in honour" was certainly something different from what dancing often is in the present day; as indeed many a liberty permitted in his "Table Talk" could be taken without injury only by him and kindred spirits with him at that time. For the man who in the present day understands the signs of the times, the saying of Elisha to Gehazi² is more applicable, "Is it now a time to receive this and that and the other?" and he who has in truth a heart to feel for the growing distress of the Church will least of all derive pleasure from constantly surrendering himself even to the more refined enjoyments of the emotional and sensuous nature.

From what has been said there follow naturally certain principles and rules for the guidance of the pastoral social life, which we commend to the pastor's serious attention.—*First*, do not deny your position and your Christian principle for any single outward enjoyment of life, and at all times seek your highest joy in the work of the Lord. It does not look well always to "hang out" the preacher, but still less so always to leave him behind, like a garment which one puts on or lays aside at pleasure. For the "man of God" it is simply a question of being just as little unhallowed as unnatural.—*In the second place*, do not bring this ministerial position everywhere into needless prominence, but if you must maintain it, let it be as conclusively as possible. He who, as occasion offers, knows how to utter a fitting word with regard to it, has received a precious gift; but he also who is unable to speak a word which sparkles like a flash of lightning, can perhaps fulfil the more lowly but equally useful task of the lightning conductor. Do not forget that you may soon be called to stand by the sick bed or death bed of this or the other companion at table; and that even the world does not by preference receive the sacred tokens from the bands which with most grace raise the festive cup or most skilfully shuffle the cards.—*In the third place*, choose your circle of acquaintance; be even there on your guard against a too facile "laissez aller," and—"in dubiis abstine." Questions like these: What should I myself reasonably expect of my minister? How would the great Master have acted in this case? How shall I judge the matter in the hour of separation and death? etc., will no seldom preserve us from going wrong.—*Finally*, permit yourself in this domain also rather too little than too much, especially in consideration of the great crisis which is approaching. We are reminded by the circumstance of the time of the words of the poet (Vondel), "May God help us all! Is it now a time for singing? The enemy stands ready to assault the cloister." More than ever must enjoyment be sacrificed to higher duty; and for the rest, in this domain also the claim of Christian freedom must be maintained in accordance with the Apostolic rule: "Ye are bought with a price, become not servants of men."³

¹ [And certainly any Christian is equally out of place there.]

² 2 Kings v. 26.

³ 1 Cor. vii. 23.

than a babe does for crying after his mother."¹ If in this way the sacred fire continues to glow upon our own altar, we shall with God's blessing succeed in kindling it in other hearts, and love itself will render us inventive in discovering and employing that which may lead to further individual preparation. Study of liturgical writings, handbooks, models, conversation with skilled liturgists, consultation of familiar friends, accompanied with a constant criticism of ourselves, will all contribute its part to raise us nearer to the desired height. The rest the *privatissimum* of the Highest Wisdom accomplishes in the school of life and suffering. Many an admirable liturgist would never have so learnt to pray and give thanks, had there not been given him "a sharp thorn in the flesh."

4. The power of the Personality thus formed must not be estimated at a low rate. It is great in the domain of *prædication*; inasmuch as both the impression and the blessing of the whole liturgical activity depends, more than anything else, upon the question whether or not the congregation feels it is the expression of a sound and resilient spiritual life. But also—with which we have here to do—as respects the *theory*, which only then will find an audience for its best lessons, when they are as it were translated into the word and deed of a personality filled with the Holy Ghost. But yet least of all is the fact to be overlooked, that, in the domain of Liturgy too, infinitely much calls for revising and improvement. Even though we were in possession of the most admirable liturgical writings and lessons, it is imperatively necessary to awaken the old to new life, and, with the congregation, to glorify God in the language and thought, not only of a long-departed generation, but also of that now living, and of that very soon to succeed it. "We cannot order Formularies, Church rites, and Liturgies for ever or for a long time; we must alter, abolish, and renew them in accordance with the constitution of the times and their operations. If they no longer serve for the advancement of the faith, they must go; and the new shoes, when they wax old, must be cast away, and others bought." Thus wrote Luther, three and a half centuries ago: when and how will at last his faithful word receive its fulfilment? What is to be hoped for Liturgy and Liturgics, in opposition to the destructive radicalism on the one hand, and the absolutely petrified spirit of conservatism on the other? Where is the steersman who shall be able with firm hand in such wise to guide the bark through the rude billows, as at the same time to avoid the perils of Scylla and Charybdis? Amidst the growing troubles of the age, one can hardly desire anything better than that the Lord of the Church should call forth and strengthen persons, who shall in this domain also speak their word in accordance with the need of the present time, and be in such wise supported and trusted by the Church, that they may aid in raising its worship also to the height at which, according to the consciences of many, it must stand, but is at present *still very far from standing*. Wherefore, pray the Lord of the harvest that He Himself will send forth into this His harvest faithful labourers, the true *λειτουργικά πνεύματα* (Heb. i. 14.)

Comp. an article, "Ueber die Kunst sich zu erbauen," in the Zeitschrift *Alles und Neues* of 1869, No. 28. HANNE, *Vortrag über den liturg. Theil des Protest. Gottes-*

¹ C. II. SPURGEON.

diensies (1875). G. H. LAMERS, "Aphorismen uit het gebied der Liturgiek," in the *Nieuwe Bijdr. voor Godgeleerdh. en Wijsbeg.* i. 3 (1877), bl. 239—245. C. H. SPURGEON, Second Series of Lectures to my Students (1877); specially the second lecture, entitled "The Necessity of Ministerial Progress," p. 23 ff. R. BAXTER, *Reformed Liturgy* (1661, 4to). J. BUNYAN, *A Discourse touching Prayer* (Works, ed. Stebbing, vol. i., pp. 260—269). JOHN WILKINS, *A Discourse concerning the Gift of Prayer* (1651, and after). ISAAC WATTS, *A Guide to Prayer* (1715, latest edit. 1849). E. BICKERSTETH, *A Treatise on Prayer* (latest edit. 1871). * Dr. H. ALLON, "Essay on Worship" in *Ecclesia* (1870).

apparent in the way wherein the work of the ministry is *accepted* and regarded. As a rule, labour in the congregation of the Lord is willingly entered upon, naturally with due observance of that which the ecclesiastical legislation prescribes with regard to it. The hireling without the shepherd's heart, who above all works for the sake of bread, will be concerned, in connection with the choice between different posts, in the first place about his own honour or advantage; the man, on the other hand, who in reality feels himself a servant of the Chief Shepherd, and believes in a personal government of Christ, will, also in connection with the choice of his sphere of labour, give heed to the indications and guidings of a special Providence, and not lightly refuse a congregation urgently calling him, merely because it possesses for flesh and blood a less attractive side. Without our being able to speak of Simony, properly so called, there is displayed here and there in this domain too a passion for speculation, and a diplomacy, which redounds least of all to the credit of orthodox candidates and preachers. But little less reprehensible may it be termed when the acceptance of the task is delayed as long as possible—e.g., until the pressure of numerous festivals and days of service is over—or the labour is entered upon on condition that one is at first only to fulfil the half thereof. Glorious first love, of a truth, which begins with the question, "With how little can I satisfy?" in place of "How much can I do?" Incomparably better to begin with a good courage, however imperfect one's work may be, and in a higher strength, than at once to call forth the impression that we are afraid lest the zeal of God's house should eat us up.

2. In the performance and regular continuation of the labour the fidelity of the Pastor is to be recognised by the fact that he undividedly and unreservedly devotes himself to the sacred work of his calling. What would be thought of the bridegroom who, a few months after standing at the marriage altar, contemplated means of entering into the most tender relations with another woman? But then the congregation which you have chosen is in a higher sense your bride; and has a just claim that you give to her not a part of yourself, but in reality yourself. Unhappy the teacher who weekly enters the pulpit, but daily in spirit ascends the balcony of the tower, in order to watch whether he cannot see something better coming. What is above all necessary is an inner consecration which is not content with performing the sacred service as well as possible, but with all his powers truly *lives* therein. The "Pastor fidelis" must be able to say, "I dwell in the midst of mine own people," and will seriously reflect before undertaking extraordinary work elsewhere, while he can accomplish far from all that is demanded in his own field of labour, perhaps already too extensive. Rather let any one so order himself daily in dwelling and field of labour, that one can calmly remain *in loco*, and would not feel unhappy though the "Friend, go up higher," is not heard for a comparatively long time. We do not forget that in this word, apparently simple, a severe demand is made. Every heart has its natural ambition, and often is this, specially in our time, put to a severe test in the case of skilful and zealous ministers of the Gospel. It is not pleasant apparently to stand written in the book of oblivion, or to be outstripped and eclipsed by doltish, hot-headed party champions, while on the other hand the

accepted sphere of labour on closer acquaintance by no means corresponds to reasonable desires. High honour then to the faithful servant of the Good Master, who still perseveres in the belief that there *cannot* possibly be injustice with his great Sender, and with twofold earnestness sees to it that the sacred fire is not quenched upon his own forgotten hearth! Faithful in comparatively few things, he will one day be set over many things, and even here receive his reward in the approbation of his own conscience and the esteem of all right-thinking people.

3. Naturally, tried pastoral fidelity demands that one does not voluntarily forsake his congregation, much less choose one's permanent abode away from it, but fulfils his ministry in its midst *in all the parts thereof*, and even in troublous and perilous times *remains with it*, to share in its weal and woe.¹ Noble instances of this fidelity, handed down to us in the page of history, are worthy of being admired and imitated. It might even be a question whether it were not desirable to continue one's life long to belong to and serve the same congregation, as is usual here and there in other lands. In conception at least, such pastoral relationship, desecrated by no ambition, and becoming more intimate with increasing years, has its attractive idyllic side. On a glance at the reality, however, we can hardly deny that at least the possibility of removal is called for by the interest, rightly apprehended, of teachers and congregation; although no conscientious man would be lightly induced to take arbitrary steps to this end on his own part. Rather is it a happy thing that in our Dutch Reformed Church no preaching upon nominations in vacant congregations is at least required of the preachers, although it is as regards candidates a natural and reasonable requirement. He who likes may come and hear *us* at the place where we are wont to speak, and after that in a legitimate way give expression to the request, "Come over and help us," or—not give expression to it.—But in what way act, when a *call* elsewhere is presented to you, unsought and in an honourable way? That such a turning-point in the life of a pastor and teacher may often bring great perplexity, can be as little denied, as the fact that the matter is sometimes regarded and treated in a way which is hardly to be justified before the tribunal of intellect and conscience. Some few hints, in part derived from our own experience and that of others, will on that account be not altogether out of place here.

4. Every call to another sphere of labour ought to be seriously weighed, with reference not in the first place to our own honour, emolument, or ease, but to the interest both of the congregation from which the call proceeds, and of our present congregation. It is not always necessary to occupy for this purpose the whole time for consideration (three weeks) which Church legislation in Holland allows, and not at all becoming to mention publicly that which belongs exclusively to the silent inner chamber. Sometimes the matter is at once clear to us; sometimes express examination and consulting with others is necessary. Quickly enough it becomes evident that any change of locality is only a change of bright and dark sides, and the serious question is, on which side the trembling balance must

¹ John x. 12, 13.

go down. The greater or less degree of pressure to remain in our present congregation may be allowed also to cast a weight, provided it be not too great a weight, into the scale; the burning fever of some for the moment is apt to be later succeeded by a chill. Apart too from men, the great question remains, what course we are able to justify before God and our own conscience. An unsought, legitimate, and urgent call to a wider field of labour is *as a rule* to be accepted, and only for *very* conclusive reasons ought it to be declined. And that because it is the Lord of the Church who has thus guided the work of our calling, and opened to us the way of becoming henceforth of service to greater numbers, and—this too may rightly be taken into account—thus at the same time improving the condition of ourselves and our family. For the question as to the Divine character of a call must be made clear to us by attention to such details, as well as to the whole course of circumstances. No dread of increased labour or conflict must in that case deprive us of the courage for following our vocation; no preponderant influence of others be more listened to than the voice of our own conscience.—A refusal with a good conscience, in the case supposed, is open to us only when the difference between the post to which we are called and our present one is either small or inappreciable; if we have quite recently declined another call, and have received in return considerable manifestations of the affection of the congregation; if, finally, we have reason to fear that the last-named would by our departure be left very long without pastoral oversight, or else would fall into bad hands. But in other cases we must not look too much at the consequences of our decision, least of all at the consequences on one side only. After either accepting or declining, one may have reason to repent, although the repentance in the last-named case is for obvious reasons more painful than in the first-named. We must thus not refuse assent, except on sufficient assurance that we are not likely to regret the decision made, and least of all is the article to be inscribed in our creed, that we are convinced of being locally indispensable. Only One is indispensable, He who calls and is faithful (*πιστός ὁ καλῶν*), and can in His own way make good every loss. The man who in reality believes this, and by prayer understands the will of the Lord, will not be likely to find it needful to do as some have done in their perplexity, who have had recourse to lot to determine that which was in their estimation a doubtful case. For the rest, every well-grounded refusal of a call must naturally lead to renewed attachment and enhanced fidelity on the part of the pastor to his present flock. That however a call once accepted must be actually *followed*, even though one should feel sorrow or regret, it should not be necessary to repeat. That a call which is not ecclesiastically legitimate must not be accepted, is of course self-evident.

5. By degrees the time at length approaches when the ministry of the Gospel may and ought to be *laid down*. There is an honourable and a humiliating dismissal; a voluntary one, and one under constraint; a temporary and an irrevocably decisive one; is it necessary to say in connection with each of these what we deem desirable? As regards that which is required for a due dismissal, whether from a local post or from the ministry as a whole, ecclesiastical legislation again prescribes what is necessary. Of

no one do we desire or expect that he should lay down his ministry in one place, save to resume it with increased zeal in another, until at last not the desire but the energies fail him. Equally little, however, is it desirable to remain at any price, even on grounds but little praiseworthy, where everything calls to go, and by our immovableness we deprive the congregation of better and fresher power of labour. Release “salvo stipendio” is good; “salvo honore” is better; “salva conscientia” is best; “salvis his tribus” by far the best of all. Happy that the pastor and teacher, even after he is “out of harness,” may still be of service by oversight, example, influence, and in other ways, to the church that he loves. And now, the question “how the minister of the Gospel is to comport himself at the laying down of his office and at his death”—this last question of general Poimenies, expressly made subject of examination in some older manuals, is certainly better answered in the school of life than in that of Practical Theology. Here if anywhere the promise is of application to the faithful servant of the Lord, “It shall be given you in that same hour what ye shall speak;” and well for him if he can on good grounds say with the Church Father (Ambrose) at his departure, “I have not so behaved myself among you that I should be ashamed to live longer, and I do not fear to die, because I have so good a Master.”

Comp. BURE, *a. a. O.*, ii., s. 824 ff. CL. HARMS, *as before*, p. 344. J. SCHARP, *Ernstige gedachten uit de laatste dagen mijns levens* (1828). AD. MONOD, *Adieux* (1856).

POINTS FOR INQUIRY.

Ecclesiastical precepts on the above-named points explained and criticised.—Would a regular system of removing and promotion for preachers be either possible or desirable?—Theory and practice in this respect in other lands.—Instances of blessed and blessing-raught pastoral resignation and death.

SECOND DIVISION.

INDIVIDUAL POIMENICS.

§ LXIV.

IN CONNECTION WITH OUTWARD CONDITIONS.

INDIVIDUAL Pastoral Care may be distinguished into that which is exercised more specially with regard to the Outward Circumstances of the members of the flock, and that which has special reference to their Inward Condition. The first-named, although excluding no one from the sphere of its labours, embraces more particularly the poor and needy, sick and mourners, fallen and condemned; and regards also other ranks and conditions as, where necessary, claiming its careful attention.

With the treatment of the pastoral care over the congregation in general, Poimenics has only half completed its task. The pastor has not only to take care of the flock as a whole, but to watch over each sheep in particular. There thus opens before our eye the province of the special care of souls in all its extent; and hardly will it be needful to remind how much wisdom and conscientious zeal is demanded for this oversight. Many a one who in presence of a larger circle discharged his task with sincerity and honour, fails so soon as he is brought face to face with individuals under at all special circumstances. Fidelity and tenderness of conscience are specially put to the test where one moves less in breadth than in depth; and it is not to be denied that the best in this domain is not to be acquired in the school, but only later in the practice of life. Yet here even the former is not to be despised, and in more than one way has the field of investigation which now opens to us been explored by eminent predecessors with desired results. Nitzsch, *e.g.*, distinguishes, as far as necessary and possible, between soul-care for the suffering, the erring, and the sinning human being; von Zezschwitz, between prophylactic and progressive soul-care; others again otherwise. To us a classification made with regard to the outward and the inward condition of those with whom

we are as pastors brought into contact seems preferable; although we are aware that the two conditions frequently coincide, and that distinction can here be no sharply defined separation. We begin now with the outward.

A. 1. The pastoral care for *poor and needy* is exercised partly in conjunction with other leaders of the congregation, partly in person. Here we direct our attention expressly to the latter, and need not with many words confirm at large the *obligation* on the part of the Pastor and Teacher to labour in this respect also. The poor Lazarus still lies before the eyes of all at the door of the rich man, and the saying of Angelus Merula, that "the service of the poor is the service of God," applies to no one more than to the Christian pastor. His obligation with regard to this is founded *partly* in the spirit of religion and Christianity;¹ *partly* in the nature and aim of the pastoral office;² *partly* in the importance of the matter and the distress of the times, occasioned by the increase of pauperism; *partly*, again, in his own interest, rightly comprehended.³ On this path too the great Master has gone before him,⁴ and the Apostles may be termed his predecessors.⁵ It is alike impossible and unnecessary here to give a complete *resumé* of the history of Christian provision for the poor, or even to mention the names of the principal leaders of the congregation, who in this domain too have won their unfading crowns. The history of an Ambrose, a Basil the Great, a Chrysostom, a Luther, a Francke, a Fénelon, Lavater, Oberlin, Chalmers, and others, shows in a number of expressive traits how much the faithful servant of the Lord is able to effect in a variety of ways for his brethren who stand in need of help. In this domain too the spirit of the Reformation has wrought beneficially, and has demanded the greatest and heaviest sacrifices, not for the Church and her splendour, but for the poor and their need. In the social question, so closely allied to that of pauperism, the congregation of the Lord may not, any more than her spiritual guides, condemn herself to inaction. The Church which transfers the care of her poor as far as possible to the hand of the State, not only thereby releases herself from a sacred duty, but also just as much deprives herself of a manifest blessing.

2. The *character* of the pastoral care of the poor must not depend on the whim of the individual, but must be determined by a fixed principle. It is as a rule not of a material, but of a moral and religious nature, and seeks to raise the poor, and reconcile them to their lot, even where it is not in our power to ameliorate that lot. Generally speaking it is not to be expected of the preacher, himself as a rule but scantily remunerated, that he should belong to the number of those who give largely; but he may sometimes effect very much with others by means of his influence, intercession, and recommendation. "A peculiar talent is necessary," says Palmer, "to bear the beggar's bag with grace and good result." Not a little may be accomplished moreover with the poor themselves, by means of a good and friendly word, which is sometimes to be weighed against all silver and gold. The true pastor's heart indeed feels impelled to seek the

¹ Matt. xi. 5; James i. 27.

² Ezek. xxxiv. 3—5.

³ Acts xx. 35; 2 Cor. ix. 6.

⁴ John xiii. 29.

⁵ Gal. ii. 10; 2 Cor. viii. 9.

poor, particularly not less than the prosperous and respected, and even more to set them in a way of helping themselves, than actually to support them. In all pastoral care for the poor the material must be the means, the spiritual the final aim in the labour. "The soul of caring for the poor is caring for the soul," according to Elizabeth Fry's maxim.

3. The indispensable *requirement* here consists essentially of three members. First of all, of course, love, which leads us inwardly to feel for the need of the poor, to suffer with and bear upon a priestly heart;¹ in no case to be confounded with that surface feeling of compassion which affords help out of selfish desire for rest.²—In addition to this, however, a spirit of wisdom and considerateness, which does well with sound discretion, without proving too good-natured and credulous. Poverty has recourse to stratagem, and deception is far from rare. Knowledge of men and careful investigation must on this account teach us sharply to distinguish between real and feigned, displayed and hidden, absolute and comparative want; above all, between God-fearing poor and those in a moral sense deeply sunken. In the case of the latter it is needful before everything else to impress upon the conscience the deeply-humbling but salutary truth, "Had we no sins, we should have had no wounds." All must be treated in accordance with their different needs, and specially those collecting money, if they are from a distance, commended to the assistance of others only after the most careful investigation of person and case. How many a gift is thrown away upon the unworthy, which would be so far better bestowed within one's immediate circle of acquaintance!—Most of all is demanded for these labours a spirit of long-suffering patience, early familiar with the thought that in this domain we must not seldom plough upon the rock. In many cases the history of this pastoral labour of love is like that of the boring of the Artesian well. The more is it thus requisite that the pastor be in severity gentle, and—in his gentleness severe. "Gutta cavat lapidem," etc. (Job xiv. 19). Naturally even the most long-suffering patience has its limits, when it becomes evident that the poverty which begs is accompanied with deceit and indolence.

4. As *aids* in the efficient fulfilment of the pastoral work towards the poor may be commended (*a*) due acquaintance with that which is done in this domain as well by the State as by the Church. Further, (*b*) reading of Christian philanthropic writings, designed and adapted to shed the true light upon this depth of misery. (The "Fliegende Blätter" of the Rauhes Haus, for example, John Ashworth's "Strange Stories," and others.) In addition, (*c*) seeking help in the congregation by means of special organisation, ladies' societies, etc. Also, (*d*) sermons to the poor in larger towns, free seats in public worship, evangelisation in particularly humble neighbourhoods, may here prove of great service. (*e*) All that is done in a Christian spirit for the opposing of the demon of drink, of prostitution, of Sunday desecration, and other sins, redounds indirectly also to the advantage of the pastoral care of the poor.—Attempts on the other hand at the ennobling of popular amusements and all that belongs to them, however well meant, are less in the way of the minister of the Gospel, than of

¹ Mark viii. 1—3.

² Matt. xv. 23.

other philanthropists, often of extra-Christian or anti-Christian tendency. But even without taking any lead therein, he finds more to do in relation to the poor than he can always duly accomplish, and happy for him if he does not relax in this good work! The tears of the poor are the fairest pearls on the pall of the faithful pastor of the flock.

Comp., on the individual care of souls in general, E. DOYÉ, *der evangel. Geistliche* (1874), ss. 100—230. BAUMGARTEN's article, "Armenpflege," in Herzog's *R. E. BURK*, *a. a. O.*, s. 678 ff. C. PALMER, *u. s.*, pp. 336—353. NITZSCH, *a. a. O.*, iii., s. 216. On the history of the care of the poor in the Early Church, W. MOLL, *l. l.*, i., 340—344 (first edit.). On an important chapter in the modern history thereof, O. v. GERLACH, "Die Kirchliche Armenpflege" of Chalmers (1847). Moreover our address, "Christelijk Arinbezoek," in the volume of "Redevoeringen" (1856), bl. 361 en verv.

POINTS FOR INQUIRY.

The care of the poor in the Apostolic age.—Harmony and difference between the Roman Catholic and the Protestant pastoral care of the poor.—Significance of the labours of Vincent de Paul.—Ecclesiastical in connection with general charity.—The Church and the social question.

B. I. The leader of the congregation is called, no less than to the pastoral care of the poor, to the visitation of the bodily sick. His obligation thereto rests upon grounds similar to those which have been already indicated, in connection with the previous particular. The Christian visitation of the sick was called into existence as by a single word of the Judge of the future: "I was sick, and ye visited me."¹ and the greater value was attached to it in the Apostolic congregations, inasmuch as it was not seldom accompanied with miraculous healings.² In the First Apology of Justin Martyr, this activity is accordingly mentioned as one of the fairest manifestations of the Christian spirit in commendation of the Gospel, and—to mention no other instances—how gloriously the power of Christianity manifested itself, also at the sick-bed, in the middle of the third century, during the raging of the plague at Carthage, merits still to be recalled to mind. From the time of the fourth century we accordingly find mention made of institutions for the sick (*νοσοκομεία*, *valetudinaria*), sometimes founded by individuals at their own expense. Well known is the ancient Christian usage of bringing to the sick, in the name of the congregation, the tokens of the Holy Supper; a custom of which Bede, among others, desired the restoration, and one which continues to live on, even outside of the Romish Church, in the form of the so-called "private communion." While the practice of the Reformed Church was not favourable to this custom, yet on the part of the Reformed Church the special visitation of the sick was expressly enjoined upon the pastors and elders of the congregation. In the Palatine Book of Discipline, from which not a little has passed over into that of Holland, is to be found a particular chapter, "Vom Besuchen der Kranken," in which is pointed out that of which they (the sick) are to be reminded on the part of the Church, what prayers must be offered with them. Two models even of such prayers are expressly given, one to be offered with the sick, the other for the dying, which were

¹ Matt. xxv. 36.

² James v. 14, 15.

presently added to the Dutch "Liturgical Writings." Special mention is here deserved by the "Ziekentrost," together with "some consolatory maxims, for ministering to the sick in their extremity," published in 1579 by Corn. Hillenius, a preacher formerly in Flanders and later in Rotterdam, a practical and Evangelical work, by which the last hours of John van Oldenbarnevelt († 1619) were cheered. More recent Church history, even of our own land, contains many instances of interesting and blessing-fraught visitation of the sick in connection with persons of greater or less note, *inter alios*, that of some of the princes of Orange, of Hugo Grotius († 1645), H. van Alphen († 1803), and others. All these things taken into account, it can only be matter for approbation that, in the ecclesiastical commission of the ministers of the Gospel, "the consoling of the sick" is still spoken of by name as an important part of the duties of the office.

2. The visitation of the sick here intended bears a purely pastoral, and by no means liturgical *character*, such as is attached to it in some Christian Churches, in our judgment, improperly. Thus the Hessian Agenda, *e.g.*, of 1547 contains prayers "which must be repeated in presence of the dying person," and the Church of England still prescribes for the "Priest" the unvarying formulary which he is to utter, kneeling at the threshold of the house of mourning, before approaching the sick-bed. In some instances the words of the prescribed service are very happily supplemented by free prayer and address on the part of the minister; where this is not the case, we confess to very little sympathy with *such* visiting of the sick, with the breviary in the hands and a stereotyped formulary on the lips. Immeasurably higher than the pastoral machine, who on approaching the bed of suffering has before everything put forth his hand to reach his "Agenda," stands in our estimation the pastoral man who has learnt of God "how to speak a word in season to him that is weary." If also the liturgical writings of our (Dutch) Church appear to commend another course, yet the freedom on this point always allowed and justified may plead in favour of our view. That which in the age of the Reformation, and in connection with the partial lack of skilful pastors, might perhaps now and then serve as a guiding thread, was certainly never designed or adapted to become to any one a bond. "Maxims for ministration to the sick" need thus by no means hind the pastor; and where he enters the house of mourning, it is not as slave of the letter, but as bearer of the Spirit, who impels and qualifies him "to heal the broken in heart."

3. The blessing upon the pastoral visitation of the sick is naturally dependent in great measure upon the efficiency with which it is *conducted*, and this conducting again is defined and modified by a variety of circumstances. Yet general directions may be given; and questions here present themselves, the answer to which in many cases determines the pastor's line of conduct. In connection with the principal of these we must expressly pause for a moment.

- (a) Must we go only after we are called to visit a sick person, or so soon as we have heard anything of the illness? The Apostolic word (James v. 14) prescribes the former; the spirit of the congregation seems often to plead for the latter. Not seldom do people express surprise that
- the pastor has not long ago appeared at the bedside, as though he must

by intuition hear and know everything. The unreasonableness of this demand is evident, but it is equally manifest that true fidelity will rather do too much than too little. Even at the beginning of one's ministry one should visit the congregation in such a way that they will not be backward in sending for us, where necessary, to visit the sick, and will not suffer us or our fellow-elders to remain in ignorance of serious cases of illness. As soon as you are called, go without needless delay; the consequences of such delay may be serious in the extreme. Where we happen to hear of severe illnesses, let not the pastor in indifference or loftiness stay away from the suffering sheep of the flock, but let him haste thither with interest; or, if one cannot go oneself, take care at least that the sufferer does not want for suitable consolation. The faithful pastor prefers making a necessary visit to the sick at an unusual or inconvenient hour, rather than later have to reproach himself with a neglect which it is perhaps too late now to repair. Only public duty of the office which cannot possibly admit of delay must irrevocably precede; but otherwise, even in preference to a not unneeded rest, is the prompt fulfilment of this task in many cases to be chosen. On this account, amongst others, it is desirable that the preparation for the Sunday labour be completed in good time.

(b) The *form* the visit assumes is determined only by the spirit of Christian wisdom and love. If here the tone makes the music, a tone of benevolent interest will in the very first moments produce an agreeable impression. Avoid thus all overstrained solemnity and unnaturalness, which suggests a certain "Amtsthum," and awakens more fear than interest. A good diagnosis, in the first place of the bodily condition, but then also of the spiritual, is necessary; thus without giving needless trouble to the sick person, try and learn from the family or neighbours all that is thought requisite for a due acquaintance with the case. Be patient in the hearing of all kinds of complaints, and take time unobserved to see with your own eyes. The visitation of the sick must not as a rule last long, but still less be hurried. Turn to the sufferer himself, not at once with vague and cursory expressions of consolation, but with all which may serve, if possible, to lead him to open his heart to the sympathising friend, and seek in doing so not only to read the countenance, but most of all to read the soul of the sick one. Leave him to express himself as best he can with regard to his outward and inward condition, and connect therewith in an unconstrained way a word of counsel and solace, of warning and awakening. Remove so far as may be all loquacious members of the household; and if the sufferer has anything on his mind of which he will speak to the pastor alone, give him an opportunity of doing so. Take care not to weary him by the conversation, to let him be as much as possible at his ease, without losing sight for a moment of the spiritual character and higher aim of the pastoral visitation. The first visit to one long confined to the bed of sickness must prepare the way to the following, and we have not laboured in vain if it is evident that our return is desired. But if this is to be the case, all will turn more especially upon the sympathising heart, the penetrating eye, the cautious tongue, and, where necessary, the helping hand and willing foot.

(c) Whether we shall *pray* at every sick-bed, is a question which is not

answered by all in the same way. The congregation usually desires it, sometimes with a humbling appeal to James v. 16b, and in itself that desire has its praiseworthy side, even though it is not always free from superstition. We may also wait until it is desired, and when this takes place learn from the sick person himself what he would specially ask of God in the prayer. The answer may tend to advance his self-knowledge and our knowledge of mankind, and thus give a suitable direction to the spirit and tone of the prayer. That this prayer must be framed in a concise manner, free, in accordance with condition and need, it is hardly necessary to remind; yet not uncalled for is the simple remark that this prayer must not be uttered in the first person singular, but in the third person singular or the first person plural. It is not the sick person himself who speaks by our mouth, but we who pray *for* him, or yet better *with* him.

(d) More difficult is the question, already indirectly touched upon in connection with Liturgics (§ XLVI. n. 2), whether upon its being desired we shall also dispense the Lord's Supper at the sick bed. In itself an affirmative answer to this question appears reasonable, as also history speaks of blessed observances of the Supper upon the bed of sickness and of death (Schleiermacher, Ad. Monod, and others). On the other hand, however, it can hardly be denied that the desire for the Communion in the case supposed is sometimes connected with a not purely evangelical conception with regard to the sacramental efficacy and significance of the sacred emblems, and is to be but imperfectly harmonised with the view of the Holy Supper as a social *meal*. Besides, it is difficult to make a distinction, by virtue of which we deny to some what could be granted without much hesitation to others. No wonder that in the age of the Reformation a Bullinger should deem separate communion undesirable; and that later it should be opposed by those who in other respects readily acknowledged the beneficial psychological effect of this sacred action for sick persons. It might also so easily degenerate into a custom observed even in the case of those but little concerned, and lead to the Romish notion of a "viaticum." For all these reasons we would not willingly see "private communion" made the rule; but only conceded as a rare exception, where the pastor is convinced on good grounds that it is desired without superstition, from a right motive. In particular to those confined to the bed of sickness, who with sorrow have already been long deprived of the sacred emblems, and earnestly desire them, we need not continue arbitrarily to withhold them. In that case, however, a little household congregation must be assembled round the bed of sickness, and the necessities of the poor remembered, while the pastor fulfils with dignity and simplicity the task of the liturgist.

(e) As regards the question whether we shall, if need be, visit those who are suffering from *infectious diseases*; the negative answer, favoured by the theory and practice of some, finds an apparent justification in the natural desire for self-preservation and in the teacher's relation to his own family. In opposition to this, however, stands the consideration that even the Christian is bound to lay down his life for his brethren, much more the shepherd for his sheep;¹ and that, in this sphere also, loss of life in the service of

¹ John x. 15; 1 John iii. 16.

the Lord is the way to the preservation of life.¹ Without doubt, fulfilment of duty in this case may cost a painful sacrifice: thus Bullinger lost his wife and two daughters by an infectious disease of which he had himself brought home the germs as a result of his pastoral fidelity. Nevertheless, the Lord and His congregation have unquestionably the right to demand that duty take precedence of everything; as accordingly Luther, in 1527, during the prevalence of the plague remained with Pomeranus and two deacons at Wittenberg, and in this way answered the question formally raised by him in his tractate: "Whether we may flee before death?" When in 1574 the question here put was expressly deliberated at the Synod of Dort, the answer was given, "that they should go, being called, and even uncalled, inasmuch as they know that there will be need of them." With what right shall the physician of souls withdraw from a task from which even the unbelieving medical man does not too greatly shrink? "Das Leben is der Güter höchstens nicht," "Life is not the highest of possessions," in the words of Schiller, and the "propter vitam vivendi perdere causas" is certainly to be desired of no one less than of the true shepherd of the flock. Considering the brilliant examples of believing courage and self-denial on the part of Roman Catholic priests, the Protestant clergy must not remain too much behind. The risk incurred on that occasion finds its abundant compensation in the gratitude of the flock, the approval of our own conscience, and the ever renewed experience that the Lord supports His servants in this school of exercise also, and not seldom manifestly preserves them. Of course, belief in His power and faithfulness can release no one from the duty of taking those measures of precaution prescribed under such circumstances by experience and science.

(f) The visitation of those laid aside with a *lengthened illness* is, as winning experience, no easy matter; when successive weeks and months bring no essential change in their condition, and the pastor and teacher is equally little able as free to withdraw from them. The ordinary grounds of consolation have been more than once advanced: the familiar paths trodden from step to step; how shall we here escape the peril of rote work and tiresomeness? We shall best succeed in this where the faithful pastor gradually appears at such a couch more and more in the character of an interested friend, of whom it may be said with truth to a certain extent, "In all their affliction he was afflicted."² Of itself the consolatory address is now modified by the varying course of circumstances, and may be introduced by an allusion now to a sermon recently preached or a pastoral experience recently made; now to a Christian writing, of which one must take care that there be a sufficient supply, in such a dwelling more especially; presently again to greater or smaller events in the kingdom of God, and many other things that might be mentioned. Christian members of the household insensibly become our allies in this work; the great events commemorated in the Christian year likewise afford the desired variety. The number and length of the visits will of course, in this case also, be determined by capacity and need. Those in a lingering sickness must be visited at least once in a week; those seriously ill, at any rate once every

¹ Matt. x. 39.

² Isa. lxiii. 9.

two or three days; those in a critical condition or in a dying state must if possible be daily visited and consoled.

(g) How are we to deal with the *hopelessly* sick, especially where the end is approaching? It would be a cruel compassion to hide from them the truth, or to buoy them up with false hopes.¹ Yet the truth must never be told save with wise reserve, and in the spirit of considerateness. We have neither call nor right to utter in solemn prophetic tone a "set thine house in order, for thou shalt die." Where it can be done, suffer the sick man himself to tell of his perceptibly altered condition; draw his attention, where necessary, to certain premonitory symptoms; speak on the supposition that the illness may indeed take an unfavourable turn, without cutting off from the sufferer all hope of improvement. Only where an absolute self-deception, combined with an utter impenitence prevails, must we not shrink even from the last resource, must arouse to a timely making of the last dispositions, and seek to bring about even on the death-bed a peace and reconciliation which has perhaps been only too long broken between the different members of the household. "N'annonçons formellement la mort," is the advice of Vinet, "que quand c'est à notre jugement le dernier et le seul moyen de faire rentrer un pêcheur en lui-même." Here in particular prayer for and with the sufferer renders most eminent services. In the prayer he can hear all that which we cannot actually tell to himself, and even the most painful impression is in this way at once alleviated and hallowed. How glorious it is on the other hand to be able to announce to the severely tried and believing sufferer the near approach of his hour of deliverance, will certainly be easily felt. In praying for and with dying persons, do not fail to remember their relatives; and for the rest speak rather in the familiar words of the Lord and His witnesses, of psalm or hymn, than in those of our own feeling or our own wisdom alone, however well meant.

(h) Not always equally easy is the *position* in which the pastor finds himself placed at the bed of sickness, whether towards the bystanders or towards the physician. If the first-named are forward or noisy, they must be put in their proper place by the exercise of pastoral authority; if need be, removed with gentle pressure. If the medical man is seen to be hostile towards Christianity and Church, and consequently indisposed to tolerate our presence at the sick bed, where we have to bring the word of life, we must not be disturbed by that veto, and giving way only under protest, must hold him responsible for the consequences of obstinate refusal, mindful in all things of our vocation to be God's pathologists.—On the other hand, it is not to be recommended that the pastor himself act as a medical man in the proper sense, prescribe remedies, or subject the physician's mode of treatment to a criticism generally speaking incompetent. It is true, the teacher who possesses some medical knowledge may avail himself of this in some cases of necessity, but as a rule it is not advisable to venture upon foreign ground; this may be followed with fatal consequences, and is easily turned to our prejudice. Whatever we can do within the limits of

¹ 2 Kings viii. 7—15.

our own competency, for the advancement of cleanliness, nourishment, better nursing or support, ought not on this account to be left undone.

4. While it has been impossible to mention everything, the difficulty and importance of these pastoral duties has already become sufficiently evident for us to estimate at its full weight the question as to the suitable *aids* for their worthy fulfilment. Without here repeating that which may be said in connection with every part of Poimenics, we point especially to the concern we have in a satisfactory acquaintance with the abundant literature of this chapter. The well-arranged visiting list and diary, filled up and illustrated from our own observations, may be of considerable service. By an interchange of thoughts and experiences with ministerial brethren and coadjutors, "iron is sharpened with iron." For candidates and assistant preachers it may prove very useful to accompany a more experienced pastor now and then on his rounds. Above all, however—need we say it?—it is here a question of a spiritual and devoted frame of mind and heart, without which it is utterly impossible to labour in this field with blessing. The God-fearing G. K. Rieger in Germany († 1743) was wont, when called in season and out of season to visit the sick, to repeat to himself the text, Col. iii. 12, in putting on his great-coat. The form is singular, but the lesson is not superfluous, and just as little so the admonition of Claus Harms, "Learn, oh! learn, what alone in anguish and pain, in distress and death, can console and lift up a soul." Let no one here be discouraged by the apparent fruitlessness of so many a labour. The need of counsel and solace upon the bed of sickness is urgent, and there is nothing but our Gospel which can permanently satisfy it. Therefore, to employ the language of the son of Sirach, "Be not slow to visit the sick; for that shall make thee to be beloved;"¹ upon the bed of sickness have sometimes been formed bonds for eternity between shepherd and sheep. Fidelity in that which is comparatively little is here so much the more a test of our own spiritual life, in proportion as the less honour and renown is to be obtained in this sphere of silent activity. But the Lord knoweth the hidden things, and, could we ourselves desire, or ought we to desire, that no one, or hardly any one, should send for us on the bed of sickness? But, let it never be forgotten, in order truly to console the sick, we must ourselves belong to the number of those sick ones, who in the first stage at least have been by Jesus *made whole*.

Comp. the treatise of CALVIN, "De visitandis ægrotis." J. B. MASSILLON, "Du soin que les curés doivent avoir pour leurs malades." A great number of instances in BURK, *l. l.*, ii., s. 327. A dissertation, "Ueber Krankenbesuche," in STIRM, *Stud. der Ev. Geistlichkeit* (Württemberg, 1844), ss. 106—134. In the writings of Drelincourt, Gellert, Lavater, and others, the pastor will find valuable hints for the visitation of the sick. Worthy of mention also are SCRIVER, *Gotthold's Siech- und Siegesbett*, and PASCAL, *Du bon usage des maladies*. KUNDIG, *Erfahrungen am Kranken- und Sterbebette* (1869). Further, the manuals of Vinet, Palmer, Munrling, and others; and some excellent practical hints in Canon MILLER's *Letters to a Young Clergyman*.

POINTS FOR INQUIRY.

Literary history of that which is found in our liturgical writings in relation to the sick. —*Munus liturgicum*, or only *pastorale*?—History and nearer criticism of private com-

¹ Eccles. vii. 35.

munion.—The Reformed care of the sick, compared with that of the Romish and Lutheran Church.—The office of consolers of the sick.—Must, in addition to those actually ill, ordinary infirm members of the congregation be separately visited?—What course are we to adopt when we are asked (an actual occurrence!) to restore the hopelessly sick, to set free the “bewitched,” to raise those already dead?—How to deal with those who obstinately assert that they will fall victims to this sickness.—What rocks are specially to be avoided in connection with this part of the pastoral care?

c. 1. To the visitation of the sick, the consoling of the *afflicted* is closely akin, and no rightly disposed minister of the Gospel will fail to recognise therein his solemn *obligation*, even although it were determined by no single ecclesiastical precept. The need of solace is indeed as old as pain itself,¹ and there is no religion or philosophy of any importance which has not endeavoured to the best of its ability to satisfy this need. If this satisfaction was under the Old Covenant awaited with ardent longing, and foretold by Israel’s prophets,² as the “Christus Consolator” did the promise of the Father appear,³ and the name of “Son of Consolation” was in the days of the Apostles a name of honour.⁴ It is equally impossible here to mention all the reasons why Holy Scripture merits above every other writing the name of the Book of Consolation, as to name even the leading products of patristic literature and writings of the Reformers and later teachers in the Christian Church, which testify of their zeal and qualification for the consoling of the afflicted. To Dutch institutions for higher instruction there was formerly attached a “Professor theologiæ *præsertim* paracletiæ;” and it is still desirable that every minister of the Gospel show himself by word and deed such a “Professor” within his own circle. For nowhere does the seed of the Gospel promise more abundant fruit than where it is scattered in the deep furrows made by grief, and the “weeping with those that weep” may not only prove to them a means of consolation, but also to ourselves an abundant blessing. If, nevertheless, this privilege is to become ours, it is absolutely necessary, as well that the consolation be of the true stamp, as that the consoler himself prove to be the right man in the right place.

2. The essence of genuine consolation consists in this, that the grief be not ignored or deadened, but in reality assuaged and made to minister to the attainment of higher blessing and joy. For this, as is evident from the nature of the case and the testimony of daily experience, the Gospel of Christ alone is permanently adequate and adapted; hence arises the obligation of the Christian pastor to bring no other consolation than that which may be regarded as in the first place truly *Christian*. There is also an extra-Christian, a semi-Christian, and a pre-Christian consolation; that which is serviceable in all this is not to be lightly esteemed, but must in no case be placed above those grounds of consolation which alone merit the name of Christian. The Gospel must be our balsam store; the redemption, that which delivers from all ill; the salvation, that which heals all wounds. To this must the weeping eyes be directed, and all heathen fatalistic views of pain be rejected with gentle seriousness. The Christian belief in God’s adorable wisdom and love, in the grace and fidelity of the Redeemer, in

¹ Gen. v. 29.

² Isa. xl.—lxvi., *passim*.

³ Luke iv. 18, 19.

⁴ Acts iv. 36; cf. 2 Cor. i. 3, 4.

the promise and glory of everlasting life; these are the firm foundations on which alone the edifice of true Christian consolation can rise.

It is only to be expected that these general grounds of consolation should be *modified* in accordance with special circumstances and needs. The man, for instance, who has lost all his temporal possessions must be approached in an entirely different manner from the widower by the dead body of his wife. No doubt, "a good word maketh glad the heart" of the sorrowful; but again, "the wise man knows time and manner." Not seldom must the word of consolation be accompanied with a highly necessary word of exhortation, warning, and even correction. The sympathy we show ought to bear no onesidedly womanly character, but a Christian manly one. There are often those to be met with who wish to be consoled at any price, without the moral conditions for the personal enjoyment of the only consolation being even to any extent present. Without treating such persons with harshness, we must nevertheless lead them to feel how much they now lose, and point them to the only way in which it is possible to sorrow "not as the others which have no hope."¹—There are again those who in their passionate grief obstinately reject all consolation, even the best grounded. With them we advance nothing by enumerating the most powerful consolatory arguments, but only by sincerely mourning with them, and later seizing a favourable moment for their consolation. Sometimes also the physician must come to the aid of the pastor; and we shall do well, where it is evident that our speaking profits nothing, to pray with the deeply afflicted one: the heart which does not open before men, sometimes more easily opens before God.—With regard in particular to the *chamber of death*, here great grace is necessary in order not out of compassion to become unfaithful. Comparatively easy is the task, where Christian parents bewail children early departed; the pang may be keen, but it is without bitterness; the fountain of consolation flows abundantly, and a plentiful paracletic literature affords aids not to be despised. Also where God-fearing Simeons and Annas fall asleep in peace; nay, even in the case of very painful and problematical deaths, there will not easily be wanting words of encouragement and solace. Much more difficult, however, is it to find the right word where the pastor sees the door of a worldly dwelling opened to him, into which the angel of death has entered just before, and where, after the word of condolence, a word of comfort too is looked for. In some cases silence also may be eloquent; in others, one may perhaps hope for more fruit from a later visit and more lengthened conversation, when the effect of the first shock has been overcome. We have no authority or right to pronounce sentence upon the departed, but still less to pronounce blessed those who have not died in the Lord. It is better not to raise the veil, and for the rest withhold no single word of consolation which—is consistent with truth. We are not called to be more compassionate than God, any more than to set arbitrary limits to His boundless grace. By the body of suicides impose silence upon yourself and others.

3. It is already apparent, from what has been said, of what kind the

¹ μή λυπήσθε καθὼς καὶ οἱ λαοὶ οἱ μὴ ἔχοντες ἐλπίδα, 1 Thess. iv. 13.

consoler must be who is to acquit himself of this part of his task, in the spirit of the Gospel, and with favourable result. Naturally before all things a man full of faith and of the Holy Ghost;¹ but then also having a heart filled with love and a mouth filled with wisdom. The better physiologist and psychologist, the better pathologist and paraclete. The secret of all true paracletic is to be sought in sympathy, which not only extends a staff to the man heavily bowed down, but itself descends with him into every dark depth. Such a *συμπάσχειν* is as a rule not anywhere better learnt than in the school of our own suffering; and this is the bright side of the matter, if the pastor is at the same time a cross-bearer, namely, that he will in this way certainly the more easily find an approach to many a suffering heart: common sorrow finds and affords the best points of contact. The difference is so immense, whether we see only the official comforter appear in the house of grief, or the sharer of one's lot and burden, who personally feels what we have lost. Even the coming of some effects more than the word of others. The man who has never been led into the school of the cross is apt to prove one of the "miserable comforters" of Job, whilst he who himself "through much tribulation must enter the kingdom of God" will even in the gloomiest abode of sorrow leave behind him a track of light.

Comp. F. V. v. REINHARD, *De præstantia Rel. Chr. in consolandis miseris* (1789). A. C. VAN HEUSDE, *De consolatione apud Græcos* (1840). The *Württemberg Büchlein vom Kreuz* (translated into several European languages, including English). * N.N. "Sous la Croix. Consolations recueillies pour ceux qui souffrent" (1875). R. SIBBES, *The Bruised Reed* (often reprinted). J. R. MACDUFF, *Morning and Evening Watches*, and *Faithful Promiser* (1864). H. BONAR, *Night of Weeping* (new ed., 1864). * *Comfort in Trouble*, Sermons and outlines preached in Westminster Chapel, by the Rev. SAMUEL MARTIN" (H. and S., 1878). MACDUFF, *The Hart and the Water Brooks* (1865). Id., *Light from the Sanctuary* (1866).

POINTS FOR INQUIRY.

The difference of Paracletic from the Heathen, Israelite, and the Christian standpoint.—The value of the Psalter in the house of mourning.—Instances of Apostolic, Patristic, and Reformational paracletic.—What solace which will stand the test is left from the Naturalistic standpoint?—How may we hinder the effect of the pastoral consolation to be administered, and how promote it?

D. That in particular the *fallen* and the *condemned* ought to be in a high degree objects of the individual pastoral care, will surely be seriously disputed by no one. They are not only unfortunate, but wicked; and on that very account the fit objects for seeking and rescuing love. On the duty which the pastor owes to those lost sons and daughters who still continue to wander about unhindered in the midst of society, we have already expressed ourselves in few words (§ LXI. II. 2); that the cause of the Magdalenes must reckon the pastor, in the great towns especially, among its warmest and most intelligent friends, his own heart will already have told him. Here, however, we have our eye upon those in particular who in their erring path have been brought into contact once or more with the worldly judge, and must now the less escape the attention of him who is sent "to preach deliverance to the captives." We cannot of course be

¹ Acts xi. 24a.

expected to treat on the special pastoral care over prisoners and condemned in all its extent. As regards this last class, since modern philanthropy, in opposition to the lessons of a higher wisdom, has in principle abolished the infliction of the death punishment,¹ the pastor is released from a sometimes very painful obligation, and Pastorals from the necessity of furnishing definite precepts with regard to it. But yet labour among prisoners and those condemned to a lighter or heavier sentence may still be wearying enough, although on the other hand of the utmost importance; in the first place, as a school for gaining a knowledge of men on the part of the labourer himself, who is thus not free at his own choice to decline this task, when it is rightfully laid upon his shoulders. Particularly of the man who is appointed spiritual instructor to the prisoners is it to be expected that he will acquit himself of this duty with zeal and discretion, and in doing so will, as cases arise, listen to the counsel of approved wisdom. But also he who from time to time, by virtue of his office, pays a pastoral visit to prisoners and the condemned ought to be so wholly penetrated with the requirement of this task, that he really introduce something good into these dens of iniquity. Let him combine the most sacred earnestness with piteous and long-suffering love; let him seek to obtain all necessary information with regard to the prisoners from those qualified to give it; let him not lightly espouse the part of the accused, in opposition to judges and warders; let him seek especially to call forth genuine penitence in the condemned; let him never separate the consolation of the Gospel from its sacred demand; let him seek to banish every root of bitterness from the guilty heart, and take an interest, where this can be done, in the future lot of those discharged. In this and similar ways will the experience of "that which a prison can be made" be a source of abundant blessing, not only for the prisoners and condemned themselves, but also for him who is for the time being the shepherd and bishop of their souls.

Comp. a number of instances of faithful soul-care, "*bei Mälficanten*," in BURK, *a. a. O.*, ii. ss. 500—546. The abundant literature in HÜFFELL, *l. l.*, ii., p. 526 and following pages. MOSER, *Selige letzte Stunden hingerichteter Personen* (1861). In details the whole point here touched on is very thoroughly treated by * C. I. NITZSCH, *a. a. O.*, iii. 1, § 488 ff., and * C. PALMER, *l. l.*, pp. 526—569, to which the reader is referred for the further handling of the question.

POINTS FOR INQUIRY.

What is contained in the New Testament for the advantage and consolation of prisoners and condemned?—The legend concerning the Apostle John and the robber chief.—Influence of different systems of imprisonment upon the labours of the pastor.—Must the abolition of capital punishment be deplored or welcomed from the standpoint of Poimenics?

E. That which has been said has already prepared the way for speaking in the last place of yet a few spheres of labour in which the pastor, especially of a large town congregation, may be called to let his light shine. As *messenger of peace*, he must sometimes stand in the midst of disputing and contending persons, householders, or families; one of the least attractive

¹ In Holland and elsewhere.

indeed, but still one of the most important labours to which he can be called. Never meddle uninvited in a difference which can be better settled without us; being sent for, go only in a calm, hallowed frame of mind, and always remember that fire is not quenched with fire, but only with water. Moreover, a due distinction is to be made in such cases between a merely personal, a civil, and a religious difference. In connection with the first, be before everything a man of peace, an apostle of love; in connection with the second, closely adhere to the rule laid down by the highest Exemplar, in Luke xii. 13, 14; in connection with the last, show yourself to be no party man, even where for conscience' sake you must choose your side, and oppose with all your might the fatal confusion of religion and theology. In the midst of all disputation must that wisdom which, according to the Apostle James,¹ is from above and pure, but also peaceable, make its voice heard with power.—As regards particularly the labour among those who are properly speaking combatants, the *military chaplain* has unquestionably an honourable, but frequently arduous task to fulfil, as opposed to so much immorality and irreligion often met with in this sphere. The pastoral care of soldiers in time of peace, and especially upon the field of battle, affords the military preacher an eminent opportunity for manifesting the power of faith and love before the eyes even of those who are sometimes disposed to make a mockery of the one and the other.—That too among *sailors* is by no means to be lightly esteemed; and the less so, inasmuch as it is so often manifest that among the children of the sea a very feeling and grateful heart may be hidden under a rough exterior.—Is it needful, more than in passing, to speak of the beneficial influence which the pastor may exert upon *teachers* and their pupils, in those cases where they do not systematically withdraw from this influence?—But it would be impossible to mention everything, even if the endeavour after completeness did not run the risk of producing weariness. To express ourselves in general terms, the man who has a genuine care for souls will gladly take part in all that is attempted in the domain of Home Missions, where the heralds go forth “into the highways and hedges, and compel them to come in, that the house may be filled.” But thus the Poimenics which has respect to outward conditions naturally prepares the way for the consideration of that which is exercised in connection with the inward condition.

Comp., on the pastoral care in prisons and among soldiers, * C. PALMER, *I. L.*, pp. 526—603. OTTO STRAUSS, *Die Evangel. Seelsorge bei dem Kriegsheer* (1870). That too is worthy of being noted down, in the interest also of this part of Poimenics, which has been done in the way of Home Mission work within the last few years in Germany and elsewhere. See the “*Fliegende Blätter aus dem rauhen Hause bei Hamburg*” (1845—1878), the accounts of the work of the London City Mission, of street-preaching, etc.

POINTS FOR INQUIRY.

Does the New Testament afford any definite hints with regard also to pastoral care in the cases and circles here alluded to?—Does the history of pastoral life too shed any further light thereon?—Is satisfactory pastoral oversight in all these and similar needs at all possible, so long as no new ministrations and offices are not called forth in the Church?

¹ James iii. 17, 18.

LXV.

IN CONNECTION WITH INWARD CONDITIONS.

IN connection with Inward Conditions, individual Poimenics embraces the whole domain of special care of souls, conducted in accordance with the needs of all with whom it comes into contact, whether these are to be found upon the lowest or even upon the highest step of the ladder of spiritual and church life.

By how much the soul is more excellent than the body, with which it is most intimately related, by so much is this part of special Poimenics of greater importance than that which has hitherto occupied us. Pastoral care first attains its full significance when it moves upon that domain of the inner life which, often on a single day, displays itself before the eyes of the pastor in the most diverse forms. As in a numerous family a separate mode of training is in reality called for by each child, so again in the congregation of the Lord must every soul with which we come into pastoral contact be regarded and dealt with in its own way. We are called to be pastors, not only of thankful and docile, but also of foolish and wandering sheep. No doubt, the most careful academic training, upon this point especially, affords in itself a very imperfect qualification for pastoral work; but yet it must not withhold certain hints, later to be illustrated and supplemented by your own experience. In order not here to overlook anything of importance, we begin with that which stands lowest in a spiritual and churchly respect, in order to ascend by degrees to that which is higher.

1. In not a few congregations do we meet with *avowed sceptics* and *flippant freethinkers*. The time more than once predicted, when it will be deemed equally foolish to believe in a living God as to dream of ghosts and phantoms, is now less distant than ever. Atheism and Materialism raise the head in a way at which generations not long past would have shuddered, and Christianity, originally designed and adapted to become the religion for the world, has for the present ceased to exert its beneficent influence upon the minds and hearts of the great bulk of learned and literary men. Just as in the second century, the doctrine of the cross stands as a contemptible "folly" in the midst of the world, and the distance between the old Church and modern society threatens ever more and more to become, not without grave fault on the part of the former, an impassable gulph. Thus the one is gradually being closed against the other; each of the two has its own field of labour, its own circle of ideas, phraseology, expression of its life. Pastor and Pariah even become here and there words of the same significance, and the fact is perfectly explicable, if not to be approved, that many a minister of the Gospel gladly withdraws from circles in which perhaps his person is still tolerated, but his office and work are looked upon with contempt and derision. Yet he cannot always do this, nor may he, so long as those of whom we are now speaking have not

themselves severed the last bond which connects them with Church and congregation. In household visitation, in mixed society, in public places, he may come into contact, even more than he wishes, with them among others, and must be anxious so to conduct himself there, that at least on his account the most sacred office will not be blasphemed.

With common politeness and good will this meeting may be made easy, free from offence, to a certain extent even agreeable. There is a certain tact in avoiding as much as possible "caltrops and snares" upon neutral ground, without on that account becoming unfaithful to the higher principle of one's life. Even the respect due to third persons requires our avoiding unnecessary offence; and as a man of education and refinement the pastor should be able to hold converse even with those of entirely different views, in such wise that he much more strongly attracts than repels them. Often, however, hostility towards religion and Christianity displays itself in our presence in a way which no longer admits of silence, nay, is sometimes deliberately intent upon reducing us to perplexity, so that the eyes of many are turned with very different expression to the preacher of the Gospel. Happy is he who has the gift of speaking a fitting word, by which the opponent is put to shame, and the mouth of the mocker is closed. It is not actually necessary for this purpose to wield the lightning or burn with holy indignation; a significant movement of the body, a refined thrust, a smart repartee, is sometimes perfectly sufficient. If, however, we are compelled seriously to accept the challenge, we must take care to act with propriety, with courage, with earnestness and dignity, though always in the spirit of love; and, if one feels oneself strong enough, rest not content with striking out of the hand of the adversary the weapons which he brandishes, but quickly assume the part of assailant, and duly lay bare the word of enmity in all its weakness and deformity. Not without profit to others also will attack and defence prove, so soon as it becomes apparent that the freethinker had no right whatever to speak in such lofty tone of things which he does not in the least comprehend. The ignorance as regards religion and Christianity, accompanied with so much disdain, in many, even highly cultured children of this age, may be termed something almost incredible; and it cannot be difficult to draw them into a province wherein this ignorance comes out so painfully that they present but a sorry figure, even in the eyes of those upon whose applause they secretly counted. The more easy will the victory be, in proportion as we, on our part, are able to move and act freely, not only in the domain of Scripture and Church, but also of general culture and refinement, of popular science of nature, modern literature, etc. Of course it will depend entirely on circumstances, whether we are to carry into practical application by preference the lesson of Prov. xxvi. 4, or that of ver. 5. If we have succeeded in a worthy manner in retaining the last word, we may speedily change the subject, and turn the conversation into another channel, according to the old saying, "*aculeo infixio apis fugit*;" unless it is thought necessary in the interest of others to add a serious word to that which has been already said. Due acquaintance with remarkable particulars in the life and death of acknowledged unbelievers and mockers will render this not difficult where it is deemed expedient.

Comp. PALMER, *L. L.*, p. 502 ff. R. KÖGEL, *Die Unwissenheit in christl. Dingen, in ihrer Bedeutung für die Irreligiosität der Gegenwart.* (1863). W. MENZEL, *Kritik des modernen Zeitbewusstseins* (1873). *JOSEPH COOK, "Boston Monday Lectures on Scepticism, Biology, Transcendentalism," etc. (First and second series, 1877, 1878.) Moreover for this and the following particular parts of individual Pöimenics is specially to be recommended an acquaintance with the justly renowned writings of *O. FUNCKE, which contain great store of practical wisdom as regards pastoral intercourse with all sorts of men.

POINTS FOR INQUIRY.

Illustration by example of that which has been said.—Explanation and application of 2 Tim. ii. 24—26.

2. No less wisdom is demanded in meeting *more sober, earnest doubters*, who in a variety of ways show themselves to be such. This they are far from invariably doing; often they do not sufficiently esteem or confide in the pastor to make him acquainted with difficulties and questions which nevertheless may press with heavy load upon the doubting heart. Even when this disease manifests itself, it is not always the time and place for entering upon its careful treatment. This however does not entitle the pastor to look down upon the patient with a certain air of disdain, or what is worse, with proud compassion. The air in which we live is entirely charged with the miasma of doubt, and only in those circles where a stolid Conservatism thoughtlessly plods along with closed eyes can one be really astonished when one thing after another, even the most sacred, is denied and disputed. Rather than shrug the shoulders with a sigh at the layman who dares to contradict the ecclesiastical word, and is not actually reduced to silence by a solemn "It is written," the genuine pastor and teacher will rejoice as often as he sees the opportunity offered him in a higher strength to banish the power of doubt; although he naturally deploras that, often unexpectedly, he sees this spirit at work in those of whom he had expected better things. Among many things to be borne in mind under these circumstances, the following may also claim serious consideration. *First of all*, it is essential to convince ourselves whether we have really to do with honest and serious difficulties. For many a one gives expression to doubts which he has mechanically accepted from others, in order by means of them to appear in his own eyes and those of others a man of advanced intelligence. No greater waste of labour than to enter into serious discussion with such an one: here, on the contrary, the lesson of supreme Wisdom (Matt. vii. 6) must be followed. Even with those of whom we have reason to believe that they are concerned about truth and life, we must proceed further only when we have ground to hope that the good word will meet with no ill reception. For experience and acquaintance with men teach more and more that very little fruit is as a rule to be expected from a theological or ecclesiastical disputation; usually each one remains of his own opinion, and where swords have actually clashed, the conflict is only too apt to degenerate into desultory skirmishing. If however the discussion arises, let the doubter freely and candidly express his objections; listen to them with unfeigned concern, seek to win his confidence, and reconnoitre as far as you can the ground on which you wish further to operate with good effect. Never ridicule or despise objections which at

any rate are honestly felt; that which is perhaps in our estimation an insignificant stone of stumbling, bulks in the eyes of others as an apparently insurmountable obstacle. Very often it will be found that objection and doubt is founded on particular narratives in the Bible which present special difficulty, *e.g.*, the standing still of the sun in Joshua, Balaam's ass, Jonah in the fish, the swine at Gadara; or some single articles of doctrine, as the doctrine of predestination, original sin, everlasting perdition, to which the common sense of A. or B. can never be reconciled. Do not in this case enter into an enlarged discussion on subjects of comparatively subordinate importance, but come as speedily as possible, if the capacity of the questioner will admit of this, to the great question of *principle* in doctrine and life. All difference about details is to be led back to the great main question; the narrative of the miracle to the idea of the miracle; the idea of the miracle to the idea of God; the idea of God to that of the possibility, necessity, and recognisability of a special revelation of salvation. Here the great opposition between sin and grace must naturally be brought in its full lustre into the foreground; it becomes the great question how the arbiter of Holy Scripture after all regards *himself*, and—the rest it is not difficult to guess. On particulars we can reason with any good effect only after the alone true standpoint has been recognised and occupied, whence the great Whole is to be judged. If this has been attained, we need not hesitate to admit that against many particulars, regarded alone, objections may be advanced which only to a certain extent admit of a satisfactory answer, but also prove nothing essential to the detriment of the great cause, which notwithstanding these difficulties stands immovably firm.

The doubter may be led by means of the Scriptures to the Christ, but also by faith in Christ to the just estimate of the Scriptures; and, according to the apportionment of *these times*, the last-mentioned way appears preferable in the case of by far the greater number. From the *multa* therefore direct the attention to the *multum*; from the circumference of the circle to its immovable centre. Learn to comprehend and explain each of the parts in the light of the whole; the miracles of the prophets from the idea of the theocracy; those of Jesus and the Apostles from the whole Divine plan of salvation; those of creation in connection with the idea of God. In the clearing up of *historic* difficulties for persons of intelligence, frankly surrender all that you cannot with a good conscience maintain; but point out at the same time (in connection with the accounts of the resurrection, *e.g.*) how many a detail less certain, or even for us irreconcilable with other statements, detracts nothing whatever from the certainty of the great fact with which we have here exclusively to do.¹—In the treatment of *dogmatic* questions, withdraw quickly (where there is a divergency) from the province of ecclesiastical doctrine to that of the purer doctrine of Scripture, specially of the New Testament, and show

¹ [The reasoning of the Apostle (1 Cor. xv. 11—17) for the reality of Christ's resurrection, as evinced by the Divine seal upon the Apostolic testimony in the effects which follow the proclamation of this saving fact—a confirmation repeated now during more than eighteen centuries—constitutes in itself an argument absolutely irrefragable.—Tr.]

that, even though very considerable difficulties attach to the acknowledgment of the truth, its consistent rejection leads to much greater difficulties, nay, absurdities. Call attention to the limitation of the intellect with regard to the *how* of invisible things, but at the same time to the validity of the grounds which compel us to believe in the *that*. Extol the power and glory of faith, even according to the testimony of not a few unbelievers themselves; and point not less to the depths of denial and misery, to which the path of doubt must in the long run inevitably lead. Let our word more and more take the character of an animated testimony, addressed not to the intellect alone, but to the whole man with all his needs; and where this testimony does not at once meet with a response, leave the work of convincing, in the proper sense, to Him who cometh after us, and before whom it is for us a sufficient honour to have performed to the best of our ability in the doubting heart the work of the forerunner.

Comp. HUNDESHAGEN, *Der Weg zu Christus* (1854). The address of Christlieb, on the best mode of combating modern unbelief, in the "Proceedings of the Evangelical Alliance" of 1873.—Further, the abundant popular Apologetic literature of our time, for which it is sufficient to mention the names of Christlieb, Ebrard, Luthardt, Godet, Beyschlag, and many others.¹ See also the testimonies of celebrated natural scientists in favour of religion and Christianity; above all, avail yourself of that of personal experience, illustrated and confirmed by the testimony of a Christian life.

POINTS FOR INQUIRY.

Illustration by historic examples.—Sense and justice of 1 Pet. iii. 15.—Ground and limit of that which one may hope in this way to obtain.

3. Somewhat higher than actual opponents of Christianity and earnest doubters do many at least appear to stand upon the ladder of Church life, inasmuch as they have never given themselves the trouble to gainsay the doctrine of salvation, but have also perhaps never earnestly investigated it, and who certainly suffer no wrong in being characterised as *most highly indifferent*. In almost every journey through a part of the flock entrusted to him the pastor meets with not a few with whom certainly nothing could be less fitting than to speak of the fierce conflict of our days. They at least have neither eye nor heart for this matter, since they are entirely assigned to the sphere of the downright natural and sheer material. They have their church "in the temple of nature," profess to be most strongly attached to "the religion of an honest man," and are at most, as once the Romans, to be at all moved only about "bread and public games." Shall the pastor end by abandoning them to themselves, after having already in vain knocked so many times at the same door? The thought is a very natural one, but the carrying of it into effect would not on that account be at all laudable. For here too the evil is not to be overcome by another evil, but only by the good; and this it will be sooner or later, if the contest be only carried on completely and worthily to the end. But here

¹ [Much that is valuable in dealing with particular cases of doubt will be found in Prof. BLUNT'S *Undesigned Coincidences in the Old and New Testaments* (9th edit. 1869), as likewise in the late Dr. CHAS. HODGE'S *Darwinism and its Relation to the Truths of Natural and Revealed Religion* (1874), the latest work from the pen of the revered author (d. 1878).]

again an accurate distinction is necessary in the first place, since not all Indifferentism springs from the same cause. Indifference may be a fruit of practical Materialism, but also of theoretical Orthodoxy; perhaps the latter is even more difficult than the former to awake from its indolent slumber. Touching the manner in which this is best to be accomplished, the reminder may avail, "que l'amour ne connaît point d'ordre, et ne peut s'assujettir à des methodes; que la confusion est son ordre, et que la distraction ne vient pas de ce côté là."¹ We shall do best, where the point of contact for the word of God in the Gospel is wanting, to try to bring out a single note from the *vox humana*. We must observe what most awakens their attention, and as much as possible attach to this lower theme of conversation the treatment of the higher. We must not part from them without at least having left them, in one and another memorable saying (*Schlagwort*), occasion for more profound reflection, and to this end not shrink from employing the means even of perturbation and fear. Especially seize the moment when we may suppose the stubborn heart will be more easily affected than at other times, that for instance of domestic sorrow or joy, or of momentary peril of death. Above all, do not lose heart when it seems as though the spirit of Gallio absolutely refuses to bend before the spirit of Christ: "Deus habet suas horas et moras." With the banishment from our own heart of all indifference about the soul's salvation even of such, we have with unwearied hand again and again to sow the seed, though it also falls upon apparently rocky soil. "The snow," says Bengel, "which falls upon a damp ground, ceaselessly melts away; but at last it forms a thin white layer, which gradually becomes deeper and more firm: Sparge, sparge, quam potes."

Comp. C. PALMER, *l. l.*, p. 502 ff. VINET, *l. l.*, p. 334. SHEDD, *l. l.*, chap. v., pp. 340—355.

POINTS FOR INQUIRY.

The causes and forms of the increasing indifference of the age in the moral, religious, ecclesiastical domain.—What is here to be learnt from Rev. iii. 14—21?—How in a cold atmosphere are we to preserve our own hearts ever warm?

4. People again, *who under a variety of pretexts absent themselves from public worship*, stand to this extent somewhat higher than those just mentioned, inasmuch as the need of excusing themselves serves to show that with them the sting of conscience is not yet entirely blunted. That their number, specially in larger towns, is not small, and above all has within the last few years increased to a terrible extent, has surely hardly any need of being recalled to mind. Statistics show in this respect relations out of all proportion with the conditions of an earlier time; and even into the smallest circles there is penetrating a spirit of unchurchliness, which leads us to apprehend the worst for the future. We must not be misled by the temporary reception of single preachers of note and talent; rare exceptions prove nothing against the fact that, regarded as a whole, the stream of Church life is in a condition of rapid ebb. In presence of the ever-increasing

¹ BOSSUET.

apostasy of the time, a glance at many a half-forsaken church calls before our mind the prophetic word of Isa. i. 8.

The causes of this increasing neglect of the Church are manifold, and by no means in all places the same. Unquestionably the Modernism of the last twenty years has wrought with disintegrating and desolating effect upon the Church; but at the same time the leading Orthodoxy is in this respect absolutely not to be pronounced free from blame. Only too much has this asserted its power in the Church conflict, in a way in which a number of noble spirits, and hearts longing for salvation in Christ, have been filled with the deepest antipathy for a churchliness which was so stupid, and at the same time so little Christian. Many a preaching corresponds so little to the demands of sound piety and good taste, that it is hardly possible to listen to it with satisfaction and edification. Sectarianism too, which round about the ruined temple builds its chapels *ad infinitum*, has contributed its part to the emptying of the former. But, more than all else, is the practical Materialism and Atheism of the age the cause of a phenomenon which fills all friends of religion and Christianity with sorrow and alarm. From the bare indication of the causes, it follows that the phenomenon in question is an *evil* to be combated by the pastor with all his might. While Christianity is far from consisting in continual churchgoing, it is certainly far less likely to be found in a systematic staying away. Must not unchurchliness lead by regular gradations to irreligiosity, immorality, retrogression even in the domain of social and material well-being? No doubt its opposition is by no means easy, and least of all for the pastor, whose emphatic plea is so easily rejected as an "*oratio pro domo*." Yet even this difficulty must not prevent him from raising his voice against an evil which peoples the temples of sin and the institutions for the insane, and impedes in the most melancholy way the beneficial operation of the Word. For his consolation he may remember that under an earlier, more general churchliness, there was concealed a great deal of formality and rote-work; that in more than one locality the unchurchliness has, through the labours of faithful teachers, notably decreased within the last few years, and has been succeeded by a better state of mind; and, finally, that there are by no means wanting to him weapons already often tried with the desired success in the battle against this enemy.

How *not* to combat him? Not by sharp philippics in the public service itself; inasmuch as these do not usually reach the right persons, and moreover awaken more bitterness than amendment. Just as little by closing those services which are generally but thinly attended; even those which are not closed will be unfavourably affected by a measure of this kind. Least of all by refusing to listen to reasonable complaints, and allowing things in the Church domain to go on as well as they can, just as before. An antiquated Conservatism, which refuses to make any moderate concession whatever to the altered spirit and requirement of the times, is punished as it deserves by an ever more sparse attendance at church. It is much better not to disregard any single voice of complaint as to the time, place, and mode of conducting the public worship, if this voice may be considered a fair expression of public opinion; better do anything to draw people back again to church, in place of further preaching them *out* of it. In this

respect the Roman Catholics are far in advance of us: they remove the buoys before the tide has run out. The evil indicated by us must, in our judgment, be opposed alike indirectly and directly by every minister of the Gospel who suffers himself to be led, not by the spirit of fear, but that of power, of love, and of a sound mind.

Indirectly the evil is counteracted by the removal of the causes which give rise to it. The man who courageously and faithfully combats the errors of Modernism and the diseases of Orthodoxy, at the same time advances, in every place where his voice finds a response, a more vigorous ecclesiastical life. All that is effected with good result for the raising of the tone of preaching and worship is, moreover, one other weapon struck out of the hand of the opponents. Reasonable wishes must be met, legitimate complaints no longer disregarded.¹—Directly, the pastor can combat the neglect of church by a suitable reply to the various objections unceasingly brought against church-going; so far at least as they are seriously intended, and admit of definite answer. We cannot here speak of all the objections that are brought, any more than we can of all that may be advanced to deprive them of their force. Enough that they are only too often seen to be vain subterfuges, transparent pretences. This fact must be brought home with all earnestness to the consciousness of the neglecter by the pastor who observes it, and not only the faulty, but also the destructive character of his neglect must be with the deepest seriousness laid upon his conscience. Specially must they who say they have long known what is preached there, and for their part have no need of public worship, have pointed out to them the pride and self-deception which underlie such assertions. Those, on the other hand, who against their wish are constantly hindered from observing the day of rest—in consequence of their calling or occupation—have a right to expect from the pastor counsel and help in seeking if possible to attain to a better condition. We cannot indeed overcome every difficulty; but no one at least must be allowed to say that he has gone on in his perverted way without being earnestly warned.

5. The same may apply to those who, although regular in their attendance at church, *seldom or never come to the Lord's table*. To the number of the most saddening phenomena of the present day belongs unquestionably the growing neglect and slighting of the table of the New Testament. If a favourable exception is still to be observed here and there, yet on the whole we may say that the proportion of the number of members of the congregation to the number who partake of the Lord's Supper becomes more and more unfavourable. At many a communion table the number

¹ GEORGE MACDONALD thus pleads the importance of having places of worship duly warmed; "The elders must see that no one is compelled to think about his body while he is in church. Hearers have often trouble enough, without this, in paying undivided attention to the word of truth. When the Lord gave bread to the multitude, He first made the weary ones sit down upon the grass. If I must freely express my opinion, I believe that many churches are shunned because they are so cold and chilly, that no plant, material or spiritual, can grow and thrive there." And certainly, proper arrangements for heating and ventilation are indispensably necessary in every place of worship, if the edification is not to suffer.

of those present is very easily counted; and, in large town congregations, the thousands of communicants of former years are shrunk up to hardly as many hundreds or tens. No wonder: the observance of the Lord's Supper is prejudiced on two sides; on the one by Naturalism, which entirely ignores the significance of the cross of Christ; on the other by Sectarianism, which overlooks the blessing of common fellowship, and, misled by various dogmatic errors, in the depth of the heart counts it more holy to remain away than humbly to draw near. To what an extent the whole spirit of the age is diametrically opposed to the earnestness of a regular observance of the communion, many a one has unquestionably reflected in private. In consequence of this and other influences the pastoral home visitation, so far as it still expressly aims at inviting the sheep to this grassy pasture, has assumed, we were about to say, a wearisome and exhausting character. "Come, for all things are now ready; and they all with one consent began to make excuse:" thus reads the old, but ever new history; and these excuses are still equally plentiful in number, equally good for nothing in value, equally disastrous in their consequences, as when they were for the first time advanced. They are usually derived either from the outward condition; or from inward difficulties of the mind, whether real or imaginary; or from that which proves a hindrance or offence in connection with the communion table itself, or in those who surround it; or, finally, from some expressions, often misunderstood, of the Formulary for the observance of the Lord's Supper, whence they look upon a confident approach as being for them forbidden, or at least in a high degree presumptuous.

On one pretext or another countless numbers rest content with their first communion—if they ever proceed so far as to seek the fellowship of the Church at all—and look upon themselves as justified in years long, perhaps their life long, refusing to yield obedience to the Lord's last request. How should not this lie heavy upon the heart of the pastor, who sees the love of Christ thus slighted, and many a spiritual life injured to an extent which is hardly calculable? His difficulty is increased from the fact that the benefit of the Lord's Supper cannot be forced upon any one, and many a "mental obstacle" has perhaps a deeper ground, of which he cannot and may not ignore the grave importance. Nor can he so absolutely *compel* them to come, as to lead to any approaching *without* inner joy and confidence; and in the best case he must be content if he has here fulfilled the task of the forerunner, and removed out of the path the stones which lie in the way of the Lord's approach to a contrite heart. For this purpose, however, a great measure of gentleness and consideration is necessary in connection with our pastoral wisdom and knowledge of men, in order here too to distinguish aright between pretext and mental difficulty, phraseology and question of conscience, and treating each upon its merits. Some whom we have good reason for regarding as mere talkers and hypocrites may sometimes be beneficially reduced to shame by the observation that they do very rightly to shrink from appearing at the table before the eye of an omniscient God in their present state of mind, but at the same time, remaining what they now are, they will not be able to escape the judgment to come. Others must be brought to a more just perception

of the nature of the Gospel and the grace of Christ, which by no means rejects the truly penitent and longing for salvation. For others, again, an accurate historic explanation of 1 Cor. xi. 29 is imperatively necessary, accompanied with the instruction that the words Formulary and Gospel are not at all words of one significance. Moreover, it must not pass unnoticed that the "believers," for whom the Lord's Supper is declared to be appointed, are by no means necessarily experienced Christians, but those who, in connection with their profession of belief in Christ, manifest a sincere desire "to fight against their unbelief, and to live in accordance with all God's commandments."¹ If there are some who are prevented from coming to this table by the sight of others, who are justly or unjustly a hindrance to them, they must be earnestly exhorted to have regard only to themselves and the Lord of the Supper (Rom. xiv. 12 ; Gal. vi. 5). Or if, finally, dispute and dissension is the cause of their staying away, the pastor must not direct them to the saying of Matt. v. 25 without at the same time remembering his own duty of acting, if possible, on his part as a mediator and messenger of peace.

Yet a few remarks in conclusion of a general nature, with regard to this and the previous point.—Make use of urgency, but not of a too impetuous urgency, which sometimes by way of reaction calls forth a spirit of opposition; and, after having duly said all that is necessary, leave the matter to the reflection of those whom it in the first place concerns.—Visit those, especially in a small congregation, who are again and again conspicuous by their absence, in a friendly and pastoral spirit, but not on every occasion and at once. There are instances even of some intentionally staying away in order to obtain a special visit, and again to enter into a controversy with the pastor; we must not suffer ourselves to be drawn into such a conflict.—Finally, let the pastor be specially on his guard that no well-founded complaint of non-churchgoing and neglect of the Supper be with reason, by some outspoken member of the congregation, laid to the charge of himself or his family. It is no small sin when, by the fault of the priest, "men despise the offering of the Lord."²

Comp. F. SCHLEIERMACHER, *Reden über die Religion an ihre Verächter* (1831).

POINTS FOR INQUIRY.

To what extent may attendance at church and at the Lord's Supper be regarded as obligatory?—Sense and use of Luke xiv. 16-24.—How far may the neglect of the Communion be counteracted by a more frequent and better constituted celebration of the Supper?

6. Not seldom does the pastor see his way impeded in the congregation by those who take an interest, but cannot reconcile themselves to his person and work. We take for granted he is a man who proclaims a sound and vigorous Gospel, and that those who differ from him are not frivolous, but serious persons. Yet it may happen that we meet those who frankly declare they cannot profit by our ministry, but go in preference to seek their spiritual nourishment in other pastures. Such experiences are certainly

¹ Netherlands Formulary for the Observance of the Lord's Supper.

² 1 Sam. ii. 17 (Dutch version).

anything but agreeable, and the question how to comport oneself under them merits, for this reason, that we should touch for a moment upon it.

Be it then at once observed, that such phenomenon need not surprise us above measure. Even in the Apostolic age there were those found, as later, who might be spoken of as "having itching ears,"¹ and specially in our time, in which the right of subjectivity is assured to the members of the congregation also in such abundant measure; rather ought we to feel astonishment if the word of our preaching were equally acceptable to all. The person and the work of the best minister of the Gospel may display sides by which some feel themselves more strongly repelled than attracted, and the "Woe unto you when all men shall speak well of you," was not written without good reason even in his case.—We must not even be above measure saddened, much less embittered, if it becomes evident that we cannot be a favourite with every one. We may begin by finding a very enthusiastic reception, but we can hardly end with retaining the applause of all at any price. The man who always equally pleases all, possibly has much talent, but probably little character. It is not therefore absolutely becoming to assume a tone of injured majesty, when it appears to us we are too little honoured; he who has no taste for our preaching is not necessarily on that account an enemy of the great cause which we plead in common with others.—But just as little may the phenomenon in question leave us indifferent, as though what is here at stake were a matter of slight importance. It is, in truth, no trifle, if really estimable members of the congregation declare to us that we fail to minister edification to them: such experience must lead us to a thoroughly earnest investigation as to the causes why our ministry is for them so entirely fruitless. If it then becomes evident that we have here in reality cause to speak of unmerited slight, we may console ourselves with the word of the Lord (Matt. x. 24, 25) and the example of His Apostle (2 Cor. vi. 8). But it *may* be, that there is some cause on our side, which might be removed out of the way; and then we must not shrink from being the least, if only by this means we may succeed in winning souls, not to us, but to the Lord. Misunderstanding and prejudice not seldom play in such cases an important part, but no one can have an interest in the continuance of these. Show then, as the opportunity presents itself, with manliness and gentleness, that those who thus misjudge or distrust us, are altogether mistaken with regard to us. Invite them to hear us, not a single time, but repeatedly, inasmuch as one cannot say everything in a single sermon. Speak so well and so long with the opponent on those points on which all Christians must be one, that there hardly remains an opportunity for entering upon less important points of difference. Seek above all, by word and walk, to make so favourable an impression upon all who truly desire what is right, that our adversaries shall be disarmed, possibly even shall become our allies and fellow-soldiers in the service of Christ. And if all this proves for some to be only in vain, calmly repeat to yourself in silence the proud word of the Apostle (1 Cor. iv. 3, 4), but not too loudly before others.

7. Against some, however, these tactics of gentle wisdom will not avail;

¹ 2 Tim. iv. 3.

we are thinking of Separatists and Schismatics, who at least consider themselves raised a step higher than others upon the ladder of the Church, and frequently cause the rightly disposed pastor and teacher so much trouble and anxiety. In the treatment of the question of individual Poimenics, how to comport oneself towards them, the fact must nevertheless at once be placed in the foreground, that not all separation is to be condemned, and that not every pastor and teacher has the same right of speaking and acting in relation to separatistic movements. Sometimes a judgment of such nature is formed with regard to Separatism, as though it were an unconditional duty in any case to remain connected with the officially existing and recognised Church community. So far is this from being the truth, that, on the contrary, circumstances may exist, in which the leaving of a Church community may be not only a matter of right, but also a matter of duty, when this no longer allows us the necessary freedom to confess the truth of God, and in higher power to experience it. A Church which at any price will evade the inevitable crisis, is very soon smitten with a threatening decline (phthisis); and on the other hand—think of the Scotland of the first half of this century—the confessing Church may feel compelled in conscience to break with an unendurable state of things, which stifles its noblest life. No one has less right to complain of separatistic movements in his flock, than the pastor and teacher who with ruthless hand continually smites the faith of the congregation in the face; against such an one, who is himself a schismatic, schism is an indisputable right. Yet the separation which is to manifest a truly spiritual character must not be made from caprice, but must in reality arise from the necessity of the time, and remain willing to surrender its separate existence, whenever its legitimate grievances have been properly redressed; and this is usually not the case with those who “desire to set up discord, sects, and seditions in ecclesiastical (and civil) governments.”—With regard to those who have *legitimately* separated, and thus become members of another denomination, the pastor stands in no other relation than to the other recognised Protestant sister communities. Something different, however, is the case with those who, without quitting the church, unite in little exclusive knots outside of the church, perhaps also in opposition to it; from the midst of which the familiar note, “The temple of the Lord are these,” sounds forth to us even from a distance. This Separatism is usually sectarian in nature, petrified in the traditional forms, guided and controlled, not by the great Reformation principles of the sixteenth century, but by the Scholasticism of the seventeenth, and only too much (we are speaking of course of principles, not of persons) akin to the spirit of the old Pharisees. It has as little eye for the burning questions of the time, as heart for its crying wants; and in opposition to everything which is new, clings spasmodically to the past, as though blessing were to be sought exclusively among the dead. No wonder that the teacher who wishes to preach a full but fresh and free Gospel, in accordance with the wants of the age, and in the language of the present day, is sometimes called severely to task by such persons, is looked upon with proud suspicion, nay, systematically thwarted. In relation to these the line of conduct must be carefully marked out, and the doing by *leaving alone* well distinguished from the doing by *acting*.

As regards the first, never in any way wreathe for schismatics and creators of parties a martyr's crown, and thus least of all render them objects of reproach and persecution. Troublesome opponents must never be made of special importance in their own eyes or those of others; to ignore rather, as long as possible, is an excellent means of quenching the wild-fire of inconsiderate zeal. No passionate inveighing thus, against such also, in the kirk session or pulpit, a thing which is so apt to display personal pique, and to lead to great bitterness. From disputation, moreover, but little good is to be hoped; properly so-called discussion with those whose ignorance is often on a par with their confidence would of a truth be for the man of refinement as wearisome as it would be fruitless. Least of all from an unmanly yielding to that which his sanctified intellect must reject as unreasonable, his enlightened conscience as unbecoming. Not the timid behaviour of a Peter, but the courageous bearing of a Paul,¹ must here—always pre-supposed that we ourselves stand in the truth, and thus also in the freedom of Christ—serve as our mirror and standard.

As regards the doing by acting: here everything may be summed up in the maxim, "*Diversa sed una.*" *Diverse* must the line of action become according as we have to do with the leaders and tone-givers of the movement, or only with the followers. The first-named must, as opportunity offers, be made ashamed and exposed in their ignorance; the others borne with in gentleness, and guided with wisdom. *Diverse*, moreover, according as we have to do with well-meaning people, or with specious dissemblers; according also as we are ourselves older or younger, of more orthodox or more advanced views. With reference also to the practical influence excited by the separatistic endeavour in our locality, we must modify our line of action; there is a great difference between having to deal with conscientious Mystics or with dangerous Antinomians.—Always however, and this is the higher *unity* of the tactics, the spirit not of fear but of power, and of love, and of a sound mind, must here constantly serve as our guide. Continue fearlessly to stand at the head of the congregation, and do not lightly exchange the rank of pilot for that of passenger in the vessel. Self-constituted authorities, specially when they come uninvited from elsewhere, keep at a due distance, and appear yourself a single time boldly in the midst of the conventicle, in which not seldom one is in his absence evil spoken of, but also his unexpected appearing sometimes calls forth astonishment and pleasure. Show that we too know and love the good sought by them, but at the same time, without assumption, are in some respects superior to them, particularly in knowledge and love. If this last is far from easy, considering the unamiableness and stubbornness of the nature of many; yet it is so much the more noble, when we show that we do not wish to overlook the pearl on account of the unsightly shell in which it is often preserved and displayed, and that we continue to believe in the sincerity, even where we seriously resist and deplore the error. This very spirit of genuine moderation, which is wanting to the great majority of the opponents, gives us a moral superiority over them, which may work in the highest degree beneficially. Wisely availing ourselves of this,

¹ Gal. i. 12, 13; cf. ver. 5.

we shall succeed in winning those who are really open to conviction, in retaining the best part of the flock united under our pastoral staff, and even from painful contact with those who wish to divide and rule, in deriving no small advantage for the congregation and ourselves. Only, in the words of Vinet, "Ayez toujours et avec tous une allure franche et directe, croyez volontiers et autant que possible à la bonne foi, persévérez sans harceler."

Comp. PALMER, *l. l.*, pp. 260—276. BÜCHSEL, *Erinnerungen aus dem Leben eines Landgeistlichen* (1861), i. s. 215 ff. English tr., "My Ministerial Experiences" (1863). FRÖLICH, *Der unglaubliche Prediger* (1863). NITZSCH, *a. a. O.*, § 509.

POINTS FOR INQUIRY.

Difference and connection between *Hæresis* and *Schisma*.—Why must, and how can, both be ultimately made subservient to the good of the congregation and its rightful teacher?

8. Of an entirely different nature is the task of the pastor towards the *mentally distressed* and *soul-sick*, such as are to be found in every congregation which is not altogether wanting in spiritual life. Statistics place the fact beyond doubt, as it is in itself one perfectly explicable, that in all classes the number of mentally distressed and soul-sick has of late years alarmingly increased. Sometimes they come expressly to consult the preacher in whom they have confidence; but often shall we meet with those, either on a household visitation or on some other occasion, upon whose very countenance one can read that they are undergoing a great conflict of soul. Whether the pastor has to take an interest in these too, will certainly be doubtful for no one who at all comprehends the nature of the ministry and the earnestness of life. The preaching of the Gospel is, from the nature of the case, most intimately connected with the healing of the sick,¹ and through all the ages the history of Christian pastoral therapeutics has been an abundant and glorious history.² In that of the kingdom of God of our day stands the name of some men written with honour (Blumhardt and others), who in this respect received a special charisma, and by their faith and love afford to others a humbling example. If such special gift is distributed only to a few, yet even of the least of the brethren faithfulness and discretion in this respect is demanded, the more in proportion as the domain of the inner psychical life may be termed sacred and mysterious. Not a little of that which has been earlier said (§ LXIV. B) concerning the visiting of the bodily sick, might also be repeated here. Besides that,

¹ Luke xiii. 32, 33.

² The man who can tell of the secret virtue of the "balm of Gilead" is happily in a position to return a hopeful answer to the question which finds such apt expression in the words of the great dramatist:—

"Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Rase out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart?"

(*Macbeth*, Act v., Scene iii.)

however, the following seems to us specially worthy of being laid to heart. For the pastor at least has in such cases to do, in the first place, not with Hygiene, but with Therapy.

First of all we have to see that we do not withdraw from this task, much less make it a matter of derision and mockery. The somewhat light-hearted young theologian very quickly shrugs the shoulders at the expression, "mental distress," and would perhaps recommend to the man who came to him with this trouble a little innocent diversion as the best remedy. But it must at once be emphatically asserted that mental distress and "maladie imaginaire" are by no means the same thing: there are ills of the soul, which by diversion are made not better, but worse, and those who suffer from them need least of all to be impatiently pushed aside with a word of jest. What seems to us only a trifle, often lies like a heavy stone upon the heart of the sufferer himself; and would it then be so much better if those for whom the world often seems too narrow should withhold from us the honour of their confidence? Rather must the true pastor make the impression that one could, if need be, tell him everything, as one's father confessor, in the best sense of the term. Thus the absence of the Romish confessional may be counterbalanced in a way in which the dark side of that supposed sacrament is avoided, and nevertheless its excellent object attained. Who has not often had something on his heart, which he has felt almost irresistibly impelled to tell to a man and father in Christ, from whom he may hope for a word of consolation and guidance? Well, then, this very part of special Poimenics meets such manifest want in the most natural way, and thus fills up, to some extent, that which is wanting in the one-sided Protestantism of many.

In addition, however, there is necessary in this domain, as in the treatment of every morbid condition, a penetrating diagnosis. Here, too, deception from some unworthy motive is not at all rare; and a more intimate acquaintance with men must teach us to distinguish between endless talkers and true sufferers. The sooner the former are unmasked and set aside the better. As regards the others, we must discover, in the first place, whether we have under our spiritual treatment a choleric or a melancholy, a sanguine or a phlegmatic temperament; since the one must be dealt with in a manner entirely different from the other. The ignoring of this simple rule in the domain of psychiatry has been perhaps the main reason why so many a blow of the spiritual sword has been made entirely in the air; the form of the enemy has remained hidden before our eye. Nor must the distinction between melancholy and hypochondria be lost sight of, nor that between the hallucination and the illusion, so often occurring in this domain. With regard to that which we cannot discover for ourselves, we must seek information from competent persons, members of the household, attendants on the sick, etc., in order that the definite want of these sufferers, in distinction from others, may be clearly before our mind. Not seldom will it then become manifest to us that the pastor can accomplish nothing essential, so long as the physician has not either previously or simultaneously done his part.

When we come into more personal contact with the sick person, it must be our endeavour, in the third place, sufficiently to win his *confidence*. This

is effected not so much by ceaseless questioning, as by an artless manifestation of compassionate interest. Our appearing must be as that of the sunbeam, to which the drooping flower-bud gladly raises itself and opens its petals. "Sympathy is suffering," says Bengel;¹ but in order "to minister to a mind diseased," and heal it, we must enter personally into the psychical condition of the patient. No needless severity thus: a hard hand presses with twofold weight upon a wounded soul. But also no irresolute weakness: the evil spirit must often be sternly reproved, before he can be driven out. Not about the praise or favour of the diseased, but about their recovery, must we be supremely concerned. If we descend to their depth, it is in order presently to carry them up to the resplendent mountain heights of faith and hope. Of course the psychical disorder must, now that we have become acquainted with the sources of it, be *diversely treated* in accordance with its origin. While employing the organs of the body, it has its seat either in the *intellect* or the *affections*, in the *heart*, in the *conscience*, or in the *will*. To the first may be reckoned all the disquiet and vexation which springs from wrong ideas about the way of salvation, not seldom accompanied with pitiable misunderstanding of the word of Scripture. Here it is specially a question of maintaining the pure conception and interpretation of Scripture, in opposition to the unjust one; and thus causing the mists of the spirit to disperse before the light of the sun.—If the *heart* is assailed with misgivings and doubts about the possibility of salvation, the certainty of the state of grace, the doctrine of the Divine predestination, the fear of having committed the sin against the Holy Ghost, or other storms of a like nature, the pastor has again to be carefully on his guard against simply relegating all these complaints and questionings to the list of vain dreams. Rather must he (subjectively) show that he feels the weight of the burden imposed; but, on the other hand, bring out the fact that there is *nevertheless* ground, in hoping against hope, to cleave firmly unto God, and to strengthen oneself in the Saviour.—If the secret of a heavy load is entrusted to him, a load which presses upon the *conscience*, and by reason of which the bones wax old;² the most perfect secrecy is in this case naturally incumbent on him, a duty from which only a still higher duty can by way of exception release him.—Where notably the *will* is paralysed, or is with so much obduracy inclined to evil, that in connection therewith soul and body must be eventually destroyed; there, in addition to a powerful and plain-dealing warning, and the summoning of medical aid, above all the powerful wrestling *with* the unhappy sufferer, before the God of all power, will be a pressing necessity, and in many cases the only remaining means of help.

Particularly is this so in the difficult and problematic case where the mental disease has become an *idée fixe*, a sort of monomania, in opposition to which no reasoning any longer avails; and not less where it would appear to be a case of actual demoniacal *possession*. However great the danger of self-deception may be here especially, and however difficult to distinguish between ordinary insanity and the condition of soul just mentioned, we consider we have no right to pronounce *à priori*, in a lofty tone, the word "impossible" in relation to it; and believe, on the other hand, in the light

¹ *Compassio est passio.*

² Ps. xxxii. 3, 4.

of Holy Scripture and of certain facts of experience not easily to be gainsaid, that many a pronounced condition of mental disorder has in reality a demoniacal background, of which it is not given us to sound the full depths, but to which the great word of Matt. xvii. 21 is still in principle applicable. Whether, therefore, it is open to us to have recourse, as on some single occasions in our own time, particularly on the strongly Lutheran side (Löhe), to Exorcism strictly so termed, is a question on which one should not like to have to speak. Much depends on special circumstances; *more perhaps on the personal power of faith and prayer*. Here in particular let every one be fully persuaded in his own mind, and this above all be our great care, that we continue to regard and employ the persevering prayer of Christian love as the best formula for adjuration. That, moreover, in asylums for the insane, Christian preaching and intercession tends to exert an extremely beneficial psychical influence, may be established by a number of proofs; while it will be self-evident that if we have laboured among the mentally afflicted and soul-sick with some beginning of success, we must least of all abandon the convalescents to themselves.¹—Finally, no one will be able better to labour in this field than the man who has with deep emotion detected in himself and others, who are looked upon as spiritually whole, the germs of that disease which he combats in the mentally afflicted, has detected them and in higher strength has overcome them. Here again, *Medice, medica te ipsum* (Luke iv. 23).

Comp. on pastoral care in connection with the mentally diseased, especially the beautiful dissertation of Dr. LECHLER, in Palmer's "Pastoral Theology," p. 440 of the Dutch translation. Further, "Carita, oder Heilkunst u. Christenthum. Die Lehre der geistlichen Krankenpflege," by ALTMÜLLER (1869). "Angusta, or the Prayer of Faith shall Save the Sick. A sketch from life," by HARLESS (1867). LECHLER, "Der religiöse Wahnsinn als Gegenstand der Seelsorge, in the *Pastoralbl. für die Evangel. Kirche*, 1864, No. 7. "Irresein und Besessensein. Eine Handreichung der Psychiatrie an der Theologie," by H. WERNER (1867). LÖHE, *Der Evang. Geistl.* (1868), ii. s. 300 ff, specially the chapter "On the influence of bodily sicknesses upon the psychical condition of the sick man; as on the application of spiritual means for the removal of the peril to the soul thence arising."² C. WINDEL, *Beiträge aus der Seelsorge für die Seelsorge*, i. (1872), ii. (1874), iii. (1876). The Academic Lectures too, on Psychology and Psychiatry, may be of great value to the sacred Psychagogue.

POINTS FOR INQUIRY.

Memorabilia out of the history of pastoral Psychiatry.—Sound doctrine the best medicine for a sick soul.—May art also exert in this case a beneficial influence? (1 Sam. xvi. 23).—Or the calm observance of the Supper?—Are there diseases of the soul absolutely incurable?

9. If mental disorder may be termed in a certain respect a wrestling of death with life, there are happily always found those in whose heart life gains the victory over death. If the pastor is constantly a witness how some in his immediate neighbourhood sink, he also sees others rising to newness of life; perhaps awakened by his word and influence out of the death sleep of sin. His bearing towards *new converts*³ is, specially on account of the

¹ Luke xi. 24—27.

² [Löhe himself received a great Charisma in this respect. See "Wilhelm Löhe's Leben," i. (1877).]

³ 1 Pet. ii. 25, cf. ver. 2, 3.

consequences, of sufficient importance for us to pause a moment, in order to consider it. We do not now speak of those who have joined us out of some other denomination, but of those who have been arrested on a path of error, possibly even raised out of a deep fall, of those longing for salvation, in whom, after a previous indifference, the great question of life now asserts itself in all its earnestness; of those mightily aroused to make the good choice, or to persevere therein more than ever; of all, in a word, the sight of whom fills the sower more than before with the glad hope of an abundantly blessed harvest. Who does not feel that such signs of life belong, for the minister of the Gospel, to the fairest sights of which he can conceive? But certainly we cannot doubt but the Good Shepherd, who has painfully missed and perhaps long sought the wandering sheep, will also hail its recovery with hearty joy, and not rest until He has borne it upon His shoulders to the fold of security.¹ If the pastor's life seems often a toilsome labouring in vain, such hours of angel joy, even upon earth, make amends for unspeakably much. Yet must this joy by no means lead us to forget the earnest nature of the case, nor to overlook the peril to which precisely those are exposed, who are in the first stage won to the Saviour. No little wisdom is needed to guide the recovered sheep permanently in the right track; no little circumspection, in order so far as in us lies, to give such bent to the newly awakened spiritual life, that it may not degenerate into sickly forms. It is on this account of the highest importance to call the attention of those who confidently follow us to the essential difference between a momentary powerful *conviction* and a *conversion* in the heart's depths, in which the first-named must end, if it is not to be wanting in all abiding significance. The fire of the first love must, we need not say, not be quenched, but sustained, yet at the same time so guided and purified, that it shall not be scattered about without restraint as a destructive flame. To this end it may prove of great utility to employ the powers devoted to God in some labour for the kingdom of God, which calls for effort and self-denial; that the new life may not lose itself upon the erroneous path of vain reveries and passionate excitement, which cannot fail soon to be followed by a reaction. If, as is not seldom the case, there are manifested signs of undue excitement, in connection with which the sheep which has been found seems to have grown beyond, not only the shoulders, but also the staff of the shepherd, let the pastor bear with this last, so long as he has no reason to doubt the sincerity and good faith of the young convert, and console himself for the time being with the words of Goethe, "Even though the must moves itself a little strangely, there will nevertheless be a wine at last." But if, on the other hand, there naturally arises, between those who by his word and teaching have become sheep of the Good Shepherd and himself, a new and sacred relation, let him be specially on his guard—this warning is not, alas! unneeded—that this always retains its purely spiritual character, in order that that which is begun in the Spirit may never run the risk of ending in the flesh. If these things are accompanied with constant Christian care and intercession, it is to be expected that not a few of those here referred to will be the letters of commendation of his ministry before

¹ Luke xv. 3-7.

the eyes of an unbelieving world, yea, his crown and rejoicing in the day of the Lord's coming.¹

Comp. **Die Mission unter den Gefallenen*. Aus dem Engl. Hamb. Agentur (1875). C. HASE, *Die innere Mission und die Zeichen der Zeit* (1874). On Revivals and what relates to them, *the excellent work of J. JÜNGST, *Amerikan. Methodismus in Deutschland*, Sketches from the most recent Church History, with a preface by Prof. W. Krafft (1875). *W. E. BOARDMAN, *The Higher Christian Life*; a work which has passed through numerous editions both in America and England, not without manifold blessing.

POINTS FOR INQUIRY.

What does the history of the Christian Church teach with regard to the best treatment of *Lapsi* ("backsliders") and *Penitentes*?

10. Only a single word, in conclusion, as to the pastor's relation to those who may be considered to stand highest of all upon the spiritual ladder, *the more advanced and established Christians*. By such we mean upright friends of God and the Redeemer, pillars of the temple, light and salt of the earth, who have not yet unlearned the habit of praying for their teachers, and esteem them highly in love for their work's sake. For the work of the ministry they are a support, equally powerful as indispensable; and for the youthful, right-minded, but as yet only little experienced minister of the Word, they may prove even the greatest blessing, when, to the interest of Aquila and Priscilla in the eloquent Apollos, they unite also the amiable modesty of this couple.² Conversely, the relation of the pastor to such estimable, even venerable Christians, may at the same time furnish a standard for judging of his own person and character. It is a sad sign when the most living and earnest part of the congregation turns away from the pastor, aggrieved or unsatisfied. The teacher who will rather be found where the cards are shuffled, than where the Holy Scriptures are read, has thereby pronounced his own condemnation. The true pastor of the flock will prize these very sheep above all others, and will regard the friends of the best Friend as his own. Where this is necessary, he will gladly be guided by them; will seek their society, defend their honour, extend their influence, take their interests to heart; will show, in a word, that he is "a companion of all them that fear God."

A companion, that is, however, something different from an obedient servant; a companion, always called to be to them also a pastor and leader, and at all times, not only with their eyes, but also with his own, to see things in the light from above. Much might here be said on the weak points of believers, and the demands, not always reasonable, which they now and then make upon their rightful teachers. But for the last-named we would here only afford the reminder, that One alone is their Master, and they are thus called, always in obedience to Him, to stand at the head of the *whole* congregation, and to give forth an independent tone, not the mere echo of the voice of others. The pastor and teacher must thus not spare the mistaken notions of the spiritual members of his flock, far less foster them by weak concessions, but with gentle wisdom oppose them; maintain against every pressure the inalienable right of his Christian per-

¹ 2 Cor. iii. 3; 1 Thess. ii. 19, 20.

² Acts xviii. 26.

sonality, and not cease to be himself, in order to follow others as their shadow. By his attachment to the best circles must thus no single member of the congregation suffer a perceptible loss. Equally little must he allow himself to be so lifted up, or used by any "tone-givers," that his relation to the congregation, instead of displaying a truly pastoral character, displays a moderately hierarchical one. "Le pasteur," says Vinet, "doit craindre de se laisser ériger en pape, ou seulement en directeur de conscience. Il doit venir en aide, non se substituer à la liberté." What is worthy of our special effort is, so to direct the activity proceeding from these and similar circles in the service of God's kingdom, that alike its independence is preserved, and the combined power is in such wise rightly applied, that each one remains within the limits of his particular calling, and at the same time the hour is brought nearer, when there shall be only one flock under one Shepherd.

Much more might be said upon this point, as upon many others already dealt with or not expressly touched upon, but enough already, if not too much. The material is exhaustless, and moreover better adapted for the school of life, than for the school of learning. For Individual Poimenics, as for the General, the conclusion of the whole may be summed up in the words of the old psalmist:¹ "To all perfection I have seen an end, but—Thy commandment is exceeding broad." 1

Comp. *Madame A. DE GASPARIN, *Quelques défauts des chrétiens d'aujourd'hui* (1853). J. J. VAN OOSTERZEE, "Hooger Heiliging," Letter to a Christian friend, in *Voor Kerk en Theol.* ii. (1875), bl. 341—376 (Swedish transl., Upsala, 1876).—For the whole of General and Individual Poimenics, important hints are to be met with in the "Gedanken aus und nach der Schrift für geistliches Leben und geistliches Amt," by J. T. BECK, 3^e Aufl., 1877. Neue Folge, 1878.

¹ Ps. cxix. 96.

CHAPTER VI.

LABOURS BEYOND THE SPHERE OF ONE'S OWN CONGREGATION.

APPENDIX.

HOWEVER far-reaching the task to which the practical theologian is called to devote himself as Homilete and Liturgist, as Catechete and Pastor within his own more immediate circle, the whole of Practical Theology, conceived of in all its extent, is not yet exhausted. As the science of labour for the kingdom of God, it stands in relation (§ IV. 5) not only to the proper congregation of the pastor and teacher, but also to a wider sphere; in other words, it displays not only an *esoteric*, but also an *exoteric* side. The Practical Theologian comes as such into contact, directly or indirectly, with those who stand, outwardly by reason of descent or birth, or inwardly by mode of thought or standpoint, in point of fact beyond the domain of Apostolic Christianity. Can Practical Theology regard its task as completed, so long as it has not, at least in a general way, given its hints and precepts with regard also to this part of the minister's labour? No doubt there spread out before our eyes in this connection fields of investigation so extensive, and demanding so great attention, that it is impossible to range through them as they require. As well the Haliotics as Apologetics, of which we shall have to speak, lay claim to an entirely independent treatment; and it is even a question whether it would not be better to say absolutely nothing with regard to either of them, than only comparatively little, inasmuch as the presenting of only a brief outline, by way of Appendix, may expose our labour, thus far accomplished, to the peril of the *exitus alget*. As against this danger, however, counts the wish to be complete, accompanied with the observation that neither of the subjects mentioned is treated entirely in general, but definitely as subordinate parts of the labour of the practical theologian; while we believe we have sufficiently acquitted ourselves of our task by furnishing a general survey, the extension and application of which we confidently leave to the judgment of those who have thus far followed us with interest. To the two main subjects, already named, we thus direct attention for a moment in this last Chapter: first, because this part extends farthest outwardly, to Apostolics; then, in conclusion, to Apologetics, not only because this—specially in our time—is the most important, but also

because the first-named has to co-operate with other activities in its service, while thus at the same time the circle returns to its starting-point, labour in one's own vicinity.

§ LXVI.

CHRISTIAN HALIEUTICS.

CHRISTIAN HALIEUTICS, as the theory of the extension of Christianity among the nations not yet Christianised, acquaints the Pastor and Teacher with that which he has to do, as such, to advance with all his might the coming of the kingdom of God to the ends of the earth, in accordance with the Lord's will.

The *notion of Halieutics* (from ἀλιεύειν, to fish) is already indicated with sufficient distinctness by the word itself. If alike Practical Theology in general, as more definitely Homiletics or Catechetics in particular, are now and then intended by this appellation, we here refer exclusively to the activity on behalf of those who must be gathered and brought in, out of the sea of the extra-Christian world, to the kingdom of God. Nothing else is intended by the name of Apostolics, to which the preference is given on the part of others. In both cases the reference is to the science of Christian Missions, and definitely of the so-called *Outer Missions* (Foreign Missions), in distinction from the work of Home Missions (*innere Mission*), of which we have already treated at an earlier stage (§ LXIV.). The name of Evangelistics, given to it by Ehrenfeuchter, appears less suitable, on account of its great vagueness.

The *extent* of Halieutics will be wider or narrower, in proportion as it is regarded and treated wholly in general, or more definitely as part of the life's task of the Practical Theologian. In the former case it embraces all that belongs to Missions, their founding, nature, history, condition, aids, demands, expectations; in the latter it deals with Missions only in so far as the minister of the Gospel stands in any relation to them and takes part in them. Here we are speaking of Halieutics and Apostolics, not in the first-mentioned, but in the last-mentioned sense of the term, and on that account only so much is brought under consideration as may serve to lead the pastor and teacher to a sufficient acquaintance with, a warm interest, and a well-ordered participation in, the work of Missions.

3. Even when described within these narrow limits, the *importance* of Halieutics cannot be doubted. For the work of Christian Missions is founded on the Lord's own command, and thus for His Church a solemn duty and an inestimable blessing. If it is a sin on the part of any Christian not to be a friend of Missions, most of all is it to be expected of the pastor and teacher, that *he* shall have a heart for them, and therefore also put forth a hand to their boundless task. From him must in great measure come the awakening to this work in the congregation of the Lord, and he will pluck in the first place for himself the fruits of his fidelity in this respect.¹ Above

¹ Prov. xi. 25.

all in our days, when the sacred cause of Missions is more than ever advanced with love and power, but also assailed with growing fierceness, no minister of the Church who truly lives in his age, and is himself a child of the kingdom, can turn away his eyes from this domain, in which so great things are taking place, and yet greater ones are being prepared.

4. The *history* of Halieutics, as an independent part of Practical Theology, is as yet comparatively young. At first it was not admitted to this position, but was spoken of in few words, *e.g.*, in connection with the theory of catechising, upon the instruction of Jews, heathen, and Mohammedans, who wished to make a profession of the Christian faith. Schleiermacher in his *Practische Theologie* appended a brief "Theorie des Missionswesens" to the treatment of Catechetics, which preceded the treatment of Pastorals.¹ He urges especially that Christianity should "farther extend itself, from the confines outwards"—"sich von den Greozen aus weiter verbreite"—and wished moreover for a mission by colonisation, without however regarding special "Institutions" as necessary thereto. Since his time Apostolics has found in increasing measure a firm place, not only in the principal writings on the theological Encyclopædia, but also in many handbooks of Practical Theology, *e.g.*, those of Ebrard, Moll, Muurling; Nitzsch is silent upon this point. Ebrard places it between Catechesis and Liturgies, and even adds thereto an appendix on Home Missions. Moll places it at the front among the educating or training activities, "erziehende Thätigkeiten," of the minister of the Church, and regards it as "the theory of the planting of the new life," definitely among proselytes from Judaism and the heathen not yet converted, while Burk affords admirable instances of pastoral zeal, also in this respect.² Ehrenfeuchter, even in his *Practische Theologie* (1859), treated the "Science of Missions" with great fulness. Possibly others might be mentioned; regarded as a whole, however, the harvest is not yet abundant, and we may say that the science of missions, to a much greater extent than their practice, is only in a state of formation. It is nevertheless a gladdening fact that here and there the need is felt, and the attempt is made to awaken it to a more vigorous life.

5. The *treatment* of Halieutics as a subordinate part of Practical Theology can by no means bring under consideration all the questions which, in connection with the systematic presentation of the theory of missions in its totality, might not be overlooked. Not everything, of which a knowledge is necessary for the friend of missions, in order to be thoroughly conversant with the subject, or for the directors of a missionary society, and even for the missionary himself, is on that account needful for the pastor and teacher. But upon two questions at least it is necessary that his answer should display an acquaintance which is more than superficial; upon the question, what has already been accomplished in this domain up to the present time? and, what further can and ought the practical theologian, as such, to do in this field? In other words, that which is necessary for a *cursory review of the history of missions*, and for the *conducting of the*

¹ Comp. also his "Kurze Darstell. des Theol. Studiums," § 2: 7.

² "Evangel. Pastoral in Beispielen," ii., s. 284ff

missionary activity, within his own circle more especially, is for him indispensably requisite.

A. It is rightly demanded that the minister of the Gospel be no stranger in the *history of Christian missions*. Regarded even as a part of Church history, it is assuredly a subject of not less interest and importance than Church history in general. But also regarded in itself, an acquaintance therewith is the necessary condition of intelligent labour upon this part of the great field. It places us upon a scene of Divine control by means of the government of Christ, with which hardly any other can bear comparison, and is inexhaustibly rich in soul-raising power, inasmuch as it brings us into continual contact with the most distinguished persons in this domain. If the history is far too copious to be here described in detail, yet Practical Theology must not suffer its students to be wanting at least in a brief *review* of that history.

Yet the distinction must at once be made, at the outset, between the history of missions and the history of the diffusion of Christianity in its totality. The latter is much more extensive, and includes all that has been done to this end by means entirely different from evangelisation and missions. Just as the history of the diffusion of Christianity, so may also the history of missions be arranged either ethnographically or chronologically; for a general survey the latter seems preferable. Without further criticism, therefore, of the manner, more or less happy, in which others have viewed this task, we consider we shall do best to speak of three periods of activity—although, it is true, periods of disproportionate length—upon this widely extended domain; namely, the activity of *individuals*, of the *Church*, and of *Societies*.

1. The mission work of *individuals* had its forerunners—nowhere in the heathen world; this had no higher light to bring, and only in the person of its noblest representatives went to seek it here and there in the East—but in some sense in Israel, inasmuch as thence the light of a purified knowledge of God shed itself abroad in the heathen world (Jonah, Daniel, the Diaspora, Proselytism). In so far, however, as we can speak of a mission zeal among the Jews in the fulness of the time, this displayed the colour of a fanatical Propagandism,¹ in many respects the very opposite of that spirit of missions, first called forth by Jesus. Himself God's own and greatest envoy,² we see Him, in accordance with the nature of His vocation,³ bringing the Gospel of the kingdom as yet exclusively to Israel; but presently sending forth His Apostles with the commission to preach this Gospel unto the ends of the world.⁴ He has the firm consciousness that the Gospel is destined and adapted for all nations, and dates the hour of His final advent from the moment when this His command shall have been fulfilled.⁵ And in reality we see those who have been themselves won to the Lord actually engaged in bringing others to Him;⁶ the circle of the Apostles becomes at the same time a mission school in the highest sense of the term, and hardly have the first witnesses of the Lord received the anointing of

¹ Matt. xxiii. 15.

² Heb. iii. 1.

³ Matt. xv. 24.

⁴ John xv. 26, 27; Luke xxiv. 47; Acts i. 8.

⁵ Matt. xxiv. 14.

⁶ John i. 42a.

the Holy Ghost, and the first foundations of the young congregation been laid, before its first persecution evokes the first individual missionary activity, and the limit is passed which divides Judea from Samaria.¹ Very soon the first mother-Church in the Gentile world manifests its fresh and vigorous life of faith in the very fact that it puts forth its power as a missionary congregation, which by the impulse of the Holy Ghost in a solemn manner sets apart Barnabas and Saul to the work of the ministry.² In the whole domain of missionary activity can no more illustrious name than that of Paul be mentioned; the history of his great missionary journeys is equally familiar, as the incomplete account of that which he endured in this work,³ but specially the peculiarity of the missionary labours of this period must not be overlooked, that they were usually accomplished by means of journeys,⁴ while as a rule the attention was specially directed to large towns, very soon raised to become foci of Gospel light for the dark region around them. Carefully does the mission seek every point of contact, first of all in the worship of the Jewish synagogue, but also in the aspirations of the Gentile world,⁵ and directs its course as the sun from the East to the West, not resting till it has attained to Rome, the heart of the Gentile world, yea, extending its glance at least, even beyond Rome.⁶ In consequence of this individual missionary activity, specially of Paul and his fellow-helpers, we see towards the middle of the second century the eastern boundaries of the Roman Empire passed by the Christian Church; but also the banner of the cross planted in the West, at Lyons and Vienne in Gaul, nay, in Africa and Spain. No wonder, where so many a martyr might be termed at the same time a missionary, who by his blood fertilised the newly reclaimed land, while moreover women, children, even slaves, sometimes with and sometimes without the word, show themselves open letters of a living Christianity, which no one can leave unread. The higher must our estimate be of this individual missionary activity, inasmuch as it was continued during the first three centuries in the midst of the bitterest persecutions, was controlled by no ecclesiastical authority, and revered no other order than that prescribed by the law of love. Among its most distinguished representatives deserve specially to be mentioned Ulphilas, the Apostle of the Goths († 381), and Frumentius († abt. 360), consecrated a bishop of Abyssinia by Athanasius in 327.

2. That even after their time a vigorous individual activity in this domain was not wanting, is already evident from the fleeting reminiscence of so many names, mentioned in a later age as those of Apostles *par excellence* of particular lands and peoples; while even to the present day an important part of the mission labour displays a highly individual character. Yet during and after the fourth century the missionary activity of the Church begins to make itself felt beside, and partly by means of, that of

¹ Acts viii. 5—8.

² Acts xiii. 1—3.

³ 2 Cor. xi. 23—28.

⁴ [Arrested by sickness upon one of these missionary journeys (the second), the Apostle was first led to preach the Gospel in Galatia, Gal. iv. 13.]

⁵ Acts xvii.

⁶ Rom. xv. 28.

individuals. No longer persecuted, but raised to be the religion of the State, the Church shows that it comprehends its vocation to carry the Gospel to the world, alas! not always by purely spiritual ways and means. Christianity is established everywhere in Europe, specially among the Germanic and Slavonic peoples; but even where this is brought about in great part by eminent individuals, these act to a much greater extent than before in the name, on the authority, under the influence of the Church, and for the advancement of its supremacy. Compare, for instance, the labours of a Frumentius with those of a Bonifacius, and the difference is at once apparent. It is thus not surprising that we see henceforth arising, whether beside or in place of personal activity, so many *combined* powers, in the possession of material in addition to spiritual aids, made subservient with a devotion often worthy of all respect, to the same great end, the Christianising of the heathen world. It is more particularly clergymen and monks whom we see appear as missionaries; monasteries and monastic schools become at the same time in some sense missionary institutes, yea, now and then missionary outposts. The Benedictines especially have rendered service in this respect, as also the Franciscans; while the Dominicans more definitely applied themselves to the conversion of heretics—an endeavour out of which the Inquisition, with all its horrors, eventually arose.

Specially does the ecclesiastical activity find its support and power in those men who shine resplendent as bright particular stars in the sky of mission history, of whom it may be testified with a greater or less degree of justice, that they "delivered up their souls for the name of the Lord Jesus."¹ We name only of the fifth century Patrick, bishop of the Irish († abt. 466); of the sixth, Columba of Ireland († 597), Apostle to the Picts and Scots; Columban of Iona († 615), with his twelve companions in Switzerland, and his pupil Gallus († 640); of the seventh and eighth, Amand († 679) and Eligius († 659), of Belgium; Wigbert († 692) and Willebrord († abt. 738), with his twelve disciples from England, among the Saxons; presently Winfrid or Bonifacius († 755), the Apostle of the Germans, from England; besides his disciple, Gregory, abbot of Utrecht, and Sturm, abbot of Fulda († 780), not even to speak of Ludger, the admirable missionary to the heathen Normans, Saxons, and Frisians. Of the ninth, an Ansgar (began his missionary labours among the Swedes, 828, † 865), Apostle of the North, Scandinavia's herald of light, a gentle Johannine nature, as opposed to the fiery Petrine character of Winfrid; and farther south, the two Greek monks, Cyril and Methodius, labourers among the Slavonic peoples. Of the tenth, the martyr Adalbert in Prussia († 997); of the twelfth, an Otto of Bamberg, Apostle of the Pomeranians (began his missionary labours 1124); of the thirteenth, a Raymond Lull († 1315), who had drawn his spiritual sword chiefly against the Saracens. But how shall we mention all those "of whom the world was not worthy"? Notwithstanding all that cleaves to them of a human nature, there shines forth before us here as it were a constellation of heroes of the faith, of which the spiritual radiance after the lapse of so many centuries still

¹ Acts xv. 26, according to the Dutch.

dazzles our eyes; and if the inner meeting and contact with apostles and prophets like these is still without essential influence upon the pastor and teacher, we ask in vain, what then could touch and move him?

Certainly the value of the ecclesiastical missionary labours is not to be overrated. Often it was the fruit of political aims and compulsion, rather than of faith and love; and moreover that which they brought to the nations was not the pure Gospel with all its treasures, but the Church with all its blemishes. Baptism was still no conversion; civilisation, no regeneration. Preachers of the Gospel following in the wake of the warrior hosts could hardly find the way to the hearts of men, and in the shadow of the cloisters sprung up, only too often, the seed of an unrighteousness, in part unknown before the name of Christ was named. Yet the ecclesiastical missions were, notwithstanding, partly even by means of their shadowy sides, for countless numbers an everlasting blessing; and if Europe was towards the close of the Middle Ages entirely irradiated with the light of the Gospel, we soon after see a wholly new field opened up for missionary enterprise by the discovery of America.

After the Reformation of the sixteenth century we see mission work on a large scale pursued with growing zeal by the Church of Rome. It is impossible to mention the names of a Francis Xavier, the Apostle of India (1542), who also laboured in Japan (1549), dying in his forty-seventh year (1552), a Matteo Ricci, unceasing labourer in China during twenty-seven years (d. in his fifty-eighth year, 1610), and others with him, save with admiration and reverence. Very soon the order of Jesuits devotes itself with unflagging zeal to the diffusion of Christianity, and "congregations" arise, which give unity and solidity to the ecclesiastical work of the conversion of the heathen, such as the "*Congregatio pro propagandâ fide*," founded at Rome by Gregory XV. in 1662; the "*Collegium de propagandâ fide*," established in 1627 by Urban VIII.; a congregation of priests for foreign missions in 1688, and others besides. As well in America as in Asia, wherever Roman Catholic states arise, or new colonies are founded, do the missionaries of Rome at this period everywhere know how to open up new paths, and win glorious triumphs, if not for the word of the Cross, at least for the dominion of the Church. By nominating bishops "*in partibus infidelium*," Rome moreover showed that she recognised permanently as her own territory every spot where she had once borne sway, though later compelled to retire; and he who is at all acquainted with the history of the Propaganda from the original sources, knows how this is even to the present day intent not only on the maintenance of its supposed rights, but also upon the enlargement of its boundaries by means of material and spiritual forces.

As contrasted with this colossal display of power, it must be confessed, and the fact is perfectly explicable, the churches of the Reformation present at first a moderately sorry figure in the domain of missions. Unquestionably Luther, *i.e.*, speaks as occasion offers on the spiritual necessities of Jews and heathen, and the Christian duty arising therefrom. But too great was the conflict and distress within the bosom of the struggling and gradually forming Evangelical Church; too close the bond which ordinarily held it chained to the State; too small the number of availing and available

forces, in consideration of the great spiritual need within its own circle and vicinity; too oppressive, presently, the misery of the thirty years' and the eighty years' warfare waged for faith and freedom of conscience, for the Evangelical Church of the sixteenth and seventeenth centuries to be able to accomplish anything of importance for the work of missions. The less must we be disposed to form a low estimate of the efforts, however unsuccessful, made by the Reformed Churches of France for the evangelisation of Brazil; while by Gustavus Vasa († 1560) and Charles the Ninth († 1611) of Sweden we see the band put, during the sixteenth century and the beginning of the seventeenth, to the conversion of Lapland; and that which was effected during the same period by the Dutch, on behalf of those East and West Indian possessions whence so great wealth flowed to them, is matter of general notoriety. Two other Protestant nations shared with them the honour of obedience to the Saviour's last command; the Danes, whose pious king Frederick IV. († 1730) directed his attention to the coast of Tranquebar, and (1705) sent thither the missionary, Bartholomew Ziegenbalg, and the English, who gave to North America a John Eliot, the Apostle of the Indians.¹ In Germany, Spener and Francke constantly urged the duty of missionary labour, but the spirit of lifeless orthodoxy offered a vigorous resistance, and only within the bosom of the community of the Moravian Brethren was enkindled, in the beginning of the eighteenth century, the fire of a missionary zeal which yet continues to diffuse its silent but powerful glow within a wide circle.

3. The cause of Missions is still very far removed from having become in reality the cause of the Church; but, while awaiting better days, there has been for fully two centuries increasing ground for speaking of the activity of *Societies* on behalf of missions. The first Protestant Missionary Society, ratified by an Act of Parliament soon after the close of the Civil War (1647), became the herald of an ever-increasing number of unions in the Old World and in the New; all in their own way confirm the truth of the assertion: "The Church of Christ *must* institute missions, she cannot but do so, as long as she is really a church, and as long as there is a single heathen dwelling upon the earth."² As the most important must be mentioned the Baptist M.S. (1792), the London M.S. (1795), the Scottish (1796), the Church M.S. (1799), that of the Free Church of Scotland (1843); in France, the Evangelical Missionary Society (1824). In Switzerland, that of Basle (1816); in Germany, that of Berlin (1824), of Barmen (1828), of Bremen (1836), Hermannsburg (1849). In Holland, the Netherlands Missionary Society; established in 1797 with the watchword, "Peace through the blood of the Cross," and active in the spirit of its pious founders, until (1864), under the influence of Modernism, the spirit which denies, acquiring equal rights with the spirit which confesses, compelled a number of its governors and members to secede, and afforded the occasion for establishing a new

¹ John Eliot (1604—1690), a native of Nasing, Essex, emigrated to Boston, New England, in 1631. While there he was touched by the condition of the Indians, and laboured from 1646, with much success, for their conversion. The words written by him, at the end of the Indian Grammar which he had composed, reveal the secret of his success: "Prayer and pains, through faith in Jesus Christ, will do anything."

² OSTERTAG.

Missionary Society upon a firmer basis. It is impossible to mention everything. Let it suffice that, by the combined labour of all these various circles, we now see the heathen world, as it were, covered with a network of mission posts, which within the last century have won at least a million disciples to Christ. These are great things; but yet small as compared with those immeasurably greater things which faith looks for, and sees approaching at ever shortening distance.

“Es kann kein’ Ruhe werden bis seine Liebe siegt,
Und jeder Kreis der Erde an seinen Füßen liegt.”

“There can be no peace until His love has won the victory, and every province of the earth lies at His feet.” So overwhelming becomes the abundance of the Mission history, that it is hardly to be disposed of; yet it is itself only one of the most important pages of the history of the world. Upon the Practical Theologian the obligation is imposed, nay, to him the privilege is granted, of becoming acquainted with so much of this glorious history as is necessary in order to be able to move with sufficient ease in this domain, and in his measure to work with the joyous animation of a sacred *enthusiasm*, such as is in hardly any province so perfectly explicable as here.

4. If, at the end of this cursory review, we must characterise in a single trait the present *condition* of the theory and practice of missions, we should perhaps not be able to select a better word than that of the Apostle: “perplexed, but not in despair.”¹ On the one hand, it is not to be denied that within the last twenty years clouds have appeared in this domain also, which formerly showed themselves only at a greater or lesser distance. Modern Naturalism has, not less than sectarian Orthodoxy, exerted here and there its benumbing and paralysing influence upon the fresh, free Evangelical mission-spirit, so powerfully called forth in the first half of this century. An exhausting and often fruitless ecclesiastical controversy has turned away the eye and heart of many from the cause of missions, and apparently justified the subterfuge of doubt and indolence: “the time is not come, the time that the Lord’s house should be built.”² Increasing social distress around us sometimes causes the stream of gold to flow more sparingly into the mission chest; the number of labourers qualified for this service, and disposed to enter on it, does not for the moment increase; the materialistic current of the age is inexorably opposed to the cause of missions; and, to mention nothing more, the inevitable controversy, as yet far from concluded, as to the best method of undertaking mission work, cannot fail of affecting, injuriously for the time being, the unity and firmness of the toilsome labour. On the other hand, it may be regarded as no small source of encouragement, that, in spite of all this, the missionary activity is still continued, and begins, in growing measure here and there, in reality to become the cause of the Church itself. Even the melancholy state of division in this domain is made, under a higher guidance, a means of blessing, just as was witnessed already ages ago,³ and while not a few earlier

¹ ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι, 2 Cor. iv. 8b.

² Haggai i. 2.

³ Acts xv. 39—41.

friends withdraw, fresh and promising auxiliaries often unexpectedly appear. In a word, the wind is in many respects adverse to the mission ship, but the eye of faith discerns in the midst of the clouds the well-known form of the Lord approaching upon the storm-lashed waters. It also disposes to gladness that the theory and practice of Christian missions becomes more and more a subject for very serious studies; that more than one University opens its lecture rooms and professorial chairs to the "Science of Missions;" that a care is bestowed upon the conscientious training of the missionary students in accordance with fixed principles, such as was before almost unknown. If, in connection with and above all this, a spirit of faith and prayer is awakened in the Church, it may be safely said of the cause of missions that it has an illustrious past, a clouded present, but also a well-assured future. It is the glorious task of the pastor and teacher to awaken, to strengthen, to guide this spirit.

Comp., on the literature of Mission history, the writings mentioned in the Encyclopædias of HAGENBACH, DOEDES, LANGE, and others. Particularly also the biographies of David Brainerd, Henry Martyn, Carey, Claudius Buchanan, Judson, Bowen, Wm. Burns, Patteson, and others, and *the very interesting article of A. OSTERTAG, in Herzog's *Real-Encycl.* ix. s. 559—635. For the Romish Missions, the German work of O. MEYER, "The Propaganda, specially in Protestant Lands," etc.—Of all which the Mission literature of the present day affords of an interesting nature the excellent **Allgemeine Missions-zeitschrift* of Dr. G. WARNECK merits in our estimation the crown. Among the poetic literature, BERANGER's ode devoted to Paul, and "The Christian Missionary" of Dr. H. J. KOENEN (Dutch, 1854, translated into German by ALB. KNAPP) must not be overlooked. For the earlier Protestant history, "The History of the Propagation of Christianity among the Heathen since the Reformation." By the Rev. Wm. Brown, M.D., 2nd edit. 1823. (A new edit. in one vol. was published within the last few years.)

POINTS FOR INQUIRY.

What is it that renders missionary history in particular so fascinating and instructive, even for the practical clergyman?—The value of Biography in this domain.—Has the missionary history also place for the recognition of miracles?—History of missions to, in, and from our own country.—Comparison of the peculiarity of Roman Catholic and Protestant missions.—Whence the greater vigour and progress of the first-named?—The present condition of the Mission cause within and beyond Europe.—Missions and Modernism.—Missions to the Jews.—Has the Mission cause really a future, even in our own day?

B. If in that which has been said the *guiding* of the missionary activity, by the pastor also, has been already in principle recommended, it is by no means a matter of indifference in what way this takes place. May the following propositions contribute their part, here also, to lead the foot to walk in the right track.

1. It is in the highest degree desirable for his own sake, for the sake of the good cause, and for the congregation of the Lord, that the pastor and teacher take a *personal* part in the conducting of the missionary activity.—That he will of course be a friend of missions is, after what has been said, self-evident: but also an actual co-labourer? On various grounds, rather upon various pretexts, it is here denied, there overlooked; yet the question admits only of one answer, and that an affirmative one. Even where the congregation is not wanting in interest, this interest gains in unity and force where it is guided with firm hand by the leader of the flock. The

inspiration for his own spiritual life, which the pastor not seldom seeks in vain in his immediate surroundings, sometimes reaches him in a surprising manner from that which he hears of the work of the Lord in the heathen world. By his word and example the mission zeal is presently called forth in the hearts of old and young, while at the same time the Evangelical catholicity, so greatly to be desired, is advanced; inasmuch as Christian preachers of different views and colouring extend to each other the hand of brotherhood, where it regards labour among those who are without.

2. Nevertheless, the *nature* and *extent* of this participation is determined by the peculiar character of the ministry of the Gospel. Of the pastor and teacher within a legitimately defined circle the same thing is not demanded as we expect of the missionary who has gone forth for the Lord's name's sake. In itself, the gift of directing and instructing the messengers to the heathen is not given to every one; and that which is the main thing in the office of the ministry ought always to remain so. Even to the most ardent missionary zeal no essential wants and interests of our own congregation must be sacrificed; where the one is done, the other must least of all be left undone. On the contrary, the life of one's own congregation must be invigorated by the missionary spirit; and, conversely, the mission favour the establishment of organised congregations, in which the Gospel is proclaimed by duly authorised preachers.

3. His labours must, above all, tend to make the mission cause the cause of *the congregation*, espoused by the congregation itself in a positive-Christian, but at the same time free and genial spirit.—However much that is good we may also have to say of the activity of societies in this province, it is and remains a temporary and imperfect substitute for that which, with a greater fulness of the Spirit, the Church of the Lord as such must finally recognise and enter upon as her own natural and legitimate task. He who has a heart for the cause must contribute, within his own sphere, to the matter being brought more and more to this stage. The congregation itself—its living part at least—must learn to send out heralds, labouring by prayer and gifts, that *its* light may arise over those now sitting in darkness. Nevertheless, it must understand from its spiritual guides that it is by no means the vocation of the Church to transplant every ecclesiastical peculiarity of every “denomination” into the heathen world; but simply to make known to the heathen the Gospel of Christ, in accordance with their capacity and wants, and that so far as possible apart from human systems and forms. “I do not carry over the sins of the West into the East,” was the answer of the renowned Charles Gutzlaff († 1851) in his time, when asked as to his practice in this respect. Mission work would gain immensely if it aimed less at making Reformed Church, Old Lutheran, Baptist, and other kinds of converts, and was zealous only to bring the simple Apostolic *Credo* into the hearts and heads of heathen and Mohammedans. Those things which divide professors of the Gospel they will quickly enough discover, perhaps within their own circle; about that which unites all who love Christ and Christianity, we must be supremely, nay, exclusively concerned. Here too the saying is true, “A drop of life is better than a sea of knowledge.”

4. To this end it is very desirable also *expressly to lead the congregation,*

at particular times, *in prayer*, for the coming of the kingdom of God. The subject is of too great importance for being mentioned only now and then in the ordinary prayer of the Church, in a single word, as by way of notification; if the conquest of the heathen world for her Lord is in reality the earnest concern of the congregation, this desire can be offered only in unanimous and persevering prayer. In this way did the first believers precede us;¹ thus has the Lord willed it;² and thus is it demanded alike by the impulse of the Christian and the interest of the matter itself rightly comprehended, since the more ardently one prays the better will one labour and the more liberally give. The communion of prayer, if so it may be, on the same day and at the same hour, entwines moreover a bond of love around the friends of the great cause in different localities and positions. Where thus a meeting for such prayer, once a month or otherwise, already exists, it must be maintained in efficiency; where it is wanting, it must be instituted, and conducted as effectively as possible.

5. For everything in this case turns upon an appropriate way of *conducting* these Missionary meetings. Nothing is more general than the complaint that these hours of prayer are badly attended, and often display a character but little awakening; but also nothing is more natural than the question, whether at least a good part of the fault does not rest with the leader himself. Where such an one comes there but little spiritually attuned and imperfectly prepared, mechanically reads the ordinary monthly report to hearers who are able to read it for themselves word for word, or occasionally varies the reading with not very apposite practical remarks for the shaming or instructing of his audience (*e.g.*, the tragic "so must blind heathen put Christians to shame," when reading of the tokens of faith or of love given by new converts), and brings the whole to a close with a prayer, perhaps greatly prolonged, but to a very small extent heart-raising—let not this man think that even with twenty meetings he has kindled a spark in a lifeless soul. He who will really effect anything here must at once declare inexorable warfare against all mechanical method, notably against all reading to the audience, with the exception, if need be, of a letter or citation. The best leader in such case is he who can not only pray most fervently, but also truly speak, in a fascinating manner relate, and vividly depict. The missionary gathering must in the first place be led to feel an interest in the subject, with which it is at the outset either unacquainted or but imperfectly acquainted; it must be placed at the scene of the event, and made inwardly to share in it; not only the missionary account, but also the missionary map must render indispensable services, and, above the working and suffering of men, in particular the hand of the Lord be in all things recognised and glorified. The congregation ought, moreover, to be kept well informed with regard to that which befalls its missionaries of a saddening or gladdening nature; the conflict being continually waged by the world around her against the cause of missions must not be carried on without the knowledge of the congregation; the life sketch of eminent heroes of the faith in this domain must from time to time be presented *con amore* before the eye of the flock. "Non multa, sed multum." Not the

¹ Acts iv. 24—29, xiii. 1—3.

² Matt. ix. 38.

cause of *the* society as such, with its usually slender exchequer, but the cause of the Lord, with which we have supremely to do, must be rendered most prominent in word, prayer, and song. The "Missionssstunden" of W. Hoffmann († 1873) still remains even in this respect an unsurpassed model, which by but few can be equalled, but may be studied and distantly followed by *all* who are concerned about fruit unto life. Let the whole service be concise, as also the prayer, not losing itself in generalities, but in definite connection with that which has just been spoken, and with the impression thereby produced. Earnest prayer on behalf of the young congregations gathered from the heathen, and for those who labour among them, is here greatly in place; the mite also of poverty is to be thankfully mentioned and employed, but without unceasingly urging to giving, and ever afresh giving. If the large, cold, empty church is less suitable for the missionary lecture, let it be held in a smaller, appropriately arranged place of meeting; if it cannot be maintained in the summer, let it be resumed with new interest at the approach of each winter; though it may at first attract but few, nevertheless persevere, and place the Catechesis and pastoral visitation at the service of Halieutics. A nucleus may be formed, which will continue, will gradually extend, and the hour of prayer will become a power in silent operation, which will not fail of its blessing alike within and without the congregation of the Lord.

6. In *other ways*, too, the pastor may be, and ought to be, active for the mission cause, and not only to seize the opportunity of doing so, but to seek and to multiply such opportunities.¹ Faith multiplies the power of labour, and love renders inventive. In how many ways may the true friend of missions contribute a single stone to its colossal edifice! To this work belongs the care, in conjunction with others, for the training, sending out, and supporting of missionaries;² the taking part in mission festivals; the spreading of suitable missionary literature within one's own congregation; the introduction and commendation of annual Whitsuntide collections for the cause of the kingdom of God; the missionary box at the catechisation; catechetical instruction in Missionary History (§ I.III. 6). Collections by means of children, and lotteries on behalf of missions, are things hardly to be commended. The establishment and maintenance of auxiliary societies, specially ladies' auxiliary, is on the other hand greatly to be encouraged. An attractive mission circle has already often become the germ of a small, but vigorously active missionising congregation.

7. As regards the manifold *objections* too, which are constantly brought against mission work, the pastor ought to be fully armed. The terrible "lion upon the streets" has already by his roar alarmed more than one sluggard; but the vigilant watchman will not allow his voice to be silenced by this danger. The objections against the cause of missions are familiarly known. They are generally derived *either* from that which is to be observed in our immediate neighbourhood, *or* from that which is, or is not, to be found in the heathen world, *or* from the danger to be apprehended for the work of Home Mission from the extension of the Foreign Mission. It is said, *e.g.*, that there are so many heathen at home; the divided state

¹ Gal. vi. 9.

² 3 John, ver. 5-8.

of mind and the controversy on this question also, in our own locality, is alleged as an objection; the hopelessness of such an undertaking, with powers so inadequate and defective; the questionable wisdom of missions from a political or social point of view. We have in the first place to appreciate at its true value the measure of justice in these and similar objections; as speedily as possible to place in a clear light the hidden principle whence they spring, and to aim most of all, not merely at depriving these objections of their force, but at rendering the disarmed opponent, if we can, a friend and advocate of the cause of the Lord. Even where we only succeed for the moment in bringing him "*ad terminos non loqui*," our defence of the cause is not on that account at all lost. That which is not admitted by the opponent himself is more clearly perceived by those who hear the conversation, or hear of it; and even where no conviction results, the testifying from the inner necessity of the heart is an honour, a duty, a blessing. Was it not an unbeliever who spoke the striking words, "I am no Christian; but if I were, I should certainly become a missionary"?

8. No *aids* at his disposal for the accomplishment of all this can be indifferent to the pastor and teacher, even in this domain; but least of all must the fact be overlooked that, here too, it is the Spirit who maketh alive; and that no one can effect any permanent good in mission work, who is not at the same time, and above all, a missionary to himself.—This truth is forcibly brought to our mind by the word and example of the great Apostle of the Gentiles,¹ and—in opposition to the *πολυπραγμοσύνη* of many, in this domain also—must be constantly repeated and laid to heart.

"Life's real tree is wholly lost from sight,
So much the eye is charmed with *knowing's* vain delight,"²

says our renowned Hugo Grotius, and a Greater than he addressed to His disciples a "take heed to yourselves," when they were going forth into the world.³ Where, however, compliance with this great demand is duly taken into account and aimed at, there the hand of love readily lays hold of any aid, whereby we may be enabled really to make further progress. We shall do so in proportion as the cause of missions begins to occupy a wider place in our reading and conversation, in our thoughts and prayers. An abundant storehouse of homiletical literature also, of our own and other lands, affords many a useful hint in this respect;⁴ our best homiletes have offered their best gifts upon the altar of missions.—The diffusion of the Bible too, in part by our influence, must advance the work of Christian missions; and our experience in the province of Home Missions be turned to account in connection with the work of Foreign Missions, or *vice versa*. We must not lightly suppose we have done enough in this cause, where rather the French proverb is applicable, "A little of the too much saves from the too little"—"*un peu de trop préserve du pas assez*." Well-directed activity in the

¹ Acts xx. 28; 1 Tim. iv. 16; cf. 1 Cor. ix. 27.

² "Des *levens* ware boom wordt t'eenemaal vergeten,
Zoozeer wordt 't oog bekoord door d'ijdden boom van 't *weten*."

³ Luke xxi. 34a; comp. Matt. vii. 22, 23.

⁴ See above, p. 277

cause of Christian Missions becomes likewise for the true minister of the Gospel a powerful aid to his own perfecting in Christ.

Comp. W. HOFFMANN, *Missionsstunden*, i. (1848), ii. (1851). J. SCHLIER, *Missionsstunden für Evang. Gemeinden*, 1867. *Handbüchlein der Missionsgeschichte und der Missionsgeographie* (1844), published by the Calw Association. *K. VORNBAUM, *Evangel. Missionsgesch. in Biographien*, 4 vols., 1850, and following years. **Lebensbilder aus der Gesch. d. Bytändergem.* (1846). *Die Lillie der Mission*, von einer Norwegerin (1854). On Missions to the Jews, the *Article of HAUSMEISTER, in Herzog's *R. E.* ix., and the accounts at the meetings of the Evangelical Alliance in 1867 and 1873. On the present condition and prospects of Missions, the "Report of the Missionary Conference at Allahabad," and that of the Conference of Missionaries to China (1877). Also a paper *"On the Need of a Missionary Revival, the ground for expecting it," etc., read before the last annual meeting of the American Board of Foreign Missions. On the method of conducting missions, the Dutch prize essay of E. BUSS (Hague Soc., 1874), deserves to be most seriously pondered. See also O. ZOECKLER's "Beiträge zur Missions-Apologetik," in the *Beweis des Glaubens*, iv. (1868), ss. 33-70. Least of all must we omit to commend in this place *G. WARNECK, *Das Studium der Mission auf der Universität* (1876). As a transition to the following section be reference here made to N. POULAIN, *L'Œuvre des Missions Evangeliques au point de vue de la Divinité du Christianisme* (1867).

POINTS FOR INQUIRY.

What position has the Christian Mission to assume towards questions of Church-government and denomination?—Connection and difference between the work of Foreign Missions and that of Home Missions.—Is it desirable that the training of missionaries be committed to preachers?—Bright and dark sides of national mission festivals.—How is the risk of too greatly cutting up our strength into small sections in the domain of missionary labour best to be diminished?—How is the danger of relaxing in the missionary effort, on the part of the congregation and ourselves, to be overcome?

§ LXVII.

CHRISTIAN APOLOGETICS.

AS Haliæutics aims at the diffusion of the Christian religion, so does Apologetics aim at its maintenance, where it is already outwardly established. As the theory of the self-vindication of Christianity—in opposition to all those who do not yet occupy, or no longer occupy a Christian standpoint—it makes the Pastor and Teacher acquainted with that which he has to do, as such, for the defence of Christianity against those who assail it; for the commendation of it to those who are ignorant of its nature; and thus, in the midst of all strife, for preparing the way for that higher peace, which is the indispensable condition for the maintenance and prosperity of the Church of Christ upon earth.

1. The notion of Apologetics, already sufficiently indicated by the word itself (*ἀπολογητική*, sc. *τέχνη*, vel *ἐπιστήμη*), points to the theory of the defence (*ἀπολογία*), to which every Christian, and especially the Chris-

tian teacher, is called with regard to his most holy faith.¹ Apologetics stands related to the Apology, with which it is not seldom confounded, as Hermeneutics to Exegesis, as Homiletics to Preaching, as the Theory to the Practice. It presupposes an assailing of Christianity, and proposes to itself, in such wise to repel this assault, that it shall be in no position henceforth to inflict any loss upon the cause threatened. Apologetics has to do, not only with persons, but with things; not alone with assertions or denials, but also—and pre-eminently—with principles, to which the former must be as soon as possible reduced; and has presently, above all, *so clearly* to bring into relief the validity of the foundation, on which the edifice of the Christian faith reposes, that in opposition thereto all denial and contestation, whether scientific or popular, virtually and practically loses its *raison d'être*.

Yet even this labour, which might be termed the Stratagetics of the warrior of Christ, however indispensable and important, is only the means to a higher end. It does not suffice that the enemy be reduced to silence; our object must be to draw forth from him a note of confession, aye, of appreciation for that with which he has hitherto been unacquainted. No doubt moral conviction is intimately connected with conversion of the heart, which is effected by a greater than human power; but even where the disposition to faith is not wanting, often stumbling-blocks lie before the eye, which are for the foot an impediment in the way of its progress, and must thus be removed out of the path. To do this is the task of the Apology, of which thus the extent and character are constantly modified in accordance with the requirement of the point at which, and the weapons with which, the enemy delivers his assault. Thus it cannot but be that the Apology for Christianity should at one period bear a totally different character from that which it bears at another. But high above these diversities stands Apologetics, which is called to bring into their due light the unalterable principles which underlie *every* defence and commendation of the truth, to regulate the method thereof, and to place in the hand of the champion of the most sacred cause those weapons, of which he can make use with good effect. Apologetics is a formal-methodological science; Apology, its scientific-practical fruit.

2. The *place* assigned to Apologetics in this series of observations is already justified by what has been said. That this place has been at all times a very varying and uncertain one, we need hardly say. We have ourselves earlier demanded for Apologetics, regarded as *Theologische Prinzipienlehre*, a place at the head of Systematic Theology; and we should be sorry to deny that the dogmatic and ethical superstructure must rest upon an Apologetic foundation, whether the name of *Prolegomena*, *Pars Formalis*, or whatever name is given to it. On the other hand, however, it must not be overlooked, that the task of the defence and commendation of Christianity in accordance with the wants of the times—however gigantic the scientific strength it may demand—is after all an eminently practical task, for the worthy fulfilment of which the weapons must be derived, if need be, from any part of the whole Encyclopædia, even from Halieutics

¹ 1 Pet. iii. 15.

(§ LXVI.); so that, for this reason, it cannot be supposed unreasonable to regard the theory of the self-vindication of Christianity as the keystone of the Practical, *i.e.*, properly speaking at the close of the whole Christian Theology. As such it is accordingly treated to a growing extent by theologians of different tendency (among others, Kienlen, Delitzsch, Tideman, Doedes), and the objections which may perhaps still be urged against this method can hardly outweigh the consideration of its advantages. To avail ourselves of a familiar illustration, Apologetics thus becomes, not the root, but the crown, or rather the apex of the crown, of the whole stem; as such, at the same time postulate and product of the whole of theology, just because the latter is the science of the faith of an unceasingly *militant* Church, and thus also—if it is to be cultivated as it ought to be—calling into exercise in its service nothing less than the whole theological man, in every part of his science at least sufficiently informed and furnished, in order to be able, if necessary, to instruct those who resist the truth.¹ Of course, even in this domain, perfection is not attained, and only to a certain extent approached; but properly speaking the model Apologete should be a master in every province of the theological Encyclopædia, since in every chamber of the great arsenal are to be found weapons which in a given case he will be able, perhaps be compelled, to employ in the waging of his good warfare.

3. The *value* and importance of Apologetics, notably for the Practical Theologian, ought not, at least in our day, to be underrated by any one. It is true, Christianity justifies itself in a brilliant manner; but the fact *that* it does so, and the way *in which* it does so, ought surely—in opposition to so much slighting and failure to understand its character—to be brought into relief in such wise that, even if we win no assent, we may at least silence the gainsayer. That the advocates of a naturalistic criticism should often speak in a tone of contempt of “*Kecke und unverbesserliche*” Apologetes,² is only what we might expect; but those who claim to stand and to build upon a firm foundation to their faith, must not adopt this tone from their enemies. Even the best labourer in the service of Christian theology is building upon a temple, in a fortress which is cannonaded and invested on every side; and is thus under obligation continually to take up arms, if his building, with the place in which it rises, is not to be desecrated and made a prey to devastation. The theologian who really comes into spiritual contact with the children of this age will quickly experience that this generation has need, *more than of aught else*, to be convinced, if possible, of the certainty (the infallible certainty, *τὴν ἀσφάλειαν*, Luke i. 4) of those things in which it is still instructed, but in which it has absolutely ceased to believe, aye, at which it secretly laughs. What is the gain of all dialectic subtleties and theosophic speculations, so long as the matter itself, on which all these things have a bearing, is not placed beyond all reasonable doubt? The great question for the thought, as well as for the life, is now pre-eminently this: *Is Christianity in reality that which it professes to be, the fruit of an extraordinary Divine revelation of salvation; and on that very*

¹ [2 Tim. ii. 25.]

² “Shameless and incurable” Apologetes.

account the highest religion of humanity, the indispensable and abiding satisfaction for the need of every sinful man? If you are able and ready, in opposition to the spirit "der stets verneint," to place this question in such a light that every honest heart shall receive a deep impression of the truth and holiness of Christianity; then criticise, if you will, exegetise, dogmatise, speculate, polemicalise even, as the spirit leads you; but before all things we must know that in following you we are following no "cunningly devised fables." No study then can be of greater importance for the man who aims at being a theologian in the future, than that which is able, either directly or indirectly, to qualify him for pleading this great cause with truth and dignity. "Apologetics is not able to produce faith," says Delitzsch; "but then, in order to convince, it does not presuppose the existence of faith. It will bring the opponent only to the point of submitting to grace, the effect of which is faith. It has found the reward of its toil, when the self-evidencing power of Christianity, which it only brings to a scientific expression, disarms the opponent, and gives him an impression as one whole (*einheitlichen Eindruck*) of the truth of Christianity. For the proof which finally avails (*der endgültige Beweis*) for this is one's personal experience (*selbststeigene Erfahrung*). As finally availing it proves itself to us, by our experiencing it—indem wir es erleben."

4. It is thus nothing strange that an activity of such indispensable moment should have its own important and instructive *history*. As an independent part of Practical Theology it has been as yet regarded and studied but by few (*see above*). In Holland, the Groningen School placed Apologetics (= *totius rei Christianæ commendatio*), as the crown of the whole of theology, at the end of its Encyclopædia.¹ What is more, as an independent science, duly distinguished from the apology for Christianity itself, it has as yet only to speak of a short-lived existence, not older than the second half of last century. While the way was prepared for its development by Chr. Wolff, J. F. Kleuker, G. J. Planck, and others, it first made a worthy appearance by the labours of K. W. Stein (1824), K. H. Sack (1829), and J. S. von Drey (1838), in the first half of the present century; to be served and developed with zeal and talent in the second half by men like Delitzsch (1869), Baumstark (1872), Ebrard (1874), and others. Yet here too the practice has for ages preceded the theory, and as well the defence as the commendation of Christianity—which indeed may be divided in the consideration of them, but certainly are hardly to be separated in practice—is as old as Christianity itself.

Even in the New Testament we meet with pages which display a definitely apologetic character; we mention only the earliest discourses of Peter; some few passages from the Epistles of Paul;² the Epistles of John, and the Prologue to his Gospel. While, however, this Apostolic Apology bears as yet entirely the character of an animated testimony, presently there arise in the need of the times the first Apologetes, in opposition to the injustice which is done to their good cause by a false state-policy and philosophy. It is impossible here to give the catalogue of a whole Apologetic library; but the peculiar character of the different tendencies, which

¹ "Compend," p. 126 sq.

² Comp. *ε.γ.*, Rom. ix.—xi., 1 Cor. xv.

successively replaced each other, must not escape our notice, because it is only from the history of the past that the present becomes intelligible to us. First of all, a *practico-juridical* tendency is witnessed, which repels with indignation the calumnious language of the enemy, and pleads for the innocence of the inoffensive slaughtered ones; but at the same time makes manifest that the intellectual and moral injustice is on the side, not of the Christians, but of their enemies. (Quadratus, Aristides, Justin Martyr, Tatian, Athenagoras, Hermias, etc.) The Apology becomes here of necessity at the same time a polemic against the errors and folly of heathendom. By degrees, however, thoughtful faith feels its wings budding, and learns to fetch a deeper inspiration, and thus of itself the Apology begins to assume a more *philosophic* character. For while Tertullian ("Apologeticus") maintains tradition, he appeals also to the "testimonium animi;" the Alexandrine School seeks to recommend Christianity as the highest philosophy; in the West, Augustine raises his voice in his "Civitas Dei" as the advocate and apologist of the Christian view of the world's constitution; while in the East, by Cyril of Alexandria, the principal objections of Julian the Apostate are vigorously refuted. By the triumph of Christianity, however, over Judaism and heathenism, and the establishment of orthodoxy, the Apology sees itself called, not to repose, but only to the modification of its point of view, its tactics, and its weapons. As *ecclesiastical* Apology, it maintains the orthodox doctrine against heretical opinions and sects (Augustine), presently also Christianity in general against Jews, heathen, and Mohammedans. During the flourishing time of the Hierarchy, in the Middle Ages, the harvest was comparatively scanty, yet even here some few names, such as those of Agobard of Lyons, Euthymius Zigadenus, Abelard, Raymond Martini ("Pugio fidei adv. Mauros et Judeos"), and above all Thomas Aquinas, must not be overlooked, whose work, "de veritate Catholicæ fidei contra Gentiles," with the exception of the specifically Christian close, was even translated into the Hebrew. When at length, under the influence of the Renaissance, there was awakened together with the desire for investigation also the voice of doubt, the need of an Apology for the Christian truth made itself felt in an augmented degree, and the first fresh laurels in this conflict were gathered by Marsilius Ficinus († 1499), Jerome Savonarola, Alfonsus de Spina (a converted Jew), Picus of Mirandola, and others. It is as though Apologetics had a prescience of the conflict which awaited her in the following ages. At least she is revived, and stands there girded for the strife.

After the Reformation there was ever more and more to be recognised in the apologetic domain an *historico-biblical*, in contradistinction from a more *ethico-psychological* line. At the head of the former stands our justly renowned countryman, "the *Delftic* oracle," Hugo Grotius, on account of his vigorous advocacy "de veritate religionis Christianæ" (1627); soon followed by his brother Remonstrant, of kindred spirit with himself, Phil. a Limborch, in his "Amica Collatio," and others; but especially by the most distinguished English Apologetes of the seventeenth and eighteenth centuries, among whom the most illustrious are John Leland ("Defence of Christianity," 2 vols. 1733), in answer to Tindal's "Christianity as old as

the Creation" (1730), "The Divine Authority of the Old and New Testament asserted" (2 vols. 1739). Leland's works present an unrefuted and irrefutable argument for the supernatural origin of Christianity.¹ Joseph Butler ("Analogy," 1736); Nathaniel Lardner († 1768), "Credibility of the Gospel History" (1727—1743); George Campbell, Professor at Aberdeen ("Discourse on Miracles," 1762, a masterly reply to the argument of David Hume); William Paley, "View of the Evidences of Christianity" (1794), "Natural Theology" (1802);² in France, to a greater or less extent, by Ahbadie and Huet; in Germany, by Lilienthal, Koppe, Less, Reinhard, and others. At the head of the other we write with gratitude the name of the immortal author of the *Pensées*, the man whom Neander terms "the sage for all ages," Blaise Pascal († 1662); who brought effectively into the foreground the so-called "preuve morale," and found in the Gospel the only satisfactory answer to the deepest aspirations of heart and conscience; "one of the most profound and productive Apologetes of any age," says Pelt, "who in a short lifetime powerfully affected Church and science." Specially after his death was his influence mightily augmented, nor has he wanted—in the present century more particularly—for kindred spirits and successors. The line of Pascal was, without prejudice to the peculiarity of either, continued in the school of Alex. Vinct and his most distinguished disciples, within and beyond his native land; while even those who believe the *historic* proof must continue to retain the first place in this controversy, would yield to none in grateful appreciation of the principles and results of Pascal and his school.

In our own century, particularly after the rising of Dav. F. Strauss (1835), the Apology of Christianity has attained more than ever a *Christo-centric* character; while, moreover, the progress of the controversy impelled the friends of Christianity to undertake anew the historic investigation as to the origination of the Scriptures and the early days of the Christian Church. Here too higher wisdom has been able to bring good out of evil. The attacks directed by a Strauss, Schenkel, Renan and others (to speak only of foreigners), upon the Christ of the Gospels, have called forth a whole cloud of witnesses to the saving truth; who have placed in a clear light the baselessness and whimsicalness of many a contradiction on the part of unbelief. We do not mention names which must be present to the mind of all—in part also have been already mentioned—but simply call attention to the fact that, partly as a result of the labours of these men, the Apology of Bible and Christianity has become more and more an Apology of Christ Himself, and of faith in Him, as the only way of salvation; a cause pleaded by no means exclusively before the bar of the analysing intellect, but at

¹ Thomas Halyburton's "Natural Religion insufficient" appeared only after the author's death (4to. 1714).

² The most important English works of an Apologetic tendency published in the seventeenth century are those of R. Baxter ("Reasons of the Christian Religion," 1667, in answer to Lord Herbert); Sir Matthew Hale ("Primitive Origination of Mankind," 1677); John Wilkins ("Of the Principal Duties of Natural Religion," 1675); Samuel Parker ("Demonstration of the Divine Authority of the Law of Nature and the Christian Religion," 1681).

least equally before that of heart and conscience. "People have ceased," says Twisten, "to ascribe reality only to that which admits of demonstration." Earlier than this had the beauty of Christianity been commended from another side (De Chateaubriand) as an evidence of its truth; and thankfully must the services be acknowledged which have been rendered to the cause of truth by Roman Catholic Apologetes (von Drey, Staudenmaier, Hettinger, A. Nicolas, and others), where it was a question of the existence or non-existence of all Christianity. But even at this point it would appear that, in presence of the rapid deploying of the forces of unbelief, Apologetics can no longer make its stand. The Apology of historic Christianity as a Divine revelation of salvation sees itself more and more called upon to take up arms in defence of the cause of Christianity as a religion, aye, of that of religion in general, and to maintain its *moral* and *religious* character against the theoretical and practical Materialism of the age. Less than ever can it be released from the duty of maintaining those *στοιχεῖα*, which were formerly looked upon as indisputable premisses even on the part of earnest heathen; and in all seriousness has it to reply to the objections, brought above all in the name of Natural Philosophy, against the fundamental and axiomatic propositions of *all* religion. What warfare it has waged against this foe, what victories it has gained in this warfare, must be left to another pen to delineate.

5. It is already evident, from that which has been said, that the *extent* of the Apologetic task can be circumscribed within no narrow limits, nay, at different times and under different circumstances will vary in proportion as the assault is delivered now on this side, now on that, of the threatened fortress. The Apologete who comprehends his vocation has an entirely different task to fulfil, from that of the eighteenth or one of the preceding centuries; just as the champion of the faith in the third or fourth century could no longer be content with repeating that which the first or second had said. The line of action of the combatant for the Christian truth is determined by the signals which he sees arise from the hostile camp; the most fiercely assailed point of the rampart first calls for his presence on the wall. At one time the properly so called defence of the truth misrepresented, at another its more direct commendation, must occupy the most prominent place; as against one, that which is known as the external evidence, as against another the internal evidence, must be brought into the foreground; sometimes we must go to work in a purely defensive way, at others assume the aggressive. At one time it was a question of holding the outworks, now more than ever of defending the centre, aye, the very foundation of the citadel; thirty years ago it was above all a sound historic criticism which had to maintain its positions with all its might; now it is a sterling philosophy which has to uphold its propositions against the stream and current of negation. To the question, what then is finally to be defended against all gainsaying, to be commended in opposition to all misrepresentation, if the Apologete is to accomplish his task in all its extent? the immutable answer is: *Christianity*, such as this originally claims to be, judging from its authentic documents, and in this character is now—judging from the facts we meet with—either opposed or misrepresented. The term *Christianity*, however, is at various times employed in

a sense at least fourfold ; and the Apologete is thus called, to the best of his ability, constantly to satisfy a fourfold demand. Whatever else the fiercely assailed Christianity is or is not, it claims before everything to be *religion*, and in point of fact takes its place among the religions of the world, or as its advocates assert, at the head of these religions. But the claim of religion itself to exist is now more passionately disputed than ever : here therefore the Apologete is called to descend into the deepest recesses of the innermost sanctuary, and to assure to religion a permanent place by satisfactorily maintaining faith in God, and in the light of psychology and experience bringing into due relief the inviolable relation between God and man. What value Christianity possesses and retains as a religion will be best learnt by a comparative study on his part of the various religions of the world and their history, [*i.e.* of human religions and the Divine one.]

But Christianity presents itself to us not merely as the best expression of the aspirations of the religious feeling. It claims to give a Divine answer to the deepest questions of man's life ; in other words, it professes to be an extraordinary particular *revelation*, and indeed explicitly a revelation of salvation. Is it justified in this claim ? and can it as such show credentials of a nature to merit esteem and confidence ? Is such revelation really necessary ? Is it possible, recognisable, actual, worthy of God, and adapted to meet the unchangeable wants of the man and the sinner ? What value is to be attached to the documents whence the knowledge of it is drawn ? and in what relation do its contents stand to that which is knowable for us in other ways generally recognised—from man, from nature and history—concerning God and Divine things ? The Apologete who can shed the true light upon these questions has accomplished in a worthy manner the second, and perhaps most important, part of his task.

Yet he speaks too soon of victory, so long as he has not succeeded in returning a satisfactory answer to the manifold objections called forth by Christianity, in its character of *Church*. Here, in particular, great circumspection is required ; for while the Gospel bears an essentially Divine character, the Church as such displays also a very human character, and that which appears therein of an imperfect, sinful, untenable nature, no right-minded Apologete can think of unconditionally defending. The Apologete may rest content if he succeeds in placing the heavenly *origin* of the Church in such wise in the light, that the honest doubter learns to recognise therein the finger of God ; so to render apparent the inestimable *value* of the Church, for the present time also, that the traditional slight, with which it is regarded, gives place to reasonable appreciation ; and so to justify the hope of its brilliant *future*, that Littlefaith learns to be ashamed of his own doubts as to the triumph of the kingdom of God. That in doing this we must least of all overlook the essential difference between the Church as an institution and the congregation of the Lord as a living organism, need not be said. And just as little need we add, that the defence of the Protestant principle and of a particular denomination against definite attacks, will and must of course display an entirely different character from the Apology of the one holy, universal Christian Church.

Yet, however varying the appreciation of the Christian Church may be, to the word Christianity attaches above all the significance of *life*, and the

demand of life is made upon it. That very life is defamed, much more than the doctrine, by those who are ignorant of its nature, is misrepresented by those who judge of it in a one-sided manner. "Does true Christianity," is now consequently the great question, "with justice lay claim to the name of a new, elastic, truly Divine principle of life?" Is that life from God in truth a power above every other, not only in the personal domain, but in every domain with which in turn it comes into contact? Does it stand higher, does it work more beneficially, does it promise more, than all which outside of it gives itself out as moral and religious life, and is thus really in Christ *the* life manifested, shed forth, guaranteed even unto the most distant future for the individual and for mankind? Here, it will be felt, lies the holy ground, in which the loftiest and the most profound dogmatic and ethical ideas meet, penetrate, fertilize each other, in the service of a truly Christian-scientific Apology of Christianity. But here too is the lofty region whence the Apologete can look back with silent satisfaction upon the path he has traversed, and, assured of the validity of his cause as of his own life, may calmly and joyfully speak of an "Apologetica semper victrix."

6. After the extent of the Apologetic task, what now attracts our attention is the *manner* in which this, whether wholly or in part, must be accomplished, if we are not to "fight as one that beateth the air." The *stand-point* of Christian Apologetics cannot possibly, from the nature of the case, be any other than that of the positive Christian faith of Revelation. Nothing is more odd—and yet it is not a thing unheard of—than to see attempts still called forth and made "for the defence of the Christian religion," where it is clear as the sun at noonday that no less thing is wanting than this living principle itself. Will any one defend telology in nature, who himself disbelieves in the existence of a living God? or undertake to maintain the authority of the sacred Scriptures, as such, when the distinction between sacred and profane is for himself in principle obliterated? However much Supranaturalism may be condemned, *this* is clear for every one who does not wilfully close his eyes: defence and commendation of Christianity in the spirit in which it will be maintained and commended, is, from the anti-supranaturalistic standpoint, equally impossible as it may be deemed superfluous. No one has a right to compete for the crown of an Apologete, who is in heart an adherent of the Naturalistic view of the universe.

The *course* of the Apologetic activity from this standpoint is, as we have already observed, determined by the nature of the attack itself. In any case, along with the historic-supranatural character of the Christian revelation of salvation, its thrice sacred ethical character must be placed emphatically in the foreground. That which the opponent acknowledges with us in truth, be it much or be it little, forms the best starting-point for further operations; in connection with which, however, must not only the ground as yet undisputed be duly covered,¹ but also, as far as possible, new territory must be conquered. That which is still disputed very soon finds its strongest recommendation in its indissoluble connection with that which has already been admitted. In opposition to the "divide et impera" of

¹ [The Plevna of the conflict must be occupied before it is seized by the enemy.]

the atomistic criticism, we must be intent—specially by an able combination of the forces often left scattered and isolated—above all upon the calling forth and strengthening of a moral total impression. Every proposition which we desire effectively to contest, must so far as possible be reduced to its ultimate legitimate consequences, particularly in connection with the idea of God, if at least the opponent still believes in a living God, and has by consequence an idea of God. In the opposite case the Apologete of Christianity must be content to combat the delusion of Atheism.

The *weapons* in this conflict may not of course be carnal, but must be exclusively spiritual, and mighty through God to the subjecting of the strong.¹ They may be derived even from a non-sacred domain, if need be even from the armoury of the enemy; for the maxim, "All things are yours," is here also of wide application. By preference, however, they are to be sought in the domain of history, philosophy, and the spiritual experience of our life; not only individual experience, but, so far as may be, universal experience: upon the indisputable utterances of this last must, in opposition to the sophisms of an eristic [wrangling] Dialectic, be constantly laid an enhanced stress.—The Apologete is free also to look about for *allies*, even in the camp of the enemy, provided only he never chooses the ally as a guide, much less as commander. Sometimes he will find this in the circle of other sciences also, particularly of Psychology and Natural Science; for not rarely do we see cautious investigators of nature confess and maintain that which is rejected as antiquated and untenable by revolutionary philosophers and theologians. Men like an Oerstedt, von Schubert, Cuvier, Wagner, Agassiz, and so many others, the Apologete has to hold in honour as friendly powers; testimonies like those of a Du Bois-Reymond, Virchow (against Hæckel), Lotze, Ulrichi, to enforce with all his might, in opposition to the wrongful assertions and dicta of an all-disintegrating and destroying unbelief. Well is it for him, if in doing so he is so happy as to find an ally in the heart and conscience of the opponent, where there is not wanting that moral and religious point of contact for the power of truth, without which even the best Apology is powerless and fruitless.—Where this may be present, a sound *tactics* bids him, finally, carry on this in a truly liberal, but not liberalistic vein; rationally, but not rationalistically; with tolerance, but not with indifference; in a genuine humane, but not humanitarian spirit; irenically, but not syncretically disposed. This he will be able to do, when he not only stands in the truth and freedom of Christ, but these also in reality live in him. "In order to know what one can surrender," says Tholuck, "one must know what one possesses."

7. To an Apologetic labour begun and ceaselessly continued in such a spirit, there cannot be finally wanting the highest *crown*. On this only a word in closing. The genuine Apologete does not shrink from the conflict, but seeks peace, as at once the blessed fruit and the indispensable condition of the coming of the kingdom of God. Thus, while a vigorous Polemic may often be for him one of the means by which to accomplish his sublime task, *Irenics* points to the final aim he must propose to himself,

in the restoration and preservation of the deeply shaken peace of the Church. To this extent we might call Irenics again the crown of Apologetics, as we may call this last the crown of the whole, notably of Practical Theology. Irenics, the science which points the way to—it falls not now within our task to sketch the image thereof even in few traits, although we take its name into our lips only with the warmest sympathy. As a science it is indeed as yet but in the period of its first budding; like the cause which it advocates, it belongs yet in great part to the misty domain of the future. But even for the present the wish and the prayer are permitted us, that all present and future Apologetes may ever be supremely concerned about the pure truth in Christ in the first place, but then also, and certainly *not less*, about that peace for which the heart of the Church so earnestly longs; aye, that all Practical Theologians may ever better understand their vocation to be, in the name and power of the King of truth, Apostles of peace. For all the precepts of Christian Apologetics—nay, of the whole Practical Theology, as well its esoteric as its exoteric part—cannot and may not ultimately have any other aim than the fulfilment of the last prayer of the departing and abiding Saviour, the prayer which will at the same time remain the highest ideal of all His faithful witnesses throughout the ages: “That they all may be one, as Thou, Father, art in me, and I in Thee; that they also may be one in us: THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME.”

Comp. J. J. VAN OOSTERZEE, “Proeve over den tegenw. toestand der Apol. wetenschap,” in the *Jaarb. voor wetensch. Theol.*, 1845, bl. 2 ff; 1847, bl. 399 ff. The Encyclopædias of Pelt, Hagenbach, Doedes and others, upon this point. For the history, A. THOLUCK, *Vermischte Schriften* (1839), i., s. 150 ff. BURK, “Die apologet. Thätigkeit der alten Kirche,” u. s. w., in the *Beweis des Glaubens*, i. (1865), s. 49 ff. On Bl. Pascal and Hugo Grotius, the monographs of Dr. F. C. L. WIJNMALEN (1863 and 1869). On Irenics, * J. P. LANGE, *Angewandte Dogmatik* (1852), s. 261 ff. For the history, * G. JOSS, *Die Vereinigung der christlichen Kirchen*. Prize Essay (1877).

POINTS FOR INQUIRY.

What services may be rendered by Halicutes to the cause of Apologetics?—History and cause of the difference of position assigned in the Encyclopædias to Christian Apologetics.—Difference and connection between positive and negative Apology.—Picture gallery of the most distinguished Apologetes of earlier and later times.—The different apologetic methods more nearly sketched and tested.—The normal relation between Apologetics, Polemics, and Irenics.—Total impression and final result of the whole esoteric and exoteric Practical Theology.

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